FRONTISPIECE.

The Sacred Book *of Truth an* Angel *bears*
To save Mankind, *and shield from worldly Snares,*
While to the Holy Leaves *th' Inspired* SAGE
Invites each SINNER, *and explains each Page.*

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Mary Brooks

THE

CHRISTIAN's DICTIONARY;

OR,

Sure Guide to Divine Knowledge.

CONTAINING

A FULL AND FAMILIAR EXPLANATION

OF ALL THE REMARKABLE

WORDS made Uſe of, in the HOLY SCRIPTURES,

AND

In the Writings of the moſt eminent and pious Divines, whether ancient or modern.

WHEREIN

All the various Terms, Phraſes, Titles, and Alluſions, are traced from their Originals: The ſeveral ACCEPTATIONS in which they are held, are clearly pointed out, in ſuch a Manner as will enable the ſerious Chriſtian to give an Account of the FAITH THAT IS IN HIM, and render him WISE UNTO SALVATION.

IN EVERY PART OF THIS

BODY OF DIVINITY,

Great care has been taken to apply the ſubject matter to the

FAITH, EXPERIENCE, AND DUTY OF EVERY SINCERE BELIEVER IN THE DOCTRINES OF THE GOSPEL.

The Whole being a Work calculated to promote the intereſts of RELIGION and VIRTUE, by conveying Knowledge with Simplicity, even to the moſt ignorant, rectifying the Errors that too many are apt to run into, and repreſenting real Religion in its Native Colours, as taught in the Sacred Volume of Inſpiration.

TO WHICH IS ADDED,

A BRIEF EXPLICATION

OF ALL THE

PROPER NAMES FOUND IN SACRED SCRIPTURE,

INCLUDING

THE SENSES WHEREIN THEY WERE USED BY THE ANCIENT JEWS:

Every one of them being ſignificant of ſome remarkable TRANSACTION, or providential EVENT.

By the Reverend JOHN FLEETWOOD, D. D.
Author of the LIFE of Our bleſſed Lord and Saviour, JESUS CHRIST, &c.

Publiſhed by the KING's AUTHORITY.

Illuſtrated and adorned with THIRTY curious and emblematical ENGRAVINGS, executed, from the Original Drawings of the celebrated WALE, by the moſt eminent Engliſh Artiſts, particularly *Grignion*, *Walker*, *Taylor*, and *Rennoldſon*.

Of man's employs, the greateſt ſhould be this,
To find the road to—EVERLASTING BLISS:
To aid the Chriſtian who'd not walk in vain,
Here marks are fix'd to make the journey plain;
Read then this work, the path is plainly ſhewn,
The ſteps directed, and the way made known.

LONDON:
Printed for J. COOKE, in PATER-NOSTER-ROW.
M DCC LXXV.

BRITISH MUSEUM

PREFACE.

IT is utterly inconſiſtent, with the character of a Chriſtian, to ſpeak in praiſe of his own works; but it is at leaſt ſome comfort to find that his works have been uſeful. The encouragement given by the public to the HISTORY of the BIBLE, and the LIFE of CHRIST, is a proof, that there are ſtill many pious perſons, who make the ſacred Scriptures their ſtudy.

The holy Pſalmiſt was ſenſible of their value, when he ſaid, "The law of the Lord is perfect, converting the ſoul; the teſtimony of the Lord is ſure, making wiſe the ſimple," Pſ. xix. 7. Indeed the Bible is not only the beſt book in the world; but it contains more real knowledge, than is to be found in all other books put together.

Religion is ſimply the right uſe of the Bible; for it implies, that we are acquainted with every word contained in it, and that with chearful hearts we reſolve to obey its precepts. Religion is as much ſuperior to all other knowledge, as the immortal ſoul is to a periſhing body, or as heaven is to earth. Upon it depends our everlaſting happineſs or miſery; for by the uſe or abuſe of it, we ſhall either be juſtified or condemned. It is an inexhauſtible fund of divine knowledge; and how then can that man deſerve the name of a Chriſtian, who does not make himſelf acquainted with every part of it, both in theory and practice? Knowledge in the head, love in the heart, and purity in all our actions, are the characteriſticks of true and real Chriſtians. Phyſick is ſtudied in order to preſerve the human body, and law to ſecure property; but divinity to ſave the ſoul, to make us wiſe unto ſalvation.

To make Chriſtians acquainted with every term made uſe of in the ſacred ſcriptures, and in the writings of the moſt eminent divines, both ancient and modern, this work was undertaken on a plan never yet offered to the publick. The author can freely aſſert, that he has ſpent great part of his time, during a courſe of near fifty years, in learning to acquire a perfect knowledge of theſe things. Few treatiſes on divinity, whether polemical, critical or practical, have eſcaped his notice; and according to the beſt of his judgment, he always took great care to ſelect ſuch paſſages as would be moſt uſeful.

Here

Here the reader will find every term, phraſe, or expreſſion, peculiar to the ſacred ſcriptures, explained critically and practically. The doctrine is firſt illuſtrated, and then the duties deduced from it, by practical inferrences, ſuited to the meaneſt capacities, and not unworthy the peruſal of the moſt learned divines.

The types, ſhadows, figures, parables and miracles, contained in the Old and New Teſtament, have been cloſely attended to; the heathen idolatry, as mentioned in the ſcriptures, is illuſtrated by paſſages taken from civil hiſtory, and the excellency of the Chriſtian religion is made evident, by drawing a parallel between it, and the horrid cuſtoms of thoſe idolaters, who by their abominations, "changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four footed beaſts, and creeping things," Rom. i. 23.

The riſe and progreſs of every hereſy in the Chriſtian church, have been taken notice of in ſuch a manner, that the reader, while he is ſtudying divinity, will alſo be made acquainted with all that is neceſſary to be known in Eccleſiaſtical Hiſtory. Conſiſtent with the true proteſtant doctrine of the Church of England, all the errors of Popery are here expoſed to publick view; they are ſet in their proper light, and confuted by the words of divine revelation.

To the whole will be added, a plain and familiar explanation of all the Proper Names uſed in ſcripture, which in their own nature are ſo expreſſive, that they always convey a ſtriking idea to the mind of the reader, when properly underſtood.

Such is the plan of the work now offered to the public, and it is deſigned as a ſupplement to, and an illuſtration of, our HISTORY of the HOLY BIBLE, and LIFE of our LORD and SAVIOUR JESUS CHRIST. It will contain a complete ſyſtem of Chriſtian Theology, purged from all impure errors, and made ſubſervient towards promoting Chriſtian knowledge among all ranks of people.

Great as the author's trouble has been in writing it, yet he will thankfully rejoice, if it is of the leaſt ſervice in anſwering ſuch valuable purpoſes.

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BRITISH MUSEUM 29 MR 78

THE CHRISTIAN's DICTIONARY.

A B A

ABADDON, In Hebrew, ſignifies in an active ſenſe, one who is bent upon the deſtruction of the innocent, and who burns with indignation againſt the people of God. In a paſſive ſenſe, it ſignifies one devoted to deſtruction, one upon whom God will for ever inflict his wrath, becauſe of the injury he does to his creatures. No name can be more properly applied to the grand adverſary of mankind, the Devil, who was a murderer from the beginning, and, who, in the end is devoted to deſtruction. As the devil has always ſought to afflict the church of God, and as the popes of Rome have deſtroyed many pious Chriſtians, ſo moſt of our learned Proteſtant writers have, with great propriety, applied to the ſecond, what was originally intended for the firſt. Thoſe who in their actions imitate the devil, are juſtly intitled to his name. Popery is an enemy to genuine Chriſtianity, the popes have in many different ages of the church, ſhed the blood of the ſervants of God, and ſo far have they endeavoured to obſcure the light of the goſpel, that they may juſtly be called deſtroyers.

ABASE May be taken either in an active or paſſive ſenſe. In an active ſenſe, it ſignifies a perſon voluntarily humbling himſelf to ſubmit to ſome indignities to which he was not obliged, conſiſtent with his natural circumſtances. In a paſſive ſenſe, it imports, that a being ſuperior to us has a right to abaſe us when he ſees proper, either to aſſert his own prerogative, or promote our good. Firſt, to

A B B

abaſe may be applied to our natural circumſtances in life, and therefore in that ſenſe, it means our being brought low, in want, or deſtitute of many comforts, to which we had been long accuſtomed. Secondly, it imports, that on many occaſions we may demean ourſelves low to aſſiſt our fellow creatures, when their diſtreſs is great, and their afflictions ſo numerous that they call aloud for every exertion of our benevolence. The Hebrew word that we tranſlate Abaſe, ſignifies to lay a man as low as a valley, who before was as high as a mountain. The Hebrew ſenſe is ſo expreſſive, that it applies both to natural and revealed religion. In natural religion, humility, or a voluntary abaſement of our ſelves, is one of the leading principles; for as the learned and pious biſhop Wilkins juſtly obſerves, Our way to the heavenly Canaan, muſt be through the wilderneſs of affliction. It is the ſame in divine revelation, for no man can become a diſciple of Chriſt, none can attend to his inſtructions, nor ſubmit to his offers of grace and pardon, untill they have firſt voluntarily abaſed themſelves. As low as the earth is from the heaven, ſo low ſhould man conſider himſelf in the ſight of his Maker, his Preſerver, and Redeemer.

ABBA, A Father, and in ſcripture language the endearing relation in which God is conſidered to his creatures. It is Ab in Hebrew, and is often uſed in the Old Teſtament, implying God's unbounded love and tenderneſs to his creatures. Indeed God is our father in

a threefold ſenſe. Firſt, as our Maker; He made us, and not we ourſelves, we are the works of his hands. In bringing us into being, he had nothing but our happineſs in view, he furniſhed our firſt parents with all the means to promote it, and endued us with faculties of ſo capacious a nature, as to be able to reliſh the ſweets of immortality at his right hand, thro' the lateſt ages of eternity. Second, as our Preſerver. It was an act of infinite wiſdom in God to create us in the manner he did; but had not his continual care extended to our wants, we muſt have periſhed. In him we live, move and have our being. He knows our wants before we reveal them to him; and his mercies are often ready to relieve them when all our fellow creatures have forſaken us. Man's extremity is God's opportunity. Third, As our Redeemer. Our firſt parents, by their diſobedience to the divine command, loſt their title to the divine favour, incurred the high diſpleaſure of their omnipotent God, and became objects of his wrath; but ſtill their heavenly father did not leave them to periſh. No ſooner did he behold their miſery, than he promiſed them a Saviour, the ſon of his love, who in due time was to die for them and reconcile them to that God whom they had offended. When we conſider God under all theſe endearing appellations, we ought to be filled with wonder and reverence, and draw near to him in every duty, as obedient children, to an indulgent father, whoſe eye is upon all our wants, whoſe ear is open to our prayers, and whoſe hand is ready to help us.

ABHOR, To hold a perſon in the utmoſt deteſtation, to hear his name traduced with pleaſure, and rejoice in every evil that happens to him. In a religious ſenſe it is taken three ways; Firſt, it is applied to what God abhors, ſuch as the bloody and deceitful man, the profane ſwearer, the idolater, the lovers of ſenſual pleaſure, the Heathens, and all thoſe who mock at his ordinances, the covetous, and every one who lives regardleſs of his laws. Secondly, it is in ſcripture applied to man, when he abhors what he ſhould not; ſuch as God himſelf, his people, his ſtatutes, his judgments, his worſhip, his orders, his day, the afflicted, and every thing that he commands. Thirdly, It is applied to man concerning things that he ought to hate, ſuch as lying, ſwearing, blaſphemy, cruelty, idolatry, and all other ſins forbidden in the word of God. It is uſed likewiſe for the act of repentance, as in Job, where that perſon ſpeaking, ſays, I abhor myſelf, and repent in duſt and aſhes. Man being convinced of ſin, looks back to his former conduct, and when he beholds the things that he took pleaſure in, they appear odious to him, and he abhors himſelf.

ABIB, In Hebrew, ſignifies an ear of corn, and for that reaſon the Jews called one of their months Abib, which takes in part of March and April. It was the month in which the children of Iſrael left Egypt, and therefore it was by them, in a religious ſenſe, conſidered as the firſt month in the year. In the land of Paleſtine, which God gave to his choſen people, the corn in this month was full eared, and began to ripen; and as the Jews had been delivered from Egyptian bondage in the month Abib, ſo they always believed that the Meſſiah in that month would ſet up his kingdom among them. It is ſtill handed down by tradition in the Chriſtian church, that our Redeemer ſuffered without the walls of Jeruſalem in the month Abib; and if ſo, the Jews were right in their opinion, altho' they underſtood it in a carnal ſenſe, owing to the hardneſs of their hearts. The ancient fathers conſidered the deliverance of the Iſraelites from bondage in Egypt as a type of man's deliverance by Chriſt; and St. Auſtin ſays, that in the month Abib, Chriſt by his death triumphed over all his enemies, and ſet up an everlaſting kingdom, namely his church.

ABIDE, In the common acceptation, ſignifies, either to tarry for a time at a particular place, or to dwell for ever without removing. In a religious ſenſe it is taken two ways, Firſt, to abide in Chriſt, that is, to continue ſtedfaſt in the belief of all the doctrines of Chriſtianity, without giving way to temptation, or preſuming ſo far upon one's ſtrength as to fall into ſecurity, and then into ſin. Every chriſtian who is a ſincere believer, adheres ſo ſted-

ſtedfaſtly to the commands of Chriſt, that he may with great propriety be ſaid to abide in him. His life is one continued act of obedience, flowing from a principle of love, being equally careful of the diſcharge of his duty both to God and man. "If ye (ſaid Chriſt) keep my commandments, ye ſhall abide in my love; even "as I have kept my Father's, and abide in his "love." Secondly to abide is uſed to expreſs our abiding in the word, that is our conſtant adherence to all the means of grace, preſcribed to make us wiſe unto ſalvation. Theſe means are reading, meditation, prayer, the publick worſhip of God, the ſacraments, and all other duties of an external nature.

ABJECTS, In Greek, ſignifies ſmiters, and in Hebrew ſlanderers, both are uſed to expreſs bad men, who either do acts of injuſtice to their neighbours, or ſpeak wrongfully of them. In the ſcripture, it is generally uſed to point out thoſe who ſpeak evil of God's people, while at the ſame time they know what they ſay to be falſe. It further implies that the falſe accuſers of God's people may pretend to be ſmitten in heart, when at the ſame time they are acting the part of hypocrites.

ABILITY, In its primary ſenſe, implies ſtrength either of body or mind, of body to be able to perform what others are incapable of, and ſtrength of mind ſignifies an aptneſs to learn the moſt intricate ſciences, and to treaſure the knowledge of them up in the memory. In a religious ſenſe Ability is applied to God, as able to do all things; to Chriſt as able to redeem loſt mankind, and to the holy ſcriptures, as able to make the man of God perfect in every good work. It is applied to man when he exerciſes in religious duties thoſe faculties of the mind, that God has beſtowed upon him.

ABLE Is uſed in ſcripture both in a poſitive and a negative ſenſe. Firſt poſitively, it is applied to God, who was able to raiſe up Chriſt from the dead, and to Chriſt who is able to ſave to the uttermoſt all that come unto God by him. Negatively it is uſed to ſhew mans weakneſs, when compared with the power of God. Thus we are told, that no man in heaven or in earth, or under the earth, was able to unfold the myſtery of divine providence. It is alſo applied to man's inability, to bear the wrath of God, or ſtand before an angry judge while he is ſmarting under the agonies of a guilty conſcience, while remorſe, terror and deſpair have taken hold of his mind. The great day of his wrath is come, and who ſhall be able to ſtand.

ABOLISH Signifies in general to put an end to any inſtitution, whether civil or religious. Firſt, it is in the ſacred ſcriptures applied to the Scribes and Phariſees, who by their falſe gloſſes on the law, had almoſt aboliſhed the true worſhip of God among the Jews. Secondly it ſignifies Chriſt's aboliſhing the rites of carnal ordinances, and by his death and reſurrection putting an end to the whole ceremonial law.

ABOMINABLE, In general, ſignifies any thing, that ought to be held in deteſtation, and among the Jews, it was uſed to expreſs that deteſtation in which they were commanded to hold the worſhip of the heathens. In a religious ſenſe among chriſtians, it ſignifies that hatred they ought to have to ſin in general, as an offence committed againſt God, whether in thoughts, words or actions. Both in a moral and a religious ſenſe, it is uſed to expreſs our hatred of unnatural crimes, which are ſo abominable in the ſight of God, that for them he rained down fire and brimſtone from heaven upon Sodom and Gomorrah.

ABOMINATION Is uſed in ſcripture as a name for every thing that a good man ſhould hate, namely all manner of ſins whatever, but more particularly pollutions brought into the church to corrupt the pure worſhip of God. Thus the angel ſpeaking to Daniel of the deſtruction of Jeruſalem, ſays, When you ſee the abomination of deſolation in the temple. This alludes to thoſe abominations that the Romans brought with them to Jeruſalem, namely the idols of all thoſe nations of which their legions were compoſed. It has alſo with great propriety been applied to modern Rome, which is full of abominations, occaſioned by image worſhip, and many other heatheniſh rites and ceremonies, and ſhe had a name written on her forehead, myſtery, the great Babylon, the mother

motherof harlots, and abominations of the earth.

ABOVE, Heaven the throne of God's glory. It is emphatical, and conveys to us an inlarged idea of God's Almighty power. As earthly kings are exalted above their ſubjects, ſo the King of Kings is far above every king in this world. It is often uſed to expreſs any thing of a ſuperior quality, but more particularly of Chriſt, who is above his church as the head. We are commanded to ſeek thoſe things that are above, namely the grace of God to make us proper ſubjects for his heavenly kingdom, the glories of which are above all that we can conceive.

ABOUND Is ſometimes uſed in the ſcripture to expreſs the extent of Satan's kingdom in the world, eſpecially when the apoſtle Paul ſays, Sin hath abounded; but the ſame apoſtle makes uſe of it to expreſs Chriſt's kingdom, when he ſays, That grace hath much more abounded. When applied to believers, it is uſed to expreſs their being filled with an earneſt deſire to perform every good work, and by their abounding therein, witneſſing that they have not believed the goſpel in vain.

ABROGATE Is generally in a law ſenſe uſed to expreſs the ſetting aſide any ſtatute or public inſtitution. In ſcripture, particularly by the apoſtle Paul, it is made uſe of, to ſhew that in conſequence of Chriſt's death and reſurrection, the law of Moſes is utterly ſet aſide, as of no force, nor ſo much as binding upon the Jews to whom it was firſt given as a rule of duty.

ABSENCE Is made uſe of in ſcripture to expreſs God's anger, when he withdraws his help from his people. Thus the Pſalmiſt ſays, Will the Lord abſent himſelf forever? not that God can really be abſent from any of his creatures, but as a figurative expreſſion, to point out, that if we by our diſobedience incur the Divine diſpleaſure, our heavenly Father will hide his face from us, and ſurely nothing can make us more miſerable in this life, than to reflect that we are at enmity with our moſt benevolent Benefactor.

ABSTAIN, A voluntary act of the mind in conſequence of a fixed reſolution of complying with a poſitive precept. In ſcripture it is ſometimes made uſe of, to ſhew that every ſincere chriſtian refrains from the uſe of jewiſh rites and ceremonies, conſidering them as no better than the ſhadow of thoſe things of which the goſpel is the ſubſtance. In an inlarged ſenſe it means to refrain from any thing hurtfull, and in a religious ſenſe we are ſaid to abſtain from evil, when we reſiſt the force of temptation, when we through the divine aſſiſtence conquer our own paſſions, and ſubdue our luſts.

ABSTINENCE Was uſed among the ſchoolmen, who wrote after the whole maſs of popery was formed, and is conſidered as coming next to faſting. It is often mentioned by the firſt proteſtant writers, not with approbation, but as a human invention, brought in by the papiſts, who are always more fond of the ſhadow than the ſubſtance. Abſtinence ſignifies in the writings of the authors above mentioned, a refraining for a certain time from eating fleſh, and it differs from a faſt in this, that in the latter, one meal is only eaten during the whole day, whereas in the former, three meals are allowed. In a chriſtian ſenſe, conſiſtent with the proteſtant religion, the ſincere believer will live in a continual ſtate of abſtinence, not from meats and drinks, but from every thing that will offend a good and gracious God.

ABUNDANCE, In a general ſenſe ſignifies plenty of any thing, whether good or bad, but in ſcripture it is made uſe of to ſhew, that the ſincere chriſtian will more and more abound in all thoſe graces that conſtitute the character of the Redeemer's followers. We are ſaid to abound, when as far as is conſiſtent with the ſtate of human nature, we ſpend our time in the diſcharge of every moral obligation, and an attendance on the publick and private duties of religion. Abundance of grace in the heart can only be known by our actions, namely a willingneſs to do good, or a readineſs to perform ſuch actions as are moſt beneficial to our fellow creatures.

ABUSE means the applying any thing to a uſe different from that for which it was intended. The wicked are ſaid to abuſe God's holy law, when they reject the exhortations of his ſervants, and ſlight his offers of grace and

mercy

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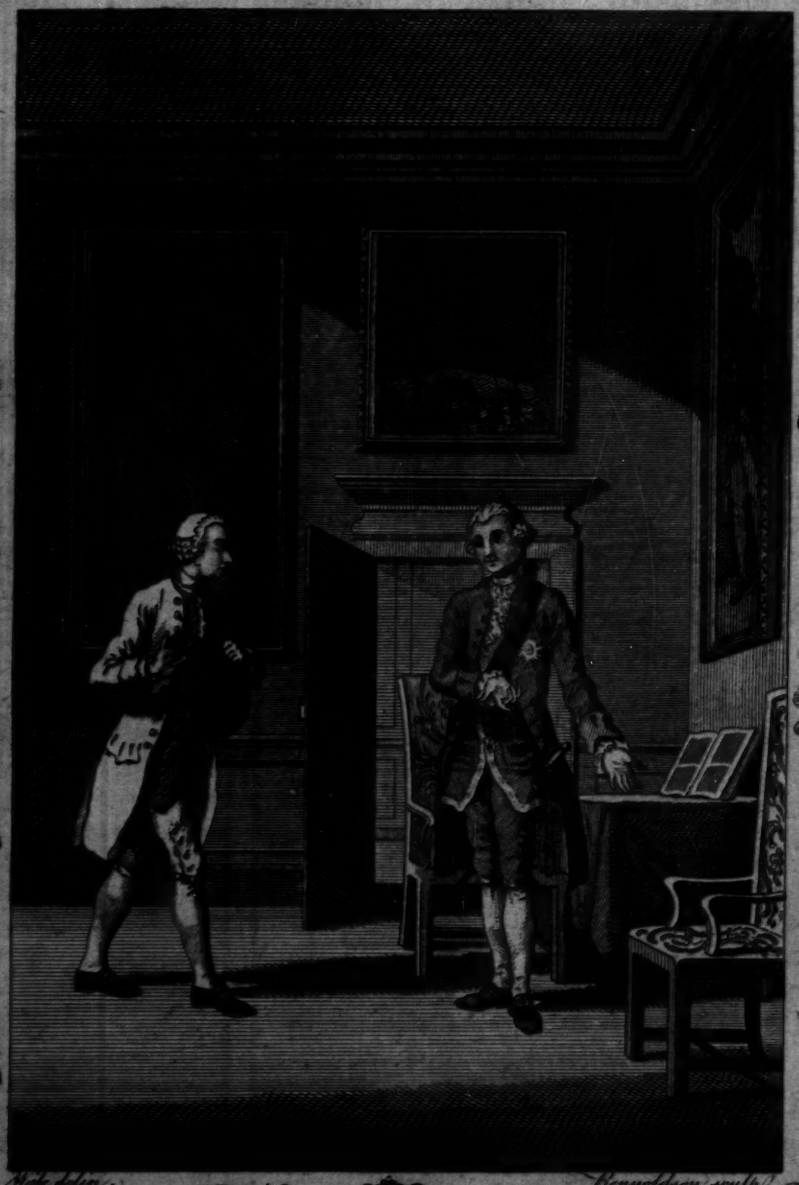
Engraved for the Christian's Dictionary.



Wale delin. *Reynolds sculpt.*

ACCESS Eph. II. 18.

Tho' grac'd with Titles, and with ample Store,
The truly Great will still admit the Poor.
Thus God to Sinners gives a free Access,
And Pardons crimes, while they for mercy press.

mercy. It is uſed by the apoſtle to expreſs unnatural crimes, which are with great propriety called, the abuſing of themſelves with each other. It is likewiſe made uſe of in ſcripture, to ſhew that many who profeſs the religion of Chriſt in the moſt publick manner, yet abuſe their liberty by indulging themſelves in the commiſſion of crimes, under a pretence that the goſpel has made them free.

ACCEPT, A word uſed both in ſcripture, and by all chriſtian writers both ancient and modern. When applied to God it ſignifies, that he Accepts either our perſons, or our works. Our perſons are Accepted, when God receives us into his favour, as the apoſtle ſays, He hath accepted us freely in his beloved. Eph. i. 6. Our works are ſaid to be accepted, when God for Chriſt's ſake draws a veil over all our imperfections, and approves of that in his mercy as good, which is ſtained with many faults.

ACCEPTABLE, Any thing done by an inferior that pleaſes a ſuperior. In a religious ſenſe, all thoſe actions or works done by believers, are ſaid to be Acceptable to God, when they flow from ſincerity in the heart. Every thing conſiſtent with the divine perfections, as laid down in the ſcriptures of truth, ſuch as juſtice, mercy, truth, purity, holineſs &c. are ſaid to be Acceptable to our heavenly Father, who looks upon them with pleaſure, when as obedient children we willingly and with chearful hearts perform our duty. Suffering patiently for the faith of Chriſt, contending for the purity of his goſpel, and oppoſing all innovations in his worſhip, are all equally Acceptable to God, for by thus vindicating his honour, we ſhew ourſelves worthy of his favour.

ACCESS, An eaſy and familiar admittance into the preſence of another, without the ſtiffneſs of formality, or a ridiculous number of uſeleſs ceremonies. We are ſaid in ſcripture to have Acceſs to God, when he hears our prayers and grants our requeſts. To every ſincere believer, God is eaſy of Acceſs, for his prayers riſe up as an acceptable offering before his throne. To have Acceſs by prayer to God is the greateſt priviledge we can enjoy in this world; it is as much ſuperior to having Acceſs to earthly princes, as the Lord God of heaven and earth is ſuperior to them all. But it does not terminate here, for all thoſe, who preſerve Acceſs to God, while in this life, ſhall be admitted into his preſence, and partake of thoſe pleaſures that are at his right hand for ever more.

ACCOMPANY Signifies one who goes along with another in a journey; but in a religious ſenſe it is made uſe of, to ſhew that the beſt companion we can have in this life, is the divine providence of God, to conduct us thro' all the difficulties we are ſubject to. Whereever a perſon is found in the way of his duty, there God doth Accompany him. His eyes behold his works with pleaſure, his wiſdom directs his ſteps, and his power protects him from every evil. I have ſet the Lord always before me, he is on my right hand, ſo that I ſhall not be moved. Pſal. xvi. 8.

ACCOMPLISH, In ſcripture, when applied to God, ſignifies that he either has done, or will do every thing that he has at any time promiſed. He will perform it, it ſhall not be left imperfect, but be made as complete as any thing that can come from the hands of a being infinitely holy, juſt and good. When applied to men it ſignifies, that they have finiſhed the work for which they were ſent into the world, they have not neglected any part of it, but like good and faithful ſervants have obeyed their maſter's will with alacrity.

ACCOMPLISHMENTS, In general, either natural or acquired perfections, ſuperior to moſt of thoſe which others enjoy. In the ſacred ſcriptures, and among chriſtian divines, Accompliſhment ſignifies all the habitual graces as well as the mental gifts of believers, by which they become proper ſubjects of Chriſt's kingdom. Knowledge, humility, benevolence, goodneſs; the love of God and our neighbour in the heart; an earneſt deſire to be forward in the diſcharge of our duty; a conſtant fear of offending againſt his holy law; a readineſs to do every good action, to thoſe who ſtand in need of our aſſiſtance, and a daily improvement in every good work, are the Accompliſhments, by which the true chriſtian is diſtinguiſhed from other men here below, and

for which God will reward him hereafter.

ACCORD Is a very emphatic expreſſion, and made uſe of in ſcripture to point out ſuch an union of hearts as implies, that a whole body of people in a collative capacity are but as one man. Among Chriſtians it imports that all the real diſciples of the Redeemer are agreed that the ſacred truths in ſcripture were revealed by the Almighty in a ſupernatural manner, and as they ſee the neceſſity of believing them, ſo they are all united together in performing every duty binding upon them.

ACCOUNT, In a primary ſenſe, ſignifies, that an inferior perſon is obliged to anſwer the interogatories of a ſuperior; but in ſcripture, and in all our chriſtian writers it is applied to that awful Account that we are to make to God at the day of Judgment. He will then take an Account of all our actions, and enquire, Whether we have made a good or a bad uſe of thoſe talents with which he entruſted us. The myſtery of divine providence will be laid open, and at that unerring tribunal, the ſecrets of every heart will be diſcloſed. Were we to conſider what an awful Account we muſt make at the judgment ſeat of Chriſt, we would watch over our hearts, and look well to our ways.

ACCURSED, In general, is applied to any perſon who is in conſequence of an act, or acts of diſobedience, devoted to deſtruction in a temporal manner; for the apoſtle Paul ſays, Curſed is every one that hangeth on a tree. In a ſcriptural ſenſe, Accurſed is applied to thoſe who are to periſh eternally in conſequence of rejecting the offers of grace made to them in the goſpel. It imports that they are not only cut off from all right or title to the privileges of believers, but that the hardneſs of their hearts, has kindled the wrath of the Almighty, who by an act of his infinite juſtice, dooms them to deſtruction. Accurſed is ſometimes applied to places in ſcripture, as in Joſhua vi. 17. where Jericho is ſaid to be accurſed; and the holy apoſtle Paul ſays, "I could wiſh that myſelf was accurſed from Chriſt for my brethren, &c." Not that the great apoſtle, who had been converted in ſo ſingularly miraculous a manner, wiſhed to be deprived of the bleſſings promiſed in the goſpel, for in that caſe he would have been guilty of a great indignity againſt God in rejecting the moſt valuable offer that he could make. The fathers, and after them the beſt proteſtant divines, have conſidered it in the following ſenſe; "I could wiſh myſelf condemned to ſuffer any, even the ſevereſt puniſhment that malice could invent, or cruelty inflict; and I would even be deprived of my apoſtleſhip, upon condition that any of my Hebrew kinſmen could be perſwaded to believe the goſpel."

ACCUSATION, In a legal ſenſe, is the charge brought againſt a criminal for the breach of a known law; and in Hebrew it is applied to the ſagacity of the judge, who on hearing the charge, examines minutely into it, and detects the witneſs who brings a falſe Accuſation. In a religious ſenſe it is uſed either when God brings home the charge of guilt upon our conſcience for ſin, or where we have ſworn falſely againſt another. Thus Chriſt was falſly accuſed, and ſo were many of his followers; but thoſe againſt whom God brings, no Accuſation need not be under any apprehenſions from man. They may be falſely accuſed, but God will vindicate them at laſt before angels and men.

ACCUSER Is uſed in law for the evidence who ſwears againſt the priſoner; and in common converſation for any perſon who charges another with a crime. In a religious ſenſe, it is applied to the Devil, the grand adverſary of mankind, who is called "the Accuſer of the brethren." We read of the Devil, how he brought a falſe accuſation againſt Job, and as he knows that he can never enjoy the benefits of redemption, ſo he is continually accuſing believers, becauſe he deſires them to be as miſerable as himſelf. As Chriſt is our advocate, to plead for us at the throne of God, ſo the Devil is our Accuſer; but our great Redeemer will at laſt trample him under his feet, and totally demoliſh his kingdom.

ACCELDAMA, In Hebrew, is Acheldama, and imports that the place was ſet aſide for the reception of blood, or that much blood had been ſhed on it. It is uſed by the Jews in the ſame manner as we do, when ſpeaking of a battle, where many men were killed, we

ſay

ſay, "it was a bloody field." This was the place which the Jewiſh Sanhedrim purchaſed with the thirty pieces of ſilver, that Judas received for betraying our Saviour.

ACKNOWLEDGE, To make a public profeſſion of ſomething either true or falſe. In a religious ſenſe, when applied to man, it ſignifies, that he declares without fear or reſerve, the whole goodneſs of God in his attributes, ways and works. By this we profeſs our continual dependence on him, and we bear witneſs to the truth and equity of his moral government. It is likewiſe uſed to expreſs our willingneſs on every occaſion to confeſs our ſin to that God, againſt whom we have offended. Thus the Pſalmiſt ſays, "I Acknowledge my tranſgreſſions, and my ſin is ever before me, Pſalm li. 3. It is alſo put for our declaring, that we are ſatisfied with the whole plan of divine grace, and willing at all times to make it known for the benefit of our fellow creatures.

ACQUAINT, In a religious ſenſe, is to get more knowledge of God daily, in order to obtain his favour, by walking in his ways, "Acquaint now thyſelf with him, and be at peace. Job xxii. 21. It is reaſonable to expect that the man who is acquainted with his maſter's will, muſt be more qualified to obey him in a proper manner, than he who lives at a diſtance, and is ignorant. In the ſame manner, he who daily ſeeks after the knowledge of God in his words and works, will be better qualified to diſcharge his duty as a chriſtian, than he who lives in a ſtate of Ignorance. To obtain acquaintance with God is to be daily converſant with his word, to treaſure it up in the heart, and practice its duties openly.

ACQUIT, In a legal ſenſe, ſignifies to declare a perſon innocent, againſt whom an accuſation had been preferred. In ſcripture, and among chriſtian writers, whether ancient or modern, it implies the forgiveneſs of ſins, or the act of God in abſolving the guilty perſon. It may with great propriety be applied to believers, when they ſhall be acquitted before the judgment ſeat of Chriſt. Many falſe accuſations are brought againſt them in this world by their enemies, whether men or devils; but when Chriſt comes to judge the world in righteouſneſs, he will be their friend, and they will ſtand acquitted.

ACTIVITY, In a general ſenſe, imports an exertion of our abilities to the utmoſt of our power, either in a good or a bad cauſe. Activity among Chriſtian writers is applied to every believer in general, but in a more confined ſenſe, to miniſters of the goſpel, whoſe Activity ſhould be ſuch as to become an example to thoſe under their care. Activity in a miniſter of the goſpel muſt extend to all the duties of that important office, and by a diligent diſcharge thereof, he becomes an example to his flock. As Joſeph was active in the diſcharge of his duty to Pharaoh, ſo the ſervant of Chriſt never loſes ſight of his maſter's buſineſs.

ADAMANT, In a primary ſenſe, is uſed for a ſtone of a very hard nature, and figuratively to repreſent the hardneſs of heart that prevails among thoſe who mock at God, and diſobey his commandments. It is alſo uſed to expreſs courage under the moſt trying difficulties, and confidence to oppoſe the boldeſt tyrants. "As an Adamant, harder than flint, have I made thy forehead, Ezek. iii. 9. It is alſo uſed by chriſtian divines, to expreſs that endleſs duration that ſhall take place among the wicked, when they ſhall be for ever baniſhed from the divine preſence. Their chains will be as hard as Adamant, they will never be able to break them, or ſhake them off, for they will continue till the lateſt ages of eternity.

ADD, In common converſation, is made uſe of to expreſs the acting or inlarging any thing in quantity, or any ſum in numbers. In the ſacred ſcripture it is taken in two ſenſes. Firſt, in a good ſenſe, as when we are commanded to Add one grace to another, or when God ſays, That when we have ſought the one thing needful, all other things, of a ſubordinate nature, ſhall be added unto us. Secondly, it is taken in an evil ſenſe, when applied to man's doing any thing towards introducing impurities into the worſhip of God. Whoever Adds any thing to the ſcriptures, to the doctrine or worſhip of the chriſtian church, above what is contained in ſcripture, are guilty of a great

great offence, becauſe it ſhews that they eſteem themſelves wiſer than a God, endowed with every perfection. Indeed we are told by divine revelation, that whoever adds to God's word, God will add to him all the plagues contained in his book.

ADDER, A creature of an exceeding venomous nature, and ſaid to be extremely cunning. They were very common in thoſe eaſtern countries, where the Jews had their ſettlement, or through which they travelled. They uſed to lay in wait and bite the heels of horſes, and Jacob on his death bed, when he bleſſed his ſon Dan ſaid, he ſhould be like an Adder in the path, that is, he had his portion aſſigned to him and his children on the frontiers of the Holy Land, and therefore when the heathens of the neighbouring nations infeſted the country, his tribe kept themſelves concealed in ſmall detached parties, and took every advantage of the enemy. It is alſo made uſe of in a figurative ſenſe to expreſs that hardneſs of heart, that prevails among all thoſe who fear not God, or are deaf to his inſtructions. Not that the Adder is really deaf, but only that it feigns itſelf ſo, and it is well known, that many who have ears to hear, yet may with great propriety be ſaid to ſhut them againſt that voice that comes to them from their beſt friend.

ADJURE, An antient law phraſe, and was uſed in an authoritative manner, when the judge commanded the priſoner to anſwer a queſtion. I Adjure thee by the living God, &c. That is in the ſight of heaven, and before all thoſe here preſent, I command thee, tell me whether the things charged againſt you are true or falſe. When a perſon was tried for being an impoſtor, in a Roman or Jewiſh court, the proconſul in the one, and the high prieſt in the other, roſe up, and in the moſt ſolemn manner aſked, Whether he inſiſted upon adhering to his declaration? Thus Pilate asked our Saviour whether he was the Son of God, and the high prieſt in the Jewiſh Sanhedrim, demanded of Stephen, whether he aſſerted that Chriſt would deſtroy the Temple of Jeruſalem? See Matth. xxvi. 63, and Acts vii. 1. When a perſon among the Jews was adjured in the manner, the high prieſt did Stephen and adhered to his declaration, then witneſſes were called and if he was found guilty, he was execrated, and looked upon as one unworthy of the divine favour.

ADMINISTER, In general, is uſed in ſcripture, to expreſs our chearful and benevolent attendance upon each other. To do good to one another, to beſtow an alms, to wait at the table, and in a word to Adminſter is to ſerve. Among chriſtian writers, it is uſed to expreſs the offices of a miniſter of the goſpel. He is ſaid to Adminiſter holy things, becauſe it is he who performs publick acts of devotion, and from his hands we receive the bleſſed ſacrament. He diſtributes the bread of life; the words of truth ſhould flow from his mouth; he ſpeaks conſolation to the afflicted, and viſits the ſick, ſo that he may juſtly be ſaid to Adminiſter.

ADMIRATION Is taken in two ſenſes in ſcripture, as firſt when we behold with aſtoniſhment, and adore with love the word and works of God. Secondly is uſed by the apoſtle Jude, to deſcribe the character of thoſe, who pay a greater veneration to the perſons of men, than they really deſerve. Having mens perſons in Admiration, Jude 16. God is a jealous God, and as he is poſſeſſed of every perfection, as all virtues center in him, and as he is the Sovereign of heaven and earth, ſo he cannot behold without indignation, one poor helpleſs creature beſtowing praiſes upon another, becauſe it adminiſters fewel to their paſſions, and keeps alive that pride which ought to be mortified.

ADMONISH, To warn a perſon of his danger, to give him faithful council to avoid his ruin. In ſcripture all chriſtians are commanded to Admoniſh one another, but more particularly miniſters of the goſpel, part of whoſe office is to Admoniſh their hearers. Two qualities are requiſite and in a manner abſolutely neceſſary to be found in the perſon, who takes upon him to Admoniſh his fellow creature. Firſt knowledge of the fault with which he charges him; and ſecondly, love and compaſſion, that the other may be convinced his Admonition flowes from a real chriſtian heart.

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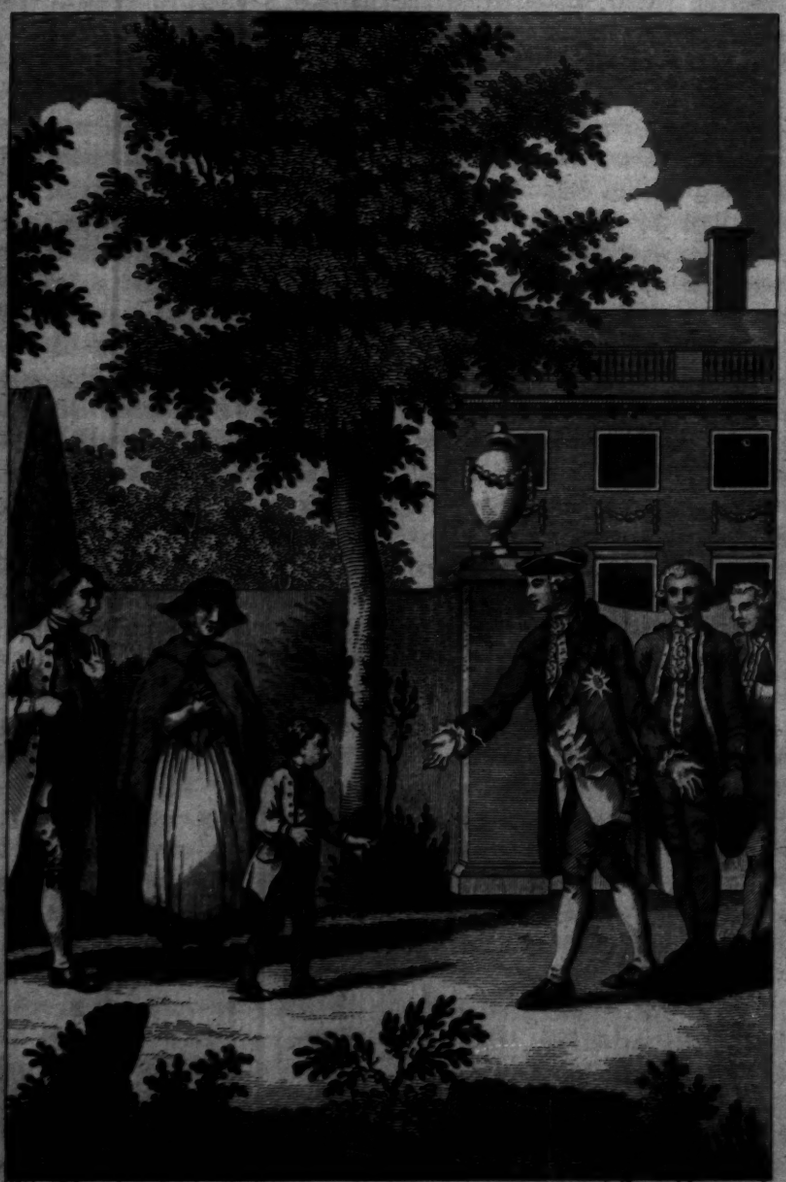

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ADOPTION. Romans VIII. 15.

Humanity, attending Sorrow's Prayer,
Adopts the Child, and eases Nature's Care.
Thus Christ adopts each Sinner as his Son,
Thus is a Glorious Heavenly Parent won.

ADMONISHED, Applied to thoſe who receive proper advice from the perſon who Admoniſhes, and in ſcripture to be Admoniſhed always infers, either that the perſon receives it with a humble mind, ſo as to profit by it, or he rejects it, and deſpiſes his moſt valuable friend. When the ſincere Chriſtian is Admoniſhed, he becomes watchful over his heart, he is afraid to offend, not only becauſe ſin is attended with puniſhment, but becauſe it is an offence committed againſt the purity of the divine law. He loves the law of God more than any thing in the world, and as his obedience to it flows from motives of love, ſo he looks upon thoſe as his beſt friends who admoniſh him.

ADOPTION, In its plaineſt ſenſe, means as follows; a great and good prince, or any other dignified perſon, poſſeſſed of a very valuable eſtate, without heirs to enjoy it, moved by pure motives of benevolence, makes choice of the ſon of a poor man, who from that moment aſſumes his name, and upon his death is intitled to his eſtate. This practice is ſtill common in Aſia, and among the Romans there were many inſtances of it. When a Roman adopted a ſon, he was obliged to ſwear before a judge, that he would bequeath his eſtate to him, and from that time the Adoption could not be ſet aſide. In the ſacred ſcriptures, and in the writings of chriſtian divines, both ancient and modern, Adoption is uſed to point out to us the free and unmerited choice that God made firſt of the Jews, in a temporal light; and ſecondly of Chriſtians, who are ſpiritually called to partake of a divine inheritance. As the Adopted child among the Romans, as well as in all other countries, was intitled to the whole eſtate of the perſon who adopted him, ſo every ſincere believer ſhall enjoy for ever at the right hand of God in heaven, privileges greater than this world can afford, ſuch as are worthy of God to beſtow, and ſuitable to all that the human ſoul can deſire, which cannot be ſatisfied with any thing here below.

ADORN, To make any thing appear more beautiful than it was before. In a religious ſenſe, and in many parts of ſcripture, it is made uſe of to expreſs the graces and virtues of every ſincere believer. The mind of a Chriſtian is ſaid to be adorned with graces and virtues, when his ſole intention ſeems to be that of doing good. Whatever feelings people may have in their hearts, and although they have tongues like angels, yet nothing can ſhew that they are Adorned like Chriſtians, unleſs their whole conduct in life ſeems to be the fruit of a living principle within.

ADVANCE, Actively, it ſignifies a perſon's raiſing himſelf up from an inferior to a ſuperior ſtation. Paſſively, it ſignifies our being raiſed up to honour and dignity by the power of another. In a Chriſtian ſenſe it implies that God will advance thoſe to the higheſt degree of bliſs, who are moſt forward in promoting his glory while here on earth. They ſhall be made kings and prieſts unto their God, and ſit in glory at his right hand for ever.

ADVANTAGE, In general, every thing that can be of ſervice to us. In ſcripture it is ſometimes put for the victory we obtain over our grand adverſary; but more commonly for the gifts of God, in ſending the goſpel among Heathen nations, who have now many Advantages unknown to thoſe in former ages, and wiſhed for by many of the people of God, under the Old Teſtament diſpenſation.

ADVERSARY, In general, is applied to any one who riſes up in oppoſition to what we undertake to perform. But in ſcripture Adverſary is taken two ways. Firſt, the Devil, or Satan, is called the grand Adverſary, becauſe he goes about doing every thing he can to oppoſe what is good, and promote the eternal ruin of mankind. Secondly, the wicked in general are called Adverſaries, becauſe they take pleaſure in doing miſchief to the righteous; for as they are at enmity with God, ſo they wiſh every one to be in the ſame unhappy condition.

ADVERSITY, Any ſort of affliction where the ſuffering perſon is reduced to want the comforts or neceſſaries of life. When we read of Adverſity in ſcripture, it is applied to the ſufferings of God's people, who are told by their heavenly Maſter, That they muſt learn to be patient, meek and humble, not repining when God ſees proper to viſit them with Adverſity,

but to examine ſtrictly their thoughts, words and actions, that ſo they may diſcover what they have done amiſs, and repent of it, in order that God may turn again to them, as an indulgent parent does to a penitent child.

ADVICE, Good and friendly inſtruction given by one of age and experience to another, who has not had the opportunities to learn, or is likely to fall into ſome ſnare, for want of prudence to direct himſelf. Advice coming from the mouth of a wicked perſon, altho' it ſhould happen to do good, yet is an abomination in the ſight of God, who would have us to ſpeak as we act. To adviſe a perſon to do good, and at the ſame time to ſet him an ill example, is like pointing with one hand to heaven, while we are leading him down to hell with the other. But ſeaſonable Advice given by a truly good perſon, is like the ſpeech of God himſelf, and ſeldom fails of being crowned with the divine bleſſing.

ADULTERY, The act of uncleanneſs between two perſons, whereof one at leaſt muſt be married at the time of committing it. It was the ſeventh precept in the Jewiſh law, that no perſon ſhould commit Adultery, for the prohibition was general, and extended to all. Among the Jews, and in many Heathen nations, it was puniſhed with death, and in others with particular marks of infamy. The apoſtle has declared, That God will judge whoremongers and adulterers. Few crimes can be attended with more fatal conſequences than Adultery, for it deſtroys that mutual confidence the married couple ought to have in each other, and it puts a final end to the peace of families. It encourages the neglect of the education of children; ſets an evil example before ſervants; diſhonours a ſacred inſtitution, and moſt commonly leads thoſe who commit it to utter ruin. Adultery in the ſacred ſcriptures is likewiſe applied to idolatry; for as the carnal Adulterer's heart is led from the right object of its love, ſo God being the proper object of love, in a religious light, all thoſe who worſhip idols, are ſaid to be guilty of ſpiritual idolatry.

ADVOCATE, Signifies one who pleads at the bar of a court of juſtice for an accuſed perſon, and he is ſuppoſed to do all that lies in his power to ſerve him. In ſcripture, it is with the utmoſt propriety applied to Chriſt, who not only ſuffered for us, but continues to plead for us before his Father in heaven. As he purchaſed the church by his merits, death and reſurrection, ſo he continues to intercede for every member of it, in oppoſition to all the accuſations that may be brought againſt them by the Devil, or his emiſſaries. "We have an Advocate with the Father, Jeſus Chriſt the righteous," 1 John ii. 2. Chriſt alone is the Advocate for his church, ſo that it is groſs idolatry in the church of Rome to invoke the aſſiſtance of angels and ſaints, who are only finite and created beings.

AFFECTION, Is taken in many different ſenſes in ſcripture, namely, for the regard that parents have for their children; for being immoderately addicted to unlawful pleaſure, and for any thing that the mind fixes itſelf moſt upon. When applied to believers, it is uſed to expreſs their ſtrong deſire after ſpiritual things, and their minds being fixed on heavenly objects. "Set your Affections on things above." Col. iii. 2.

AFFECTIONATELY, Uſed to expreſs the tender regard that chriſtian brethren ſhould have for each other. As it is natural for relations to regard the concerns of each other, ſo nothing can appear more odious than to ſee quarrels, ſtrife and hatred among Chriſtians. Every member of Chriſt's kingdom is obliged to look upon his fellow ſubjects as brethren of the ſame family, as heirs of the ſame incorruptible inheritance. This works powerfully upon the mind; it makes them Affectionately tender to each other, it comforts them under every trying affliction, and contributes towards making their journey through life both delightful and happy. It cannot with the leaſt ſhadow of reaſon be ſuppoſed, that thoſe who are not Affectionately kind to each other in this life, can have any reliſh for the joys of heaven.

AFFLICTION, In general, applied to any thing that gives pain either to the mind, body, or circumſtances. In ſcripture it is often mentioned as a puniſhment inflicted by the Almighty upon his diſobedient creatures, when he

he puniſhes them in order to bring them back to a ſenſe of their duty. The plague, peſtilence, perſecution and famine, are all called Afflictions, and ſo are all the troubles in the marriage ſtate, and ſuch as happen to us in our journey through life. Man is ſaid to Afflict himſelf, when in order to ſubdue his paſſions, and mortify his luſts, he voluntarily refrains from many of the comforts of life, and this is called Faſting. The deſign of Affliction is to bring us to God, that is, to convince us that we ſtand in need of the divine aſſiſtance, that we ought to be ſubmiſſive to him under all the diſpenſations of his providence, and that meekneſs ſhould ſhew us the way to be obedient children.

AFRAID, Uſed in ſcripture when man is ſaid to be in fear of God's anger, his voice, or his preſence. As a child is not Afraid of his father, till he has offended him, ſo man would not be Afraid of God unleſs he had incured his diſpleaſure. When our firſt parents had eaten the forbidden fruit, they heard the voice of the Lord God in the cool of the evening, and they were Afraid, and hid themſelves among the trees of the garden. Conſcience is an unerring witneſs, and it leaves no room for an excuſe. It is alſo uſed to expreſs that courage which a good man has, when he is threatened by a tyrant with puniſhment, becauſe he will not wound his conſcience by complying with his will. Thus the three Jews, Shadrach, Meſhech, and Abednego, when the haughty king of Babylon threatened to throw them into the fiery furnace, anſwered, That they were not Afraid of the king's commandment. It does not mean that they were unwilling to obey the king in any thing that was lawful, but only that as they knew it to be a ſin againſt a holy God, ſo they were Afraid to offend him; but they were not Afraid to ſuffer. Many of the primitive Chriſtians were ſo Afraid of incuring the divine diſpleaſure, that they chearfully ſubmitted to torments, that cannot be mentioned without horror.

AFRESH, Uſed in Hebrews, vi. 6. Seeing they crucify to themſelves the Son of God Afreſh. That is, they were ſuch violent enemies to the truth of his goſpel, and ſo much inraged againſt his faithful ſervants, that they offered every indignity to the Redeemer's name, in the ſame manner as the Jews when they reviled him on the croſs. Thoſe who deſpiſe Chriſt and his goſpel, would, if he were on earth, crucify him again, and once more put him to an open ſhame. The moſt violent oppoſers of the goſpel are thoſe who have knowledge, but are deſtitute of love, who have got the words in their heads, but not in their hearts.

AFTER THOSE DAYS, In the Old Teſtament, made uſe of to expreſs the coming of the goſpel diſpenſation. When the prophets had concluded their exhortations, they told the people, that After Thoſe Days (meaning the intermediate time) God would raiſe them up a deliverer in the perſon of the Meſſiah, who was to ſet up an everlaſting kingdom, that was never to have an end. "This is the covenant I will make with them, After Thoſe Days," Heb. x. 16. Here the apoſtle is refering to the prophecies in the Old Teſtament, and he is endeavouring to convince the Jews, that all the promiſes made to them were of a ſpiritual nature, God having by the mouths of his ſervants declared, That he would write his laws in their hearts, he would put his ſpirit within them, and furniſh them with qualifications for every good work.

AGAINST, Any thing oppoſed to another, and therefore in ſcripture, all thoſe are ſaid to be Againſt Chriſt, who oppoſe his goſpel. In ſome places it is uſed as the moſt violent oppoſition that can take place, and therefore the Phariſees are ſaid to have been Againſt Chriſt, becauſe they did all they could to oppoſe his miniſtry, although they were convinced of his power. Their hearts were at enmity Againſt him, the glorious ſimplicity of his goſpel, inſtead of making any impreſſion on their minds, only inraged them the more: and even after he had riſen from the dead, they ſet themſelves Againſt his diſciples.

AGE, Often uſed to expreſs an indefinite number of years, and ſometimes the life of a man. The Greeks of old reckoned their time by Olympiads, which were equal to four of our years; and the Romans computed their ages in a

in the ſame manner as we do, namely by centuries. However, when we ſay the laſt Age, we ſeldom mean ſo much as an hundred years, but rather the ordinary life of a man; but when we ſpeak of any important event that happened about eight or nine hundred years ago, we ſay the middle Ages, that is, one of the centuries ſince the birth of Chriſt. It is alſo uſed for the time of ſome great perſon, as the Age of Alfred, the Age of Lewis XIV, the Age of Charles I. In that ſenſe it alludes only to their reigns, for before that time they are not ſaid to act on the great theatres of the world. The Jews, and after them ſome chriſtian writers, particularly Euſebius, divided the time from the creation of the world, to the birth of Chriſt, in the following manner. The firſt age reached to the deluge: The ſecond from Noah's coming out of the Ark, till the calling of Abraham: The third till the return of the Iſraelites from bondage: The fourth reached from thence till the building of Solomon's Temple: The fifth till the Babyloniſh Captivity; and the ſixth till Herod the Great was King of Judah.

AGONY, In a general ſenſe, applied to the greateſt ſufferings that human nature can poſſibly ſuſtain, whether in body or mind. In ſcripture, and by chriſtian writers, it is made uſe of to deſcribe the ſufferings of our Redeemer, both in the garden, and on the croſs. Chriſt was not in fear of a natural death, for as he was poſſeſſed of all knowledge, ſo he knew that it was his Father's will that he ſhould die for his people; but his Agony aroſe from a conſideration of the dreadful nature of ſin as committed by man, that required ſuch an interpoſition in order to reconcile offending creatures to an offended God. Thoſe who have worthy notions of Chriſt's Agony, and are ſuitably affected therewith, hate ſin from a pure principle of gratitude, becauſe their Lord ſuffered ſo much for their ſakes.

AGREE, To refrain from all ſuch actions as may occaſion any diſquiet either in families, ſtates or between one man and another. Our Saviour in his ſermon on the mount, adviſes all thoſe to Agree who have law ſuits depending, leaſt they prove fatal to them in the end. To Agree together is one of the diſtinguiſhing marks of a true chriſtan. Jacob of old ſaid to his ſons, Fall not out by the way; and ſurely thoſe who are travelling towards the heavenly Jeruſalem ought to Agree together, as diſciples of that Redeemer, who laid down his life for them, and made their peace with God.

AGREEMENT, Among Chriſtian writers, is made uſe of to point out the harmony that ought to be found among thoſe who adhere to a certain ſyſtem; but the moſt pious authors have conſidered it as an union of hearts even among thoſe who are not agreed in the externals of religion. Thus the late Mr. Harvey ſays, That he looked upon the differences among Proteſtants, in the ſame light as he beheld the different colours in a bed of pinks, ſo as they were only agreed upon, this ſingle point, that each ſhould ſtrive to ſerve and honour God with modeſt zeal and pious ſincerity.

AIR, Signifies, in general, a thin fluid, by which animal creatures are preſerved, and vegetation in a great meaſure promoted. In ſcripture it is called the reſidence of devils, for ſatan is ſaid to be the prince of the power of the Air. God when he inflicts his vengeance upon ſinful nations, cities, or individuals, often does it by the elements, and as thunder, lightening, and the peſtilence, may be ſaid to proceed from the Air, by the miniſtry of Satan, who as a delegated being acts by commiſſion, ſo he may with greater propriety be called the prince of the power of the Air. Thus we find in the hiſtory of holy Job, that he was the inſtrument made uſe of to afflict, and undoubtedly he is ſo to many of God's people, when for wiſe ends, God ſees proper to afflict them; but then they ought to take comfort in this, that his rage, however great, is ſtill bounded, nor has he power to go any further than his commiſſion reaches. When the child amends, then God burns the rod. Air is uſed in the book of Revelation, to point out the church of Chriſt, and it is ſaid to be darkened, or that it would be darkened, when idolatrous ceremonies ſhould be brought in by the popes, to obſcure its glory, by making human inventions

tion of equal authority as the command of Chriſt, who requires that we ſhould worſhip him, with purity like the Air. As nothing contributes more towards preſerving health in the human frame than purity of Air, and as the plague or peſtilence are both ſaid to flow from it when corrupted, ſo the church of Chriſt is pure, when his own inſtitutions are adhered to in the manner he delivered them, and corrupted when we add any thing of our own to them. Human inventions in the church are to the ſoul, what the plague is to the body, they firſt ſicken and then kill.

ALAMOTH Is in Hebrew uſed to expreſs any thing modeſt, and in Greek that which is concealed or hidden. It is the title of the forty-fifth Pſalm, becauſe that ſacred ode uſed to be ſung by the Jewiſh virgins at marriage feaſts. It was what they uſed as an epithalamium or marriage ſong, and has always been applied to the union that takes place between Chriſt and every ſincere, pious believer. The learned Ainſworth in his notes on the Pſalms, ſays that it refers to the hidden councils of God, in the myſtery of his love to his church, and this opinion has been followed by the pious biſhop Patrick, as well as ſeveral more modern authors.

ALARM Signifies ſudden fear, leaſt any dreadful accident ſhould happen, in conſequence of an intimation being given. Alarm in Hebrew ſignifies a broken confuſed noiſe, from which nothing diſtinct can be learned, and it is commonly uſed in a military ſenſe, to expreſs the ſudden approach of an enemy. In a religion ſenſe, it is made uſe of to expreſs that fear which the believer is under, when he finds himſelf aſſaulted by the approach of any temptation. He is Alarmed, he is upon his guard, and he is humble leſt he ſhould offend.

ALAS, An expreſſion that imports ſome great loſs, being moſt ſenſibly felt by the perſon, who labours under apprehenſions of the hurt that he will ſuffer by it. In the book of Revelation, thoſe who procured riches by corrupting the church of God, are called merchants, and they are repreſented as ſtanding afar off, beholding the deſtruction of myſtical Babylon, and ſaying, Alas! Alas! the Great City, &c. It is uſed by every penitent, as the language of the heart, when he looks back upon the enormity of his guilt, and cries out, Alas! why did I offend againſt ſo good a Being; Alas! why has my whole life been one continued act of ingratitude, to my moſt generous Benefactor.

ALEXANDRIANS, Uſed in Acts, Chap. vi. 9, as the name of thoſe Jews, who had reſided at Alexandria in Egypt, and came up to Jeruſalem to worſhip. It is neceſſary to obſerve, that after the return of the Jews from the babyloniſh Captivity, many of them ſettled in different parts of the world, particularly in capital cities, where they carried on the buſineſs of merchants. Theſe men adhered to their own worſhip, and kept up a conſtant correſpondence with their brethren in Judea, and when they came up every year to the paſſover at Jeruſalem, they were called by the name of the place, where they reſided. Not that the Jews who reſided at home, looked upon them as foreigners, but only made uſe of the expreſſion to point out their local abode. Thus we are told that at the feaſt of pentecoſt, when the Holy Ghoſt deſcended upon the apoſtles, there were Jews from almoſt every nation, at that time in Jeruſalem, and they heard the apoſtles ſpeak in the language of thoſe places from whence they came. This remains a convincing proof of Chriſt's doctrine, for if men who before were ignorant of any of thoſe languages, could ſpeak in ſuch a manner as to be underſtood even by ſtrangers, they muſt have been divinely inſpired, by that God, who is the author of our ſpeech, as well as all our other faculties, none of which can be exerted in a ſupernatural way without his aſſiſtance.

ALIEN, In a law ſenſe, is taken for one, who is not a free born ſubject, nor entitled to any of the privileges of freemen. In the Old Teſtament it is applied to any who were not members of the Jewiſh church and ſtate. In the New Teſtament it is the name given to every one who is a ſtranger to the truths of Chriſt's goſpel. As ſtrangers under the Old Teſtament diſpenſation were not permitted to enjoy the

privileges of the Jews, ſo under the goſpel every man is an Alien and a ſtranger, who rejects the offers of ſalvation made to him in the word of God, and by the mouths of his ſervants.

ALIVE, In a natural ſenſe, is made uſe of, to expreſs ſo much activity in the human body as to convince thoſe who ſee us, that we are not deprived of life. In a religious ſenſe, it is applied to a living principle in the heart, by which our love of duty is kept in motion, eſpecially in Rom. vi. 11. Where we are ſaid to be Alive in God, and in 1 Cor. xv. 22. Even ſo in Chriſt ſhall all be made Alive. I am Alive forever, ſaid the viſion to St. John and condemned ſinners are ſaid to be thrown Alive, into a lake of fire and brimſtone. The life of a chriſtian, being a ſtate of warfare in this world, he has much need to keep all his graces Alive, that they may lead him on to action, and ſtimulate him to the performance of great things, ſuch as are ſuitable to the dignity of his nature, and proper to enable him to engage with thoſe enemies who are at all times ready to aſſault him.

ALL, In the utmoſt extent of the word, means every thing in the univerſe, but in a more confined ſenſe, it is often put for the actions of a man, the people of a nation or the inhabitants of a town. In a religion ſenſe it is made uſe of to expreſs all the graces of a chriſtian, all the ordinances of the church, all its members, all the deformities of a ſinner, all the pains that ſinners are condemned to ſuffer; all the works of God whatever in creation, providence or redemption, and the final conflagration that in the end ſhall deſtroy all things. It is often made uſe of by the prophets, to expreſs the univerſal extent of Chriſt's kingdom, "they ſhall all know me from the leaſt to the greateſt," and when Chriſt delivered his commiſſion to his apoſtles, he told them to go and teach all nations. God is ſaid to be rich to all, that is, he is continually diſtributing the bleſſings of his bountiful providence among them, and in the New Teſtament we are told, that he would have all to be ſaved. The laſt ſenſe in which it is uſed is All glory; that is, thoſe who have faithfully ſerved Chriſt in this world, ſhall have All manner of Glory and happineſs hereafter, at the right hand of God.

ALLEGORY, Much the ſame as we call Fable, or rather it is the pointing out of ſpiritual things, by the repreſenting of natural ones. Thus the apoſtle Paul calls the account of Hagar, the mother of Iſhmael, an Allegory, becauſe by it was pointed out the ſtate and condition of thoſe who would not obey the goſpel. The fathers of the firſt four centuries after Chriſt, were much addicted to the uſe of Allegories in their ſermons, and ſometimes they carried them to an unwarrantable length. It is true, Allegories may be uſed in the moſt innocent manner; but then they are too apt to lead the mind off from the real truth, by ſubſtituting ſomething in the place thereof. Undoubtedly many parts of the Old Teſtament are allegorical; but weak minds have encreaſed the number by far too much. The giving of the law in ſo awful a manner on Mount Sinai, in an Allegory of God's anger againſt ſin, and it ſhews us the excellency of the goſpel of Chriſt that was publiſhed in meekneſs. The paſſover is Allegorical of Chriſt's ſufferings; the journey of the Iſraelites through the Wilderneſs, is expreſſive of our pilgrimage through life; and the offering of the ſcape goat, alludes to Chriſt's for ever blotting out the ſins of his people. Many others will be mentioned in their proper places; but let every ſincere believer, who ſeeks after truth as revealed in the word of God, firſt attend to the literal meaning, and when he has once made himſelf maſter of that, let him in a modeſt manner draw from it what concluſion he thinks moſt agreeable to the ſenſe, without ſtraining it to pleaſe the vanity of his own fancy.

ALLELUJAH, In Hebrew, was often uſed both in the temple ſervice, and at the beginning and end of the Pſalms. It was likewiſe made uſe of by the people to profeſs that God was juſt when he inflicted any ſignal judgment upon ſinners; for example, Pſalm civ. 35. "Let the ſinners be conſumed, out of the earth, and let the wicked be no more, Allelujah." It is uſed four times in the book of Revelations, to expreſs that comfort the people of God ſhall have, when the laſt antichriſt, or the man of ſin is deſtroyed. Moſt commentators are of opi-

nion,

nion, that when the church of Rome is finally deſtroyed, many Jews will embrace the goſpel, and join with the believing Gentiles, in praiſing God, for taking vengeance on the myſtical Babylon, who is drunk with the blood of the ſaints.

ALLIED Is taken different ways in ſcripture; as firſt, being by nature Allied to one; ſecondly, in a way of friendſhip; and thirdly, from political motives. The Jews were prohibited from marrying with any beſides their relations, for the whole collective body were conſidered as relations. So in the Chriſtian church we are ſaid to be Allied to Chriſt, becauſe he took our nature upon him, and we are all brethren to each other, while we walk by the ſame rule, and mind the ſame things. Chriſt, who hath by his blood purchaſed his church, is its only head, and all thoſe who love and ſerve him are Allied to him as members.

ALLOW, The permitting one to do any thing, or the giving him his juſt reward for it. When we read in ſcripture, Allowed of God, it is made uſe of either to expreſs his permiſſion or approbation. He Allows to every man his portion of the benefits of providence, and he does not with-hold his favour and approbation from thoſe who love him.

ALLURE Is taken in two ſenſes in the ſcripture. Firſt, it is applied to God by the prophet, when he ſays, "I will allure her, &c." Hoſ. ii. 14. That is, I will heap ſo many benefits upon my ancient people the Jews, that their hardened hearts will be ſoftened, and I will draw them by love, inſtead of compelling them by fear. In a Chriſtian ſenſe God is ſaid to Allure, when he offers us in the goſpel, pardon for all our ſins, and as it were, forces us by love to embrace the offered conditions. Secondly, to Allure is uſed to expreſs the falſe promiſes that the world makes us of happineſs, and we are ſaid to be Allured, when we are inſenſibly lead into the ſnare. The world (ſays St. Auguſtine) "firſt Allured, and then deceived me; I will never more truſt to its promiſes." The Allurements of the world are joined with the temptations of the devil, and the luſts of the fleſh; and every Chriſtian is bound by his baptiſmal engagement to renounce them.

ALMS Signifies in general, any relief given to thoſe who are in want, and according to natural reaſon, it ſhould be done from motives of gratitude to God for the benefits of his providence; for it is only returning a ſmall part out of the abundance that God has given us. In a chriſtian ſenſe, when we do an Alms, or relieve the needy we not only ſhew our gratitude to God for temporal mercies, but we likewiſe acknowledge that we do it for the ſake of Chriſt, who that we might be rich in grace, became poor. "The poor you have always with you, ſaid our Saviour, but me you have not always." That is, you will always find many of my poor diſciples to be fit objects of your compaſſion. We find that the Phariſees who corrupted the whole law, made ſuch an oſtentatious diſplay of their charity, that they even cauſed a perſon to blow a trumpet before them, in the ſtreets, that a crowd might be gathered together to ſee them. For this they were ſharply reproved by our Saviour, and his diſciples were cautioned againſt following their example. Firſt, in giving Alms to the poor, we muſt be firſt free of debts to any of mankind, or at leaſt have ſufficiency to pay them, otherwiſe we give away what is not our own. We muſt be juſt, before we are generous. Secondly, we muſt do it with diſcretion; we muſt enquire into the circumſtances of the perſon, becauſe that which may relieve one, will become hurtful to another. Thirdly we muſt do it with compaſſion; our hearts muſt feel for the object, for compaſſion is one of the marks of a true chriſtian. Fourthly it muſt be done with chearfulneſs. It muſt not be done grudgingly, our hearts muſt be as willing as our hand is ready, for God loveth a chearful giver. Laſtly it muſt be done in ſimplicity; we muſt endeavour to conceal it from others, leſt we come under the character of thoſe who ſeek praiſe from men. We muſtnot make an oſtentatious diſplay of our charity or Alms, for our Saviour has commanded that we ſhould not let the one hand know what the other does.

ALMIGHTY, A name given to God in ſcripture, and derived from an Hebrew root, that ſignifies

fies ſtrength. It ſignifies that he is able to do all things, and that he can work without means, as he made the world out of nothing. With weak means, as when at the blowing of the rams horn the walls of Jericho fell down. Above means, as when he fed Elijah in a miraculous manner, when he fled from the wrath of Jezebel. Againſt means as when he prevented the fire from hurting his faithful ſervants, Shaderach, Meſhach, and Abednego. God Almighty not only preſerves all created beings, but alſo in a particular manner, watches over his church and people, ſo that neither the malice of devils or men, ſhall ever be able to deſtroy them. The papiſts infer from God's being Almighty, that the doctrine of tranſubſtantiation ought to be believed; but the ſincere chriſtian is not to believe any thing as binding upon him, that is not revealed in the written word; he is not to be wiſe above what is written, leſt he fall into condemnation for his pride and arrogance.

ALMOST, Uſed by the apoſtle in his epiſtle to the Hebrews, when he ſays, "Almoſt all things under the law were purged with blood, for ſome were purged by fire." It it alſo made uſe of to deſcribe the character of thoſe, who although they have ſcarce any doubts concerning the truth of the goſpel, yet they remain unwilling to embrace it. Thus, when the apoſtle had ſpoken of his converſion, and explained the truths of the goſpel to Agrippa, the king was almoſt perſwaded to be a Chriſtian.

ALONE, Uſed to expreſs one who ſits by himſelf, a ſolitary houſe, or to individuals performing actions, without the aſſiſtance of others. It is often made uſe of in ſcripture to expreſs the ſufferings of the afflicted, who being willing to give vent to their ſorrow, ſeek a place of retirement, and ſit Alone. Our Saviour often retired to pray; and thoſe who would profit by reading or hearing the word, or by any providential occurences, ought often to retire to places where none but God can ſee them.

ALPHA, The firſt letter in the Greek, as Aleph is in Hebrew, and as Omega is the laſt Greek letter, ſo Chriſt is called Alpha and Omega, the beginning and the end. "I am Alpha and Omega, the firſt and the laſt, Rev. i. 2." It is a figurative expreſſion, and points out not only that Chriſt was before all things, but that he is above all things, and will remain when they have periſhed. It likewiſe points out the fulneſs of his grace to his people, and that he is the firſt and laſt object whom they ought to adore.

ALREADY, Uſed in the Revelation to point out the duty Chriſtians are under to adhere to the truths of the goſpel, which they have already received. "But that which ye have already, hold faſt till I come, Rev. ii. 25." The pious biſhop Hall takes notice, that as the injunction was given by Chriſt, ſo it is binding upon all his followers, as long as they live in the world.

ALL-SUFFICIENT, A name that God gave to himſelf in ſcripture, when he told Abraham what great things he would do for his poſterity. "I am God All-ſufficient, Gen. xvii. 1." as if he had ſaid, Be not ſtaggered at the promiſes I have now made to you, and your children, for I am able to perform them. Every thing requiſite for the purpoſe centres in me, and my willingneſs ſhall be equal to my All-ſufficiency, unleſs your children, by their diſobedience, provoke me to anger.

ALTAR, A place whereon a victim, or any thing is offered to the object of our worſhip. At firſt, Altars were made of rough ſtones, and ſometimes of turf on hills and under great oaks; but as idolatry encreaſed, more magnificient ones were conſtructed, adorned with the moſt coſtly ornaments that could be procured. There are ſtill the remains of many Druidical Altars in Britain; for our heathen anceſtors were ſunk into the groſſeſt idolatry, and it may with propriety be ſaid, that they were without God in the world, for their Altars ſmoaked with human ſacrifices.

ALTAR OF BURNT OFFERINGS Was the great Altar in Solomon's Temple, whereon the daily ſacrifice was offered. It was made of fine braſs, and ſtood in the centre of the open court, that all the people might ſee it during the time of the ſacrifice.

ALTAR OF GOLD Stood within the Holy of Holies, where the high prieſt went once every year, as a type, that when Chriſt had compleated

pleated the work of our redemption, he for ever ſat down at the right hand of God. The forms of the Jewiſh Altars, and their dimenſions, were all pointed out, and they were ſtrictly forbidden to alter the models.

ALTAR OF INCENCE, That on which ſweet herbs made into incenſe, were offered. The fragrance of the ſmell was to put the people in mind, that while they maintained the purity of God's worſhip, their prayers and praiſes would be to him like ſweet ſmelling incenſe. The Papiſts, whoſe maſs is a mixture of rites borrowed from the religions of different nations, ſtill perfume their people; but the beſt incenſe that can ariſe from the worſhip of man to his God, is a conſtant diſcharge of every duty commanded in the word.

ALWAYS, Uſed by our Saviour when he took leave of his diſciples before his aſcenſion into heaven. It is mentioned as a word of comfort to preſerve their minds from deſpair, becauſe he was about to leave them. "Lo I am with you Always." It ſhews the ſtability of his promiſe that ſhall never be broken, and his people ſhould be comforted, when they conſider that he, who is mighty to ſave, will be with them both in time, and in eternity.

AM, One of the names that God gives to himſelf in ſcripture, when he ſaid to Moſes, "I Am that I Am." As if he had ſaid, I exiſt of myſelf, my being is not derived from any perſon in this world, and I ſhall continue for ever. My will is unchangeable, I Am the cauſe of all things, and whatever I promiſe ſhall be performed, for I Am truth itſelf. The Jews were ſo much afraid that the Heathens ſhould learn the names given to God in ſcripture, that they kept them concealed as much as poſſible. The modern Jews have a tradition, that Chriſt ſtole into the Holy of Holies, in order to learn the name of God; but when he had treaſured it up in his memory, two golden lions ſtanding at the door roared, and made ſuch a prodigious noiſe, that he was obliged to write the name down; after which he made an inciſion in his fleſh, and hid it within, till he had eſcaped out of the temple. The jewiſh Rabbies teach this ridiculous ſtory to their people, although Chriſt was himſelf a Jew, and brought up in all the myſtery of their religion. Nay, if he had not been a Jew, he could not have been brought before the high prieſt, and the reſt of the elders; for the puniſhment of ſtrangers was left to the Roman proconſul; but we may learn from hence, that men who ſhut their eyes againſt the truth will invent any thing to juſtify themſelves.

AMAZE Signifies the mind being loſt as it were in ſeeing ſtrange things, or reflecting on ſome ſtrange unexpected event. Thus the Jews were Amazed when they ſaw the miracles wrought by our Saviour and his diſciples, and when they heard the doctrine taught by them, although the hardneſs of their hearts prevented them reaping the propoſed benefit. Good men are Amazed, when they behold the abominations of the wicked, and every chriſtian ought to be loſt in Amazement, at the wiſdom of God and the love of Chriſt that paſſeth all knowledge.

AMBASSADOR, In civil affairs, ſignifies a perſon ſent from one prince to another, in order to negotiate buſineſs of importance, and he is ſaid to repreſent his ſovereign. In the ſcripture it is applied to the apoſtles, "for St. Paul ſays, we are Ambaſſadors, &c. 2 Cor. v. 2." It is alſo uſed to expreſs an interpreter, and in both ways it ſuits the holy apoſtles. They were ſent out as Ambaſſadors by the Lord Jeſus, to make known his will, and manage the affairs of his ſpiritual kingdom. They were the interpreters of his will to mankind, and they promulgated the goſpel with plenary power or full authority, from their divine Sovereign. In a ſubordinate degree every faithful miniſter of the goſpel, may be called an Ambaſſador from Chriſt; for as the apoſtles acted by virtue of the verbal inſtructions given them by our Saviour, ſo their ſucceſſors are obliged to preach conſiſtent with their writings.

AMEN, In Hebrew, ſignifies truth, as ſo be it, or ſo let it be. It implies an earneſt deſire that our requeſts may be granted, and an aſſent to the truth of what we acknowledge or confeſs in prayer; as when we acknowledge that God is poſſeſſed of every poſſible perfection, or when we make a free and open confeſ-

ſion of our ſins. It alſo implies that as we ſeek pardon for the ſake of Chriſt, ſo we acknowledge his goſpel to be true, and that he is able to ſave to the uttermoſt all that come unto God by him. It is in the revelations applied to Chriſt himſelf, "I am the Amen, the true and the faithful witneſs. Rev. iii. 14." St. Auguſtin ſays, that the apoſtles had ſuch regard for this word, that although they wrote it in Greek, yet they ſtill retained the Hebrew name! From this circumſtance we need not be ſurprized that chriſtians of every denomination ſtill make it the concluding word of their prayers.

AMEND, To make ſomething better that before was bad. In ſcripture it is made uſe of as an exhortation to ſinners, to turn from the errors of their ways. We are ſaid to amend our hearts when we form a fixed reſolution to ſerve God, and we are ſaid to Amend our ways or lives, when all our actions are conſiſtent with ſuch reſolutions. Reformation muſt flow from a conviction that there is a neceſſity for an Amendment taking place, in order to promote our happineſs, and it muſt in its operations be ſteady uniform and laſting; it muſt neither be wavering, partial nor fluctuating; it muſt convince thoſe who know us that it is genuine by its extending through all our actions.

ANATHEMA Signifies in Greek a Curſe, or an execration denounced againſt falſe chriſtians, who love not the Lord Jeſus in ſincerity of heart. If any love not the lord Jeſus Chriſt, let him be Anathema Maranatha, that is, let him be accurſed, when the Lord ſhall come. It is generally applied to ſuch, as having made an open profeſſion of Chriſt, turn from his goſpel, and blaſpheme his name. It was made uſe of by the primitive chriſtians when they caſt out of their aſſemblies, ſuch as held notorious errors, contrary to the purity of the goſpel, or were afraid to ſuffer perſecution for their divine maſter. Every perſon Anathematized was ſaid to be cut off from the main body, and rendered incapable of enjoying any of their privileges.

ANCIENT, Any thing that is old, and therefore is ſometimes applied to the mountains that have continued ever ſince the creation of the world. The bounderies of eſtates long poſeſſed by one family, are likewiſe called Ancient; and the Jews were forbidden to remove the Ancient land mark that their fathers had ſet. Old men and magiſtrates were called the Ancients of the people, becauſe of that gravity connected with their characters and age. Chriſt is likewiſe called the Ancient of Days, becauſe he was before all things, and all things were made by him.

ANGEL, In its primary ſenſe, ſignifies a meſſenger, and in a ſcriptural ſenſe, a meſſenger ſent from God to execute ſome of his judgments upon a guilty world, or to bring ſome conſolation to thoſe who mourn. Thus Angels were ſent to rain down fire and brimſtone on Sodom and Gommorah for their unnatural crimes; for although it is ſaid that God did it, yet it was executed by the miniſtry of Angels. When David numbered the people, in order to make a parade of his power, God ſent an Angel, who ſpread the peſtilence throughout every corner of the promiſed land. An Angel was employed to drive our firſt parents out of the garden of Eden. An Angel wreſtled with good old Jacob; and an Angel was ſent to tell Manoah that he ſhould have a ſon. Angels appeared to Lot and Abraham; to Daniel; and the Angel Gabriel was ſent, firſt to give notice of the birth of John the Baptiſt, and afterwards to make known, that the time was come when God would ſend his Son in the fleſh. Angels miniſtered to Chriſt, during his agony; and an Angel was ſent to encourage the great apoſtle Paul, when he was a priſoner in the caſtle of Jeruſalem. Angels are either glorious ſpirits, who miniſter before the throne of God, or they are infernal fiends, who in conſequence of their rebellion againſt God, are devoted to deſtruction. As good Angels watch over the righteous, ſo evil Angels ſeek every method they can make uſe of to ruin them. God gives his Angles charge concerning the righteous, to keep them in all their ways; but thoſe who are at enmity with him, he leaves to be aſſaulted by the fiery darts of Satan, and his emmiſſaries. Chriſt is called the Angel of the covenant, and the Angel of his father's preſence, becauſe he was the greateſt meſ-

meſſenger whom he could ſend; and as he brought with him the conditions of the covenant of Grace. The Jews, and after them all the chriſtian fathers were of opinion, that Angels were created long before man, and this is moſt probable, if we adhere to the ſcripture account of the fall, where we read of the ſerpent, who was a fallen angle, ſeducing our firſt parents, to eat the forbidden fruit. Man is ſaid to be made a little lower than the angels; but notwithſtanding, ſuch is the myſtery of divine grace, that the Angels deſire to look into it. Angels are endowed with a larger ſhare of knowledge than man, and therefore counſellors are compared to them. The tongue of an eloquent man is compared to the tongue of an Angel; and the ſpirit of God is ſaid to be in Angels, and they are the ſpirits who are to give notice of the laſt judgment. St. John calls the ſeven biſhops of the churches in the leſſer Aſia, Angels, becauſe of the meſſage they had to deliver to the people, and the ſuperior knowledge with which they were endowed. In many parts of ſcripture, the miniſters of the goſpel are compared to Angels, and with great propriety, for they alſo are ambaſſadors, and reveal the will of God to man.

ANGER Is taken three ways in ſcripture; Firſt a diſpleaſure conceived againſt our neighbour, for a real or ſuppoſed injury, and this we are cautioned to avoid, as inconſiſtent with our chriſtian profeſſion, and contrary to the example of our divine maſter, who, when he was reviled, reviled not again; but even prayed for his enemies, during his inconceivably bitter agony on the croſs.

In his ſermon on the Mount, he ſays, "If any one goes to the altar with a gift, and remembereth ought that his brother hath againſt him, (or any animoſity that may ſubſiſt between them,) he ought firſt to go, and be reconciled to his brother, and then come and offer his gift." In the ſame manner every perſon, who receives the holy communion, profeſſes, that he is in charity with all mankind.

Secondly, Anger may be applied to that indignation that ariſes in the mind of a ſerious chriſtian, when he hears the name of his Saviour blaſphemed, or his laws trampled upon. In that ſenſe Anger becomes a duty, ſo as the paſſions are kept under proper reſtraint, and nothing deſired but the glory and honour of God, and the good of the perſon with whom we are angry. Then Anger becomes graceful, and gives a luſtre to every part of our chriſtian profeſſion.

Thirdly, Anger is applied to God's diſpleaſure againſt ſin. Not that he is ſubject to the ſame paſſions with us, but merely as a figurative expreſſion, in condeſcenſion to our weakneſs, who would otherwiſe be unable to underſtand what our merciful God has revealed to us in his holy word.

ANGUISH, An extreme ſorrow of heart, and often made uſe of to deſcribe the bitterneſs ariſing from the conſideration that we have been diſobedient to the divine law. It ſuppoſes the man in ſuch perplexity, that he knows not what to do, nor where to turn himſelf. It goes before repentance, becauſe it ſuppoſes the perſon awakened to a ſenſe of his danger, although he has not then made uſe of the means to avoid it. But the higheſt ſenſe in which it is taken is, to repreſent the puniſhment of the wicked in hell. "Tribulation and Anguiſh upon the ſoul of every one who doth evil, Rom. ii. 9."

ANOINT Signifies in ſcripture, the ſetting a perſon aſide from the reſt of mankind, for a particular purpoſe. The perſon Anointed had oil poured upon his head, or was diſtinguiſhed by ſome other mark, to point out the nature of his office.

Both the kings and the prieſts among the Jews, were anointed with oil; and Saul is called, the Lord's Anointed. It ſeems to have been commonly uſed among the Jews, when they wanted to pay a great degree of reſpect to ſome particular perſon. Thus Mary Magdalene Anointed the head of our Saviour with a box of precious ointment, which he conſidered as an evidence of the ſincerity of her repentance.

It ſeems alſo to have been uſed by people, when they appeared genteely dreſſed in public; for when our Saviour taught his diſciples in

what

what manner to keep a faſt, he bid them anoint their heads, and appear in as chearful a manner as if they had been at a feaſt.

Chriſt is ſaid to be Anointed with the oil of gladneſs above his fellows, becauſe he loved righteouſneſs, and hated iniquity; but this Anointing was not performed by man; for it is a figurative expreſſion made uſe of to ſhew, that God the father had ſet him a part for his office in all its different branches.

The apoſtle James exhorts the elders of the church, when they pray with a ſick perſon, to Anoint him with oil, which undoubtedly was owing to the good effects it had in ſome diſeaſes of the body in thoſe eaſtern countries. Not that it was to be continued through every age and nation; for we read, that Chriſt took the paſſover, and inſtituted the ſacrament in a leaning poſture, the common practice in thoſe parts, even to this day, when people partake of a meal.

Upon this text, however, the papiſts have founded their notion of extreme unction, which they call a ſacred rite; and after they have repeated ſome Latin prayers to the ſick patient, and given him abſolution, they Anoint him with oil. But as the learned Dr. Hammond ſays, Suppoſing the Anointing with oil was in that age made uſe of to work miracles, yet miracles are now ceaſed; for no miraculous healing takes place.

Upon the whole, it was uſed univerſally among the eaſtern chriſtians; yet this is certain, that it was not thought neceſſary in the weſt, till after the ſeventh century, when many ceremonies were brought into the church, unleſs it might have been practiſed by the firſt preachers of chriſtianity, who had the gift of working miracles; and except what we find in ſcripture, the accounts of their miracles are loſt.

ANTICHRIST, Derived from the Greek prepoſition Anti, that is againſt, and Chriſt the anointed. In genernal, it ſignifies any one who is againſt Chriſt, and oppoſes his goſpel either by ſpeaking, writing, or fighting, againſt his people, and deſtroying them by the ſword. It was uſed to expreſs the name of one who pretended to be Chriſt; as did Simon Magus that vile impoſter, who founded the ſect of the gnoſticks, and was a moſt horrid blaſphemer.

As many hereſies aroſe in the primitive church owing to the perſecutions, and the unſettled minds of the firſt converts, ſo the orthodox called the Arch Hereticks Antichriſts.

The papiſts among other falſhoods ſay, that Antichriſt ſhall be a ſingle man, a Jew of the tribe of Dan, and that he ſhall come only three years and a half, before the end of the world. They tell us further, that when he does come, he ſhall find Enoch and Elijah upon earth, and ſhall kill them both, but this is only a ridiculous ſtory, not worthy of refutation, for St. John ſays, "you have heard that Antichriſt ſhall come; even now are there many Antichriſts." 1 John ii. 18. meaning that there were then ſo many vile hereſies, and hereticks, that with the utmoſt propriety, they might be called Antichriſts, as their deſign was to oppoſe the progreſs of his goſpel, blaſpheme his name, and perſecute his people.

But although every oppoſer of Chriſt and his goſpel, may be called Antichriſt, yet the name is undoubtedly applied to the pope, and the church of Rome, by the Apoſtle Paul, when he ſpeaks of the man of ſin coming into the world. It is ſaid that he ſhall exert himſelf above all, that is called God. That is a figurative expreſſion, and is often uſed to expreſs equality in an aſſumed manner, and ſurely no perſon in this world, pretends ſo much to equal God as the pope. Holineſs, and infalibility both attributes of God, are beſtowed upon him; he pretends to forgive ſins, and calls himſelf the keeper of the keys of heaven. It is ſaid that he ſitteth in the temple of God, that is he makes an open profeſſion of the chriſtian name. Now it is evident, that the popes do ſo, and if any perſon will carefully attend to the whole of popery, they will be convinced, that the pope is the Antichriſt ſpoken of in the New Teſtament, which Chriſt is to deſtroy with the brightneſs of his coming.

APOSTLE, In ſcripture, is made uſe to expreſs the character of thoſe men, whom Chriſt made choice of, to ſpread the knowledge

ledge of the goſpel. They had power and authority to work miracles in confirmation of the truth of their doctrine, and they were to eſtabliſh churches, appoint church officers, regulate the form of diſcipline, and point out what rules ſhould be uſed in worſhip. They had each an unlimitted commiſſion to go into all the world, and preach the goſpel to every creature. They had alſo authority to ſend out preachers, and they were to ſuper-intend their miniſtrations.

As Moſes appointed twelve judges over the people, ſo Chriſt made choice of twelve Apoſtles; and from their miniſtry we have received the knowledge of the truth. As they wrote by divine inſpiration, ſo their commands are juſt as binding as thoſe delivered by Chriſt himſelf. Moſt of them laid down their lives to enjoy an incorruptible inheritance hereafter; for nothing was promiſed to them in this life, except bonds and afflictions.

This will for ever remain a convincing proof of the truth of our holy religion; for what could induce men to deceive, if they had no proſpect before them of temporal happineſs?

APPAREL, Any thing uſed to cover the body, when we go about buſineſs, or ſit in company in the day.

Some of the heathen nations around the Jews, who were ſunk into the groſſeſt idolatry, had their dreſſes contrived ſo as to excite unlawful deſires; but the Jews were ſtrictly prohibited from imitating them. The Chriſtian ought never to look upon his clothes, without remembering that they remain a monument of the firſt ſin that ever was committed in the world. Our firſt parents knew not that they were naked, till they had eaten the forbidden fruit, and incured the divine diſpleaſure, when their offended, tho' benevolent maker, made them clothes of ſkins.

Clothes were deſigned for uſe, and not as incentives to luſt; and as they are marks of the ſin of our firſt parents, ſo they ought to be plain, modeſt and decent. The dreſs of a Chriſtian ſhould reſemble the graces of his mind.

APPEAL, Uſed, Acts xxv. 2. where the apoſtle Paul ſaid, "He ſtood at Cæſar's judgment ſeat, where he ought to be judged;" and as he had no reaſon to expect any mercy from the Jews, he Appealed to Cæſar. Every man, who was a Deniſon of Rome, or a free Roman, had a right to Appeal from the higheſt tribunal in the provinces, to the emperor himſelf. Though a Jew by nation, yet he had been born a free Roman; and therefore we find that circumſtance made uſe of to take him to Rome, where he was very inſtrumental in ſpreading the goſpel.

APPEAR, To be brought before one, or to come before one; but more particularly one who comes before, or is brought before a court of judicature.

"We muſt all Appear before the judgment ſeat of Chriſt, 2 Cor. v. 10," It is alſo applied to Chriſt, as our mediator, becauſe he has entered the heavens, and Appears daily in the ſight of God for us, Heb. ix. 24. It is alſo applied to our appearance with Chriſt in glory. "When Chriſt, who is our head, ſhall Appear, then ſhall we alſo Appear with him in glory," Col. iii. 4. He will not only raiſe his faithful followers from the grave, but he will alſo take them with him to his kingdom.

APPEARANCE, Any thing that preſents itſelf to our ſight; and in ſcripture is applied both to objects and events.

Thus the angel, who ſtood before Daniel, had the Appearance of a man, or rather as it ſhould be tranſlated, he looked like a man. We are alſo commanded to fly from all, or every Appearance of evil; and if ſo, how much more are we under the neceſſity of ſhunning the ſinful act itſelf.

It is alſo applied to Chriſt's Appearance, both in the fleſh and in glory. He has already Appeared in the fleſh in a humble ſtate for our ſakes, and took upon him the form of a ſervant; but his ſecond Appearance will be in the clouds, with great glory, when he ſhall judge both the quick and the dead. During his firſt Appearance, he was deſpiſed and rejected by men, and at laſt put to a cruel death on the croſs; but at his ſecond Appearance, kings, princes, and all thoſe who have perſecuted his faithful followers, will call to the hills and mountains to fall upon them, and hide them

from his preſence; for when the great day of his wrath is come, who ſhall be able to ſtand?

APPLY, Uſed in ſcripture to point out the diligent perſon, who is eager to acquire knowledge. We are commanded to Apply our hearts to wiſdom, to knowledge, and to every good work; that is, both in temporal and ſpiritual things; we ſhould loſe no time, but be daily working out our ſalvation with fear and trembling. It is to the ſoul, what induſtry is to the body, the one makes us rich in time, and the other prepares us for eternity.

APPOINT, Chiefly alludes to the fixing perſons in ſome employment; for we are told, that the apoſtles appointed ſeven deacons to look after the affairs of the poor.

The apoſtle Paul uſes it, to expreſs the certainty of a future judgment; for when ſpeaking to the court of Areopagus in Athens, he ſays, "God hath Appointed a day in which he will judge the world in righteouſneſs," Acts xvii. 32.

APPOINTED. As Appoint is active, ſo Appointed is paſſive. The one ſhews the act of a ſuperior; the other alludes to the ſtate of an inferior. It often means one who is ſanctified, or made holy to the Lord.

Thus Chriſt was Appointed to preach the glad tidings of ſalvation; his father was the perſon Appointing, and he was the perſon Appointed.

It alſo means ſuch as are in bondage, under the power of ſin, as the Pſalmiſt ſays, "That he might hear the mournings of ſuch as were in captivity, and deliver the children Appointed unto death, Pſ. cii. 20."

APPREHEND, A law phraſe in its primary ſenſe, and is made uſe of to expreſs the act of ſeizing a criminal.

The apoſtle Paul made uſe of it to expreſs the eager deſire he had to fulfil the will of Chriſt, who, with great propriety, may be ſaid to have Apprehended him, when he was going to perſecute the Chriſtians at Damaſcus. "If that I may Apprehend, that for which alſo I am Apprehended of Chriſt Jeſus, Phil iii. 12." which the learned Dr. Hammond thus paraphraſes. "That I may catch or receive that prize, for which very end it is, that Chriſt hath contended for his people, as for a prize."

Other commentators uſe it in the following ſenſe. I now run as eagerly after Chriſt, as his mercy did after me, when I was perſecuting him in the perſon of his followers.

APPROACH, In its primary ſenſe, is going near to one; and ſometimes is made uſe of to expreſs the act of uncleanneſs, by ſaying he approached to a harlot.

In other places it is uſed to expreſs marriage; but more often the act of God's worſhip. We are ſaid to Approach to God, when we enter within his houſe; but to Approach to God in a real ſcriptural ſenſe, is to draw near with our hearts in prayer; not irreverently, but with holy fear, believing that he is able to grant our requeſts.

APPROVE, In ſcripture, is taken two ways,

Firſt, For one to ſay, that another has done well; and therefore he will reſpect and reward him for it.

Secondly, It is made uſe of by the apoſtle Paul, when he declares, That he had in all things diſcharged his duty, in ſuch a manner, that even his moſt inveterate enemies could not accuſe him. "In all things we Approve ourſelves as the miniſters of Chriſt, 2 Cor. vi. 4." Every Chriſtian ſhould ſo walk in his courſe thro' this life, that his Lord may Approve of him at laſt.

ARRAY, Not only the putting on one's clothes; but in another ſenſe, the warrior cloathing himſelf in armour, that he might prepare for the battle.

It is in the book of Job made uſe of to point out the dreadful wrath of God. "The terrors of God ſet themſelves in Array againſt me, Job, vi. 4." That is, God in his terrible majeſty appears before me in battle Array, in order to deſtroy me.

It is often by chriſtian divines applied to the ſincere believer, when he arms himſelf againſt temptation, with which he is conſtantly beſet. He had much need to put on faith, and Array himſelf with a full confidence, that the captain of his ſalvation is able to aſſiſt him in overthrowing all his enemies.

ARCHANGEL, One at the head of an order

der of holy angels; thus Michael is called an Archangel.

It was the opinion of the jewiſh rabbies, after their return from the Babyloniſh captivity, that there were ſeveral orders of angels in heaven; and the ſame notion was cultivated by the primitive fathers. Indeed they in ſome reſpects carried it to an unwarrantable height: for though they had good hearts, yet many of their heads were not clear.

They founded this notion upon a miſtaken conſtruction of St. Paul's words, where he ſays, "Whether they be thrones, dominions, principalities or powers:" for there the apoſtle is undoubtedly ſpeaking of the qualities of angels, and not their claſſes or degrees.

ARCHBISHOP, A religious officer, ſet over other biſhops by the civil power in nations where chriſtianity is eſtabliſhed by law.

During the fourth century, in the reign of Conſtantine the Great, or at leaſt ſoon afterwards, the biſhops of the chief cities began to claim a right to a juriſdiction over the biſhops in the provinces; and at laſt cuſtom brought the office into uſe.

He has no ordination different from other biſhops, nor is there any mention of his name or office in the apoſtolic canons, which altho' not written by the apoſtles, yet are very ancient.

The firſt canon is, a biſhop ſhall be ordained by two or three biſhops: and the ſecond is, a preſbyter ſhall be ordained by one biſhop, and ſo the deacons, and the reſt of the clergy. When a perſon is appointed an Archbiſhop in popiſh countries, he ſwears canonical obedience to the pope, who ſends him a long piece of woollen cloath, that has been firſt dipped in holy water, and laid one night upon St. Peter's tomb, and that is called the Pall, and is worn, hanging down from the neck before, to the bottom of his robes.

In the proteſtant church of England, there is no difference between the dreſs of a biſhop, and an Archbiſhop; nor is the power of the latter over the former, much more than what relates to civil affairs, which are all tranſacted by a doctor of the civil law, under the name of Vicar general.

AREOPAGUS, The hill of Mars. It was built in the High-Street of Athens, and called a Hill, becauſe of its eminence; for the hill was no more than the great ſenate-houſe, where all perſons accuſed of crimes were tried, and where all new opinions in religious matters were enquired into.

Thus when Paul diſputed in the forum at Athens, the Epicureans hurried him to the ſenate houſe, or Mar's hill, that he might give an account of his religion to the judges; for they thought he ſeemed to be a ſetter forth of ſtrange doctrines. But it does not appear that they offered any violence to his perſon, only that they called him a babler. There the great apoſtle of the Gentiles addreſſed himſelf to the people, upon the principles of natural religion. He quoted one of their own poets, in proof of what he ſaid; he made it appear evident, that ſuppoſing man able to obtain the divine favour, without the aſſiſtance of divine revelation, yet the wretched ſtate of the world, at that time, made it evident, that a revelation was wanting.

Surely the apoſtle Paul might well be called a choſen veſſel, to ſpread the knowledge of Chriſt, both among Jews and Gentiles; for when he argued with the Jews, he confuted them from their own canonical books; but when he addreſſed himſelf to the Heathens, he ſhewed to them the ſtate of the world, as loſt in ignorance and ſin; ſo that a divine revelation was abſolutely neceſſary.

ARGUING Signifies one perſon having advanced ſomething, that another does not believe, nor can comprehend; and therefore they begin to reaſon between themſelves concerning the truth of the matter.

In the ſcripture, it is put for the act of a miniſter of the goſpel, or any other perſon, who endeavours to convince thoſe who are enemies to the truth, or any way, from falſe notions, prejudiced againſt it. In Arguing either in defence of natural or revealed religion, we muſt have a modeſt diffidence of our abilities, and a compaſſionate regard for the intereſt of thoſe whom we intend to convince.

As God has nothing but the intereſt of his creatures in view, ſo we cannot pretend to act for

for him in convincing them of their errors, unleſs we copy after his example. We muſt neither uſe force nor fraud: nor muſt we give way to that heat of paſſion that is inconſiſtent with a Chriſtian ſpirit. The ſpirit of meekneſs muſt be the ruling principle in our hearts, and we muſt hear the objections made by our adverſary with patience. We muſt keep in view the ſtate of human nature, point out where its weakneſs lays; and when we quote the word of God, in ſupport of any of our arguments, we muſt do it faithfully, without curtailing even the moſt minute part.

While we act conſiſtent with theſe rules, we ſhall be an honour to our Chriſtian profeſſion, and in the end be able to convince the gainſayers.

ARISE, In its primary ſenſe, is the act of one who having laid down ſome time, gets up, in conſequence of a voice from another perſon, commanding him to do ſo.

It is often uſed in ſcripture as a word of encouragement, to a perſon who has been long in diſtreſs, and it may with great propriety, be applied to thoſe who are, in a manner, dead in treſpaſſes and ſins. "Ariſe from the dead, and Chriſt ſhall give thee light, Epheſ. v. 14." When a ſinner is convinced of his ſin, and ſees that pardon is offered to him in the goſpel, he Ariſes from the inactive ſtate in which he was before, and he enters upon a courſe of newneſs of life. For as life is a ſtate of activity, it does not ſuit with either ſitting, or laying ſtill, he is obliged to get up and put himſelf in action.

But further; as every perſon who lays in a bed of ſleep, is ſuppoſed to love darkneſs; ſo thoſe who Ariſe and walk, moſt naturally love the light. Sinners love darkneſs rather than light, becauſe their deeds are evil; but the path of the juſt man is a clear and ſhining light, that ſhineth more and more unto the perfect day.

It is the duty of goſpel miniſters, to call ſinners to Ariſe, from a ſtate of inactivity; as in the parable, "Why are ye here all the day long idle?" The Chriſtian is not permitted to ſit down, till grace begun on earth is compleated in glory.

The pious biſhop Hall ſays, That by Ariſing in a ſcriptural ſenſe, ſignifies to ſhake off all manner of ſloth, as well as carnal ſecurity; and go out as active perſons, to fight with angels, principalities and powers.

ARK Signifies a cheſt or wooden box, wherein things may be kept not only ſecret but ſafe. It was an Ark in which Noah ſaved himſelf, his family and ſome of every living creature, when God deſtroyed the old world by the univerſal deluge; and that was a type of the church of Chriſt, that ſhould be preſerved through all the tumults and ſtorms in this world. As God ſaved his faithful ſervant Noah when the world was devoted to deſtruction, ſo all thoſe who believe and obey the goſpel, ſhall be ſaved by Chriſt, for he is an infinitely much greater perſon than Noah.

It has been often uſed by Chriſtian divines, to expreſs the heart of a pious perſon; for as the Pſalmiſt ſays, "the righteous perſon hides the law of God in his heart." That is, he incloſes it within his heart in ſuch a manner, that it becomes a living principle; for as the blood flows from the heart to every part of the body, ſo God's law operates in every part of the believer's conduct.

ARK OF THE COVENANT Was a large cheſt, wherein were kept the two tables of the law, given to Moſes on Mount Sinai, and as they contained a rule of duty for the children of Iſrael, ſo it was called the Covenant between God and them.

An agreement into which he had entered with them, to bring them to the promiſed land and protect them there in ſafety, upon condition that they kept his commandments. A pot of the manna, with Aaron's rod that budded, was alſo kept within it, and it was placed on the mercy ſeat in the holy of holies, not only to put the Jews in mind of the many mercies that God had ſhewn to them, and the wonderful works he had done in their favour, but alſo to prefigure, that things of an infinitely ſuperior nature would be done by Chriſt, for all thoſe who believed his goſpel and obeyed his commands.

ARM, That part of the human body which reaches from the ſhoulder to the fingers.

In

In ſcripture it is uſed as a figurative expreſſion to point out the weakneſs of man, and the infinite power of God. We are told not to truſt in the Arm of fleſh; that is, we are not to put any real confidence in man, comparable to what we ought to do in God.

It is alſo uſed in alluſion to an eaſtern cuſtom, where the people uſed to wear rings on their Arms. "Set me as a ſeal upon thine Arm, Cant. iv. 7". By which is meant, that every believer deſires as much as poſſible to have the immediate object in view, namely, his Lord, as a ring is to thoſe who wear it.

The evangelical prophet Iſaiah makes uſe of it, to ſhew, what little ſucceſs the goſpel of Chriſt, would have in the world, unleſs accompanied by the Almighty power of God. "Who hath believed our report? and to whom is the Arm of the Lord revealed? Iſaiah liii. 1." It is one of thoſe redundant Hebraiſms that are ſo frequently met with in the Old Teſtament, where the writers expreſs actions, and qualities by natural objects; a practice ſtill obſerved by the Turks, the Arabians, and moſt of thoſe people who inhabit the interior parts of Aſia.

ARMAGEDON Signifies an armed warrior, or one who ſheds blood in defence of a cauſe, place, or people, whom God has devoted to deſtruction. Grotius, who is always extremely looſe in his explanation of ſcripture phraſes, applies it to a place where two armies were to meet; and he thinks it is a prophecy of the battle that was to happen between Conſtantine the emperor, and the tyrant Maxentius; but this is too forced a conſtruction, and moſt of our proteſtant writers, among whom is the learned Peter Du Moulin, have believed that the name itſelf is applied to the popes of Rome. This is the more probable, as it is mentioned in the book of Revelation, chap. xvi. 16. juſt at the time the angel was telling St. John of the deſtruction of the myſtical Babylon, which is Rome.

ARMED, Properly qualified to take the field againſt the common enemy.

The Chriſtian is ſaid to be Armed, when his faith is ſtrong, and his graces are active. Then it is that he is able to reſiſt the fiery darts of Satan, to take the field under the banner of the captain of his ſalvation, and not to be afraid of what men or devils can do to him. He is conſcious of his own weakneſs, he does not truſt in his ſtrength; but he knows he is Armed in ſuch a manner, as none ſhall be able to hurt him.

ARMOUR, All the different impliments made uſe of in fitting the warrior out for battle; ſuch as the ſword, the ſhield, and every thing that qualified him, either for attack or defence.

We are told in ſcripture, "To put on the Armour of God, Epheſ. vi. 11." Namely, ſuch graces as always accompany a true and lively faith. "Let my enemy (ſaith Luther) bring againſt me the whole power of darkneſs, yet I will not be afraid; for my Armour is ſtrong enough to reſiſt them." The word Armour is mentioned, to caution us againſt ignorance, or being either inactive in the exerciſe of our mental powers, or too eaſily led aſtray by others.

There is alſo the Armour of Righteouſneſs, namely, when we fortify ourſelves againſt temptations, to inſincerity in our lives; but are ſo habituated to doing good, that we are in a manner armed againſt every thing that would lead us to injure our neighbour.

ARMOURY, A ſtorehouſe, or place of ſecurity for ſoldiers to lay up their arms in, where they may be ready to find them, on the firſt approach of the enemy.

The Bible is the Chriſtian Armoury, there all his weapons are ready for him, and he has no more to do than to exerciſe faith to make uſe of them. The Armouries of kings may furniſh weapons for annoying men, but the Bible is an inexhauſtible fund of every thing neceſſary in the Chriſtian warfare through life. But it does not only furniſh him with weapons of ſufficient force, to repel the enemy; for it likewiſe gives an aſſurance of an everlaſting reward, in conſequence of his perſevering to the end.

Let the Chriſtian under every diſpenſation of providence look into his Bible with humility, and he will find weapons that will raiſe him to the higheſt honours.

ARMY, A collective body of men, inſtructed in military diſcipline, and under proper regulations, ſo as to be able to engage in battle, with an equal force.

The church of Chriſt is, with great propriety, called an Army, not only becauſe of its unity, ſtrength and courage; but alſo becauſe it has a captain or general, who has been made perfect thro' ſufferings, and is mighty to ſave. "Thou art beautiful, my love, terrible as an Army with banners, Cant. vi. 3." Nothing can have a more awful appearance than a regular and well diſciplined Army, eſpecially when drawn up in order of battle, which has an exact alluſion to the glory, majeſty and dignity of the Chriſtian church.

An Army is regular in all its motions, when the ſoldiers keep connected together; in the ſame manner, when Chriſtians are all of the ſame mind, and walk by the ſame rule, nothing can appear more engaging. An Army is under ſtrict regulations, and Chriſtians are ſo bound down to a rule of duty, that they are afraid to offend. An Army, when under proper diſcipline, and well marſhalled, muſt always appear terrible to the enemy; and the church of Chriſt, when ſound in the faith, and conſtant in the practice of its duty, will always appear terrible to the forces of hell. As all evil ſpirits are called the Army of Satan, ſo every believer, every ſincere Chriſtian throughout the world, is a ſoldier, and all taken together, make up the Army of Chriſt.

ARROGANCY, A proud, contemptuous, domineering perſon, who diſcovers the principle of his heart by his looks, ſpeech, geſture, and dreſs.

In religion, it means one, who having made a public profeſſion of the goſpel, yet does not diveſt himſelf of thoſe paſſions to which he was a ſlave before; being poſſeſſed, perhaps, of ſome abilities, or riches, that others have not, he keeps his brethren at a diſtance from him; he looks on them with contempt, he ſpeaks to them in a haughty, inſolent manner; and when he delivers his opinion, it is in ſo ſelf-ſufficient a manner, that he pretends to be poſeſſed of all manner of knowledge.

Nothing can be more contrary to the character of a true Chriſtian than Arrogancy; for as Chriſt, the fountain of all wiſdom, was meek, humble and condeſcending; ſo thoſe who would inherit his kingdom, muſt copy after his example.

ARROW, An inſtrument made uſe of in war, before gun-powder was invented, and ſtill uſed in many barbarous nations.

In ſcripture, it is often uſed to expreſs the ſeverity of God's wrath, and the ſharpneſs of affliction that follows it. "Thy Arrows are in me," Job. vi. 4. "Thine Arrows light upon me," Pſ. xxxviii. 2. Thereby including, that the perſons afflicted were ſenſible of the hand from whence their ſufferings came; and they ſubmitted with reſignation, becauſe they looked upon it as made uſe of to bring their faith and patience to a tryal.

The malicious words of a ſlanderer are compared to Arrows, becauſe they pierce deep into the heart, "and ſhot for their Arrows bitter words, Pſ. cxx. 3. God's heavy judgments are alſo compare to Arrows, becauſe they fly ſwift. "God ſhall ſhoot an Arrow at them," Pſ. lxiv. 7.

ART, Any thing that is wrought in a curious manner with the hands.

In ſcripture, it is uſed, firſt, to expreſs the ſkill of thoſe men, who did the moſt curious work for the tabernacle, and the temple; and ſecondly, it is uſed to expreſs the actions of thoſe impoſtors, who pretended to a ſupernatural power, by making uſe of ſome charms and divinations.

We are told, when ſome of them were converted to the Chriſtian religion, they brought their books together, and burnt them, although they were of very great value. This evidently ſhews the deplorable ſtate in which the Chriſtian world was, at the time of Chriſt's appearance, and the great neceſſity mankind were under to receive more knowledge, than could be obtained by the mere light of nature.

God had in conſequence of their many ſins, given them up to dark deluſions; and properly ſpeaking, the whole world was ſold under ſin. As it is always darkeſt immediately before day-break; ſo the darkeſt night of this world was, that before the Sun of righteouneſs aroſe with healing under his wings.

ASCEND, To go upward.

It is uſed in many different parts of ſcripture as of God, when he went up from ſpeaking to Abraham; of Chriſt, when he aſcended into heaven; and of all the godly, who ſhall aſcend up to heaven like a cloud, Rev, xi. 12.

It is likewiſe applied to enormous crimes; for the ſins of Sodom and Gomorrah Aſcended up to God. The cry of the widow, and the orphan, are ſaid to Aſcend up to the throne of God; from whence we may learn, that it is a moſt horrid ſin to oppreſs them.

In a religious ſenſe, it is applied to prayer, which is ſaid to Aſcend up to the throne of God. A vehement, earneſt deſire to obtain what is ſought after; ſo that it is ſaid to pierce through the clouds, and Aſcend up to the throne of God. Every pious Chriſtian may be ſaid to Aſcend; for as he is daily growing in grace, ſo he is preparing for heaven, or he is Aſcending; For where his treaſure is, there will his heart be alſo.

ASCENDING Is mentioned in ſcripture to expreſs the tender care that God has for his people, when his angels are ſaid to be continually Aſcending and deſcending to comfort them. Thus when Jacob fled from the wrath of his brother, and laid down his head on a ſtone, as a pillow, his ever compaſſionate God did not forſake him, but continued to manifeſt himſelf to him, even in his ſleep. The patriarch ſtood in need of comfort; he was obliged to leave his father's houſe, and although he was going to viſit relations, yet he knew not what reception he would meet with. But God, while he was meditating on his diſtreſs, ſent his angels to ſupport his drooping ſpirits, and to convince him, that God does not neglect the affairs of his people; he was ſhewn in a dream a ladder, with its top reaching to heaven, and the angels of God, Aſcending and deſcending upon it.

ASCENSION. This word is commonly made uſe of to expreſs our Saviour's Aſcent into heaven, and it is one of the articles in the creed, and was firſt inſerted in that ſymbol in oppoſition to the Apellian heretics, a ſpawn of the Gnoſtics, who aſſerted, that Chriſt's body did not Aſcend into heaven; for they imagined that what the apoſtles ſaw was only a viſion. If Chriſt had not Aſcended into heaven, he would not have compleated the works of our redemption, for according to the prophecy of the Pſalmiſt, before he could give gifts for men, he was to Aſcend on high, and lead captivity captive.

The place into which Chriſt Aſcended is ſaid to be the heavens, by which we are not to underſtand the clouds, as the Sabellians did, nor the ſun as an antient heretick called Hermogenes ſaid, owing to a miſconſtruction of the following words; "In them hath he ſet a tabernacle for the ſun, Plaſ. xix. 4." But they read it according to an error in the Septuagint, where it is, "in the ſun hath he ſet his tabernacle." This was a moſt abominable hereſy, for according to the plain words of ſacred ſcripture, our Lord and Saviour Jeſus Chriſt Aſcended into the higheſt heavens, the ſeat of God's glory, and ſat down at the right hand of his Father, where he is to remain, intereceeding for his people, till he ſhall come to judge the world in righteouſneſs.

ASCRIBE, To ſay that a perſon has performed ſomething of a particular nature, or that he has particular qualities.

Thus in mentioning the attributes of God, we Aſcribe to him every poſſible perfection, and we alſo ſay, that he alone made the world. But when we Aſcribe to man the ſame qualities as to God, we are guilty of blaſphemy, unleſs we do it in a comparative degree.

God is holy, and we often ſay that a pious man is holy, but then we ſhould underſtand, that the holineſs of a man is only partial; he is holy, as far as is conſiſtent with the ſtate of human nature. The difference between the holineſs of the beſt man, that ever lived in the world, and that of God is as great as the diſtance between heaven and earth, of which the human mind is not able to form the leaſt notion.

ASHAMED, A common phraſe in converſation to expreſs a bluſhing countenance.

In ſcripture language, we are ſaid to be Aſhamed to look up to God, becauſe of our many ſins, and the profeſſor of religion is ſaid to be Aſhamed, when he conſiders that he has not acted conſiſtent with his duty. The ſervant of God, who is ſent to publiſh the glad tidings

tidings of ſalvation to a ſinful world, will not be Aſhamed of his commiſſion, although all mankind ſhould laugh at him, and treat him as a fool.

The Almighty is not Aſhamed to own his people, although they may be deſpiſed by men. "God is not Aſhamed to be called their God, and therefore he hath prepared for them a city. Heb. xi. 16." That is, he accounts it an honour to call them his, and will at the day of judgement publickly before angels and men, acknowledge, that they have acquited themſelves as faithful ſervants.

Let the Chriſtian not be Aſhamed of his Lord, although his ſtate was humble, low and afflicted in this world, but let him be afraid of offending his God, as that alone can make him Aſhamed either in time or eternity.

ASHES, The remaining particles of any thing, that has been conſumed by fire, or the remains of human bodies corrupted in the earth.

It was a practice among the Jews, as well as in many other nations, for thoſe who repented of their ſins, or lamented for any calamity, to take Aſhes and ſtrew them over a robe made of the coarſeſt cloath, and therefore they were ſaid to repent in duſt and Aſhes. It was a figurative action, to point out ſorrow, humiliation or repentance.

The inward ſtate of the mind was pointed out by a viſible act, and it was cuſtomary for the afflicted perſon to ſit whole days and nights at the gates of the city covered with Aſhes, that thoſe who paſſed by might ſee his ſorrow.

The Papiſts who turn every thing into ſuperſtition, ſtill pretend to adhere to this cuſtom, for on aſh wedneſday, or the firſt day of lent, the prieſts as well as the penitents, have Aſhes thrown over their heads, in order to expreſs their inward ſorrow and humility. But this is only a piece of ſolemn mockery, for God ſees into the heart, and he is of ſuch infinite purity, that he requires truth in the inward parts, nor will all the rites and ceremonies in the world, ever be pleaſing to him without it.

ASHTORETH, The God, or rather goddeſs of the Sidonions; and this idol was worſhipped under a female form. It was the ſame as the Greeks called Venus, and the rites performed in her temple were truly abominable. Thoſe people who came to worſhip, or rather to blaſpheme, committed the moſt laſcivious actions publickly and in ſight of the whole multitude. Women of the moſt infamous and abandoned characters, were kept for the purpoſe, and youth were debauched under the name of religion.

If any perſon will only look into ancient hiſtory, and conſider what abominations were committed in the world, before Chriſt came to reveal his goſpel, they will bleſs God that ever the Bible was put into their hands. The very order of things was inverted, for this idol was worſhipped under the form of a ſheep, which has next to a lamb been always made uſe of to repreſent innocence. But here we find ſhe was repreſented by the image of a ſheep becauſe all her votaries, were loſt to every ſenſe of ſhame.

Men, or preiſts may make uſe of what images they pleaſe, and they may in order to promote their own intereſt countenance the moſt horrid crimes, but there is a God who ſees them, and will puniſh them according to their deſerts.

How thankful ought the Chriſtian to be, that his Lord and Redeemer has in compaſſion to the weekneſs of human nature, made known the truth of his goſpel, and opened a new and living way for them, by which they may ſerve him in truth piety, righteouſneſs and holineſs, without degrading their nature as men.

ASK, To propoſe a queſtion to another, either reſpecting our deſire to obtain information, or to have ſome wants ſupplied.

In ſcripture it is generally applied to petition, one of the parts of prayer, and it implies that God is able to grant our requeſts, nay it even ſuppoſes him willing. "Aſk and it ſhall be given you, ſeek and ye ſhall find, knock and it ſhall be opened unto you. Mat. vii. 7." In aſking any thing of God, we muſt firſt be convinced that we are in want of it, we muſt deſire it with our hearts, and we muſt believe

that

that God is able to grant our requeſts, if we only Aſk with faith out of a pure heart.

When this word is applied to God it is uſed to expreſs his deſire, that we would Aſk relief from him, who is able to ſatisfy all our wants out of his inexhauſtible fund of riches both of grace and mercy.

It is alſo uſed in a figurative manner, when God the father is looking with complacency and delight on the work of man's redemption, "Aſk of me, and I will give the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion". Pſal. ii. 8. Many are ſaid to Aſk amiſs, and that is when they Aſk for what they don't want, or what would be hurtful to them. "Lord give me (ſaid one of the ancients) what may be uſeful for me, although I do not Aſk thee for it, and keep back that, that might be hurtful, although I ſhould implore thee for it in the moſt earneſt manner."

God knows our wants much better than we do, and he alone ought to judge of a remedy for them.

ASLEEP Is commonly made uſe of to expreſs, that reſt which the body receives in the night, after the toil of the day is over.

In a ſcriptural ſenſe, and both in the fathers and among proteſtant divines, it is uſed for that lifeleſs and inactive ſtate in which man is, while he diſobeys the goſpel, and lives without God in the world. When Chriſt came in the fleſh, he found the world Aſleep, or dead in treſpaſſes and ſins.

Man though bound down by the chains of ſins, yet was content with his unhappy condition, nor did he want to be relieved, when the divine meſſenger came to awaken him. In the ſame manner, does the goſpel of Chriſt find every ſinner inſenſible of his forlorn condition, regardleſs of the fatal conſequences that may follow, or like one who is Aſleep on the top of a precipeice.

It is the word of God that awakens Sleepy ſinners, and it is the duty of miniſters to cry aloud to them, and lift up their voices like a trumpet. The goſpel is all-powerful, when received into a ſinner's heart, and nouriſhed by faith, prayer and meditation. Then it is that the Sleeper awakes, and ariſes to newneſs of life.

ASP, A creature of a poiſonous and moſt venemous nature, whoſe bite was always looked upon as mortal.

In ſcripture it is made uſe of to expreſs the abuſive tongues of the wicked. As the poiſon of an Aſp ſinks deep into the material body, ſo does the words of the ſlanderer into the mind. They poiſon the ſoul; that is, they fill it with motives of revenge; they make a man hate his neighbour; they wound his character in the world, and often make him an object of ridicule, for things that he is unacquainted with; for crimes of which he is innocent.

The Chriſtian muſt have none of the poiſon of Aſps under his tongue; he muſt not ſlander nor backbite his neighbour; but if it be his lot to be ſlandered by the poiſonous tongues of the ungodly, he muſt ſubmit to it with patience, and bear it with reſignation.

ASSEMBLY, A collective body of people met together, who before were ſeparate.

In the Old Teſtament, it is uſed to expreſs the whole congregation of the people of Iſrael, when they met together to worſhip. "God is greatly to be feared (ſays the Pſalmiſt) in the Aſſembly of his ſaints, and is to be had in reverence of all that are about him."

The publick meetings of the Jews in their ſolemn aſſemblies, was a ſtriking evidence, that they looked upon each other as brethren, as heirs of the ſame heavenly inheritance.

In the ſame manner, Aſſembly, in the New Teſtament, among Chriſtians, is their meeting together for publick worſhip. The apoſtle Paul ſays, "Not forſaking the Aſſembling of yourſelves together, as the manner of ſome is", Heb. xiii. 10. Private devotion keeps religion alive in the heart; ſocial religion is maintained by family worſhip; but the whole life and vigour of it is kept up in publick Aſſemblies.

Heaven is called the general Aſſembly of the firſt born; and certainly every Chriſtian Aſſembly, has not only the appearance of heaven, where all the ſaints ſhall meet together, but it is deſigned to keep them in mind of the place where they are to reſide for ever.

Chriſtians ought to Aſſemble together in the moſt chearful manner. "I was glad when they ſaid unto me, we will go into the houſe of God," Pſ. cxxiii. 1. They ought to be united in love as brethren; they ſhould attend to publick worſhip, as perſons deeply intereſted in it; and they ſhould hear the word as a meſſage from God. "Holineſs becometh thy houſe, O God, for ever," Pſ. xciii. 5.

Pliny, a Heathen, and proconſul of the Leſſer Aſia, in a letter to the emperor Trajan, tells him, That the Chriſtians met together on a certain day to worſhip Chriſt, whom they called God, that they prayed, ſung a hymn, and that they bound themſelves, by a ſolemn oath, not to do any injury to mankind in general, but to promote the intereſt of every one.

This famous epiſtle was written in the year 107, and only 65 years after Chriſt's aſcenſion, and is the oldeſt teſtimony in defence of Chriſtianity, written by a Heathen.

From it we may ſee how the hearts of the primitive Chriſtians, were filled with an earneſt deſire to fulfil the will of their divine maſter. They were then cruelly perſecuted by the proconſuls, and yet, they did not neglect to Aſſemble together. What excuſe then can we plead, if we forſake public worſhip, when we are not only at liberty to attend it, but have places ſet apart for us to Aſſemble in?

ASSIST, The act of helping another out of trouble, danger, or difficulties.

It is often applied to miniſters of the goſpel, and with great propriety, becauſe they help, or Aſſiſt believers in their journey through this wilderneſs. However, God is the almighty one to Aſſiſt us, let our troubles be ever ſo many, and our ſorrows ever ſo great. To him we muſt look up for help and Aſſiſtance; for although we may uſe ſecondary means, yet he is the principal cauſe; in him dwells all fulneſs. When we aſk Aſſiſtance from God, it muſt be to do good, or in a good cauſe; for if we aſk him to Aſſiſt us in doing evil, we offer a high indignity to his infinite holineſs. God is ready to Aſſiſt all thoſe who love him.

ASSURANCE, An infallible certainty that a perſon has of the truth of any thing, becauſe he thinks the perſon who promiſed cannot deceive.

We are told, to draw near to God, in the full Aſſurance of faith. Heb. x. 22. That is, with a ſtedfaſt belief, that he cannot deceive; but that he will perform all that he has promiſed. We muſt not have the leaſt doubt of God's veracity; for if we doubt, we either imagine him weak, and not able to perform what he has promiſed; or falſe, and that he intends to deceive.

We ſhould be aſſured in our minds, that God made the world, and likewiſe that he ſent his Son into the world to die for us. We ſhould believe that Chriſt wrought miracles above the courſe of nature; that he died, roſe again, and aſcended into heaven, and that he will come again to judge the world.

We muſt alſo be as well aſſured in our minds, that theſe things are true, as that we live, or ſee the light; for while we are wavering and unſettled, we can never draw near to God with confidence and Aſſurance.

ASTONISHMENT, Any thing that ſurpriſes.

Thus the Iſraelites were Aſtoniſhed, when they ſaw the Red Sea divide itſelf; and when they taſted the manna that God rained from heaven. We are alſo ſaid to be Aſtoniſhed at God's judgments for any enormous ſins. Not that God ſhould ſend his judgments; but becauſe of the dreadful nature of ſin, that can bring down the wrath of God.

We ought likewiſe to be filled with Aſtoniſhment, when we conſider the wonderful love of God, in ſending Chriſt to die for us; and the ſame Aſtoniſhment ſhould take place in our minds, when we reflect on all the ſubordinate means of grace, and how they point to ſuch an end.

ASTRAY, Any creature's wandering out of the way.

Man is ſaid to go Aſtray in ſcripture, when he wanders away from his duty, whether in temporal or ſpiritual affairs. "I have gone Aſtray, like a loſt ſheep; Lord ſeek thy ſervant," Pſ. cxix. 176. That is, I have wandered as thoughtleſsly out of my way, as a ſheep does, when he leaves

leaves the flock; I have loſt my way, O Lord! direct me again into the right path, that I may yet be once more under the protection of my faithful ſhepherd.

Man is ſaid to go Aſtray from the womb. "The ungodly are froward, even from their mother's womb; as ſoon as they are born, they go Aſtray, and tell lies," Pſ. lviii. 3. That is, they have a natural propenſity to evil, from the firſt time they are able to act, ſo that it may be ſaid of them, they are againſt doing good; but prone to do evil. Thoſe who would be preſerved from going Aſtray, muſt always keep the fear of God before their eyes, and his law in their hearts.

ASTROLOGER, One who ſtudies the nature of the heavenly bodies, and pretends to foretell future events, by looking at the ſtars.

All nations have had their Aſtrologers, but they ſeem to have been in greateſt repute in Babylon. There nothing of importance was undertaken without conſulting them; and they had lands ſet apart for their ſupport. Originally they were men of great ſtudy, and by their foretelling eclipſes, &c. from the motions of the heavenly bodies, they procured great reſpect; but in time they dwindled down to the practice of deceit, and pretended to foretell what God alone can know.

They were the ſame at Babylon, as the Anguſs at Rome, and the Druids in Britain. They uſed many ridiculous, and often inhuman ceremonies, in order to deceive the people; thus they would tear out the intrails of animals, and ſometimes thoſe of a human body; and by the attitude in which they found them, they pretended to foretell what would happen. They were utterly ignorant of anatomy, and therefore when they ſtabbed a victim, if the blood flowed ſtrait forward, it was a ſure ſign of ſucceſs; but if it flowed to the one ſide or the other, they looked upon it in a bad light. They often ſent birds off on the flight, and from their motion in the air, they prognoſticated the fate of armies.

Political generals, who deſpiſed their pretenſions, to ſuperior knowledge, often made uſe of them, to ſtimulate the courage of the ſoldiers, who being for the moſt part vulgar men, were more eaſily wrought upon by ſuperſtition, then truth. But however univerſal they were in the world, under different names, yet they are condemned, both in the Old Teſtament and in the New.

A Sorcerer, or Magician, was not to be ſuffered in Iſrael; and as none of them are to inherit the kingdom of heaven, ſo they cannot be members of Chriſt's church. The reaſon is, they rob God of his glory, and deceive men. They pretend to be acquainted with the will of heaven, while they are ignorant of their own hearts, and under pretence of promoting men's temporal intereſt, they deſtroy their ſouls, by making them believe in lies.

ATE, or EAT, The act of the mouth, in making the nouriſhment fit for the interior parts of the body.

In a religious ſenſe, it is made uſe of, to point out ſtudy, meditation, reflection, and a retention in the memory of every thing we read. "I took the book and Ate it up." Rev. x 10. That is, I did not only read the book, but I endeavoured to underſtand its moſt minute parts; to digeſt its contents, and retain the whole in my memory, as a ſubject for future meditation.

It alludes to thoſe Chriſtians, who are ſo earneſt to be acquainted with religion, that they not only read the Bible, but likewiſe conſider the difference among particular ſects, and are at all times furniſhed with matter for religious converſation, either to vindicate the truth, as it is in Jeſus, or point out the beauty and wiſdom of divine providence in God's moral government of the world.

ATHEIST, One who denies the exiſtance of a God, and made uſe of by divines in a twofold ſenſe; firſt ſpeculatively; ſecondly, practically.

Some have doubted, whether a reaſonable man can be a ſpeculative Atheiſt; for as Mr. Balguy ſays, "An ear of corn, or a particle of duſt, will confute him."

Some, indeed, have pretended, that they did not believe there was a God; but very probably that aroſe from the pride of their nature, in conſequence of a prejudice they had conceived againſt an opinion, univerſally embraced. Lucian, Diagoras, and Bion, pretended to be

ſpecu-

ſpeculative Atheiſts; but they were no better than mockers at every thing that bore the name of religion.

According to the accounts of all the nations that have ever yet been diſcovered in the univerſe, none have been found without its gods, and its religion. Many indeed are ſunk into the groſſeſt idolatry; but that is even a proof that there is a God.

Undoubtedly in ages unknown to us, theſe people had the knowledge of the truth among them; but they ſet up their own inventions in its room. No man can, with the leaſt propriety, pay homage, even to an idol, unleſs he believes that it has ſomething reſembling the idea of a ſupreme being.

It would be more rational to believe all the fables in the Legend, the Talmud, and the Alcoran, than to harbour a belief, that our univerſal frame is without a maker; becauſe all the ordinary works of nature around us, ſet forth the being and perfections of a Deity; and therefore it is, that God never wrought a miracle to confute Atheiſm.

It is true, that a little philoſophy inclineth men's minds to Atheiſm, but depth in philoſophy, bringeth men's minds about to religion; for while the mind of man, looketh upon ſecond cauſes ſcattered, it may ſometimes reſt in them, and go no further; but when it beholdeth the chain of them confederate, and linked together, it muſt needs fly to providence and the Deity.

We are told in ſcripture, "That the fool hath ſaid in his heart, there is no God" Pſ. xiv. 1. and liii. 1. But firſt, this is a fool who ſays ſo; and ſurely we do not ſeek knowledge from fools. Secondly the word does not import, that he believed it; but that only he wiſhed there was not a God; becauſe he knew that his crimes would in the end be puniſhed.

Seneca, a Heathen philoſopher, ſays, "That there are many men in the world, who, in company over their cups, will brag that there is no God; but when they are alone they will have doubtful thoughts about it."

Atheiſts will ſtrive to make proſelytes; and is not that a proof that they believe there is a God, notwithſtanding all their profeſſions to the contrary? For where is the uſe of believing an opinion, that propoſes no advantage?

In a word, every thing in nature proclaims aloud, that there is an eternal being, who made the world, and whoſe providence extends to all his creatures. "The heavens declare the glory of God, and the firmament ſheweth his handy works; day unto day uttereth ſpeech; night unto night ſheweth knowledge," Pſalm xix. 1, 2.

Secondly, practically; practical Atheiſts are to be found too often in every place; they are ſuch as live without God in the world; who live in ſuch a profligate manner, as if God would never call them to an account. When a man lives inconſiſtent with the rules of civil ſociety, it may be preſumed he imagines the law will never bring him to juſtice; and as Dr. Tillotſon ſays, "He that pays no regard to God's law, may be called a practical Atheiſt, becauſe his whole conduct ſhews that he does not conſider that there is a God."

ATHIRST Signifies any perſon longing for drink.

In ſcripture it is made uſe of, to point out the longing deſire that believers have to be more and more acquainted with the truth and power of the goſpel. They Thirſt for it; and it is figurately applied to thoſe who were obliged to travel through barren deſerts, where no water was to be found. In ſome of thoſe parts the traveller was often obliged to lay down on the graſs, and ſuck up the dew, to allay the violent pain of Thirſt.

In a religious ſenſe, every ſincere believer, longs in the ſame manner for divine knowledge. Nothing leſs than the fulneſs of God can ſupply him, and when once it is preſented, he drinks of it in the ſame manner as one who has been almoſt burnt up with drought.

Some people in endeavouring to quench their Thirſt, have injured themſelves; and we read of a pious man, who in a divine extacy cried out, "Lord, ſhew me no more of thy mercies, or I periſh!" He could not contain more, ſo great was the power of the divine manifeſtation to him; and ſo ſure, ſo extenſive will it be to every one, who ſeeks the Lord in ſincerity; who waits upon him with patience, and worſhips him in ſpirit and in truth." John iv. 24

ATONEMENT, Doing ſomething to ſatisfy

tisfy an offended ſovereign, for ſome of his ſubjects, who have rebelled againſt him.

In a religious ſenſe, it is uſed to expreſs Chriſt's ſufferings and death. He made an Atonement for ſin, and brought in an everlaſting righteouſneſs. That is, Chriſt died for ſinners, in order to ſatisfy divine juſtice for all their offences, and make known to the world a new law of righteouſneſs, with which they were unacquainted.

Under the Moſaical law, it was done by ſacrifices; but the blood of bulls and of goats could never take away ſin. All theſe ſacrifices were typical of the great Redeemer; and thoſe who could look thro' the ſhadow to the ſubſtance, were juſtified before God, in the ſame manner as the Chriſtians are by faith.

The Jews, by ſeeing the victim ſlaughtered, were taught to look forward to the great ſacrifice on Mount Calvary. They ſaw but faintly through a glaſs, or a ſhadow; but by faith, in what was to come, they were juſtified.

On the other hand, Chriſtians, upon whom the glorious light of the goſpel hath ſhined, now look back to Mount Calvary, and behold with wonder and admiration, the Atonement made for them, by the captain of their ſalvation. They ſee the hand-writing of carnal ordinances cancelled; the veil of the temple rent from the top to the bottom, and the law not only magnified, but alſo made honourable.

Faith, under the Old Teſtament diſpenſation, was to believe in what was to come; faith among Chriſtians is to believe, that an Atonement has been made for them by the Lamb of God, who came to take away the ſins of the world.

ATTAIN, In an active ſenſe, to arrive at the poſſeſſion of ſomething in conſequence of having exerted our utmoſt endeavours for that purpoſe.

In ſcripture it is made uſe of as a metaphor, to ſhow the bad uſe the Jews made of their privileges. "They Attained not to the law of righteouſneſs," Rom. ix. 30. and why? becauſe they ſought God by ceremonial duties, and not by faith, in the promiſed Meſſiah.

A Chriſtian it ſaid to Attain, or have Attained, when he makes ſuch progreſs in his profeſſion, as convinces all thoſe with whom he converſes, that he has not believed in vain. He daily Attains new gifts, which become conſpicuous, by their manifeſtation in good actions; and as the Chriſtian life is a ſtate of warfare, ſo every believer may be ſaid to Attain, when he has ſubdued his luſts, or reſiſted a ſingle temptation.

ATTEND Is generally made uſe of in ſcripture, to point out the obligations we are under to make uſe of the externals of religion. It is therefore in a peculiar manner applied to the miniſters of the goſpel; for the apoſtle Paul in his charge to the Epheſian elders ſays, "Attend therefore to all the flock, whereof the Holy Ghoſt has made you overſeers," Acts xx. 28.

It is by ſome ancient writers compared to the care that a ſhepherd has over his flock, not only to keep the ſheep from going aſtray, but alſo to preſerve them from being devoured by the wild beaſts.

ATTENTIVE Is applied in ſcripture to the mind, in the ſame manner as attend is to the body.

It is an inward deſire to make uſe of the outward means, and therefore the Chriſtian, when his ear hears the word, his heart is as Attentive as if he was hearing ſome title or will made in his favour read, as when a rich perſon dies, and to ſome poor man, to whom he has left his whole eſtate, longs to hear the will read, and his heart is all Attention, while it is reading.

The word of God, and the preaching of the goſpel, are moſt important things to ſinners. The firſt is the title deed, to their everlaſting incorruptible inheritance; and the ſecond is only a promulgation of it. How Attentive then ought our ears, and much more ſo our hearts to be, when we read the one, or hear the other? A giddy, vain thoughtleſs creature, is one of the moſt odious ſights that can be ſeen in a public congregation of Chriſtians.

It would be a moſt high indignity offered to an earthly prince, for one of his ſubjects, who had rebelled againſt him, to ſeem careleſs, while a meſſenger was reading his free pardon; and ſhall a poor ſinner not be all Attention, when in the preſence of the King of kings? Shall he be re-

regardleſs, when the majeſty of heaven ſpeaks to him? If reverence is due to every place ſet apart for the ſervice of the ſupreme Being; then ſurely thoſe who make profeſſion of his name, ought to be Attentive to his word.

ATTIRE Is moſt commonly applied to the fine dreſſes worn by women.

In the ſcripture language, it is made uſe of to point out the graces of the heart, which are the beautiful garments of a ſincere Chriſtian. The more lively and active a Chriſtian is, in the diſcharge of every religious, moral, ſocial or relative duty, the more beautiful will his Attire be. It is that alone which makes religion amiable; and theſe Chriſtian virtues ſhining conſpicuouſly in the conduct of a believer, contribute more towards convincing the wicked, than all the arguments that can be made uſe of, were they even to come from the mouth of an angel.

Chriſt, our divine maſter was cloathed with every virtue, and thoſe are his beſt diſciples who ſtrive moſt to imitate him.

AVENGE, In an active ſenſe, is made uſe of, when applied to God in pointing out, that he will neither ſuffer the indignities offered to his name, nor the injuries done to his ſervants, to paſs unpuniſhed. He will ſupport the honour of his name, and he will juſtify his faithful ſervants, by avenging himſelf on the wicked. "God hath Avenged you," Rev. xviii. 20.

In the Greek it is, God hath given righteous judgment in your favour, after you was wrongfully judged. "Avenged him of his enemies. 2 Sam. xviii. 19. It means that he judged their enemies, and puniſhed them accordingly.

But although God may do as he pleaſes, yet poor ſinful man, is by no means to do ſo, but to leave his cauſe to God, who will do every thing that is right to his creatures.

AUTHOR, In common converſation, is uſed as the name of one who writes a book.

In ſcripture, it is applied to Chriſt, who is there called, "the Author and finiſher of our faith," Heb. xii. 3.

It is alſo applied to God, who is called, "the Author of our peace," 1 Cor. xiv. 33.

And, in a conditional ſenſe, Chriſt is the Author of eternal ſalvation, to all them who obey him.

The maker of any thing, even from previous matter, may be called an Author; and ſurely God, as the maker of all things out of nothing, is juſtly intitled to that appellation. God is the Author of our being; Chriſt is the Author of our ſalvation, and the Holy Ghoſt is the Author of that peace and comfort, which every believer enjoys.

When we aſcribe things to ſecond cauſes, we muſt acknowledge that God is the firſt cauſe, and although he may cauſe to work by the means of his creatures; yet he is the original Author of all. As a jealous God, he will not ſuffer man to aſſume his glory; for being ſelf-exiſtent, he has no need whatever to depend upon his creatures.

Let the ſincere believer rejoice in this, that although he may be afflicted, perſecuted, and even tormented, yet God, for wiſe reaſons, permits him to undergo thoſe afflictions. His God is all in all to him; he is the Author of his being, the Author of his redemption, the Author of his peace, and will at laſt be the Author of his glory, although both men and devils ſhould oppoſe him; yet he will triumph over them all. He was before time, and he will exiſt when it is at an end.

AUTHORITY, That power which a ſuperior has over an inferior.

In its primary ſenſe, it implys the power to be lawful, for unleſs Authority is of divine or delegated right, it is uſurped, and the perſon pretending to the exerciſe of it, ought to be treated with contempt. God is the fountain of all Authority; it is derived from him and it is exerciſed either by his direction or permiſſion. The Authority given by God to one of his creatures, over another is deſigned to promote their happineſs.

The Authority a father has over his child, or a maſter over a ſervant muſt not be abuſed; that is, it muſt be exerciſed for their good. It is neceſſary that our parents ſhould have Authority over us, otherwiſe they could never bring us up in the practice of religion and virtue. Our dependance upon them as deputies under God in our tender years, entitles them

to exact obedience from us. In a comparative degree it is like the duty, that a ſervant owes to a maſter, for he finds him employment and pays him his wages.

It is the duty of every Chriſtian, whom God has thought proper, to entruſt with Authority, to exerciſe it in ſuch a manner, as if they were in the immediate preſence of a being, who watches over their conduct. Every maſter, ſhould conſider that he is God's ſervant, and every parent ſhould remember, that he has a father in heaven.

Authority muſt not be too much ſought after, but when it is given us in the ordinary courſe of providence, let us uſe it in ſuch a manner as to obtain the divine approbation.

Authority in princes, muſt be exerciſed in the ſame tender indulgent manner, as is done by parents. They are not to act as tyrants, by trampling on the rights of their people; their whole time ſhould be ſpent in ſeeking to promote their ſubjects happineſs, and their conduct ſhould be conſiſtent with the duty of a parent.

In church Authority, the paſtor, biſhop, miniſter, &c. ſhould have nothing in view, but that of bringing his people up, as meet ſubjects for Chriſt's kingdom in Glory, his Authority reaches no further, than to correct abuſes and reprove ſuch as have offended. He is not to uſe force, otherwiſe it would be perſecution; for Chriſt who was Lord of heaven and earth, although he could have commanded twelve legions of angels, to aſſiſt him againſt his enemies, yet he ſubmitted becauſe it was conſiſtent with the divine will.

AWAKE Is uſed in ſcripture in a figurative ſenſe, to expreſs the action of a ſinner in repentance, who is ſaid to Awake from a ſtate of ſleep in which he was, before he attended to the joyful news contained in the goſpel, "Awake thou that ſleepeſt, and Chriſt ſhall give thee light." Eph. v. 14.

The thoughtleſs unconcerned manner in which many men live is a proof, that they have no thoughts of their precious immortal ſouls. Their life may well be compared to a ſleep, they are unthoughtful of any thing around them, they are like one who is ſleeping on the top of a precipice, and every moment in danger of falling into the ſea. However, even while they are in that ſtate, the voice of God often Awakes them, and brings them to a ſenſe of their unhappy forlorn condition. They Awake and ſee their danger, and by ſincere repentance turn to follow the directions of that God, who has nothing but their intereſt in view.

That God ſhould in ſuch a manner, Awake us out of the ſleep of ſin, muſt in the utmoſt ſenſe of the word, fill our minds with wonder and admiration. He might, as the great doctor Tillotſon ſays, "Suffer us to ſleep till the flames of hell Awake us; but his mercy extends to our wants and prevents us from danger even when we are unmindful of ourſelves."

AWARE Imports in ſcripture, one taking notice before hand of ſomething very important that is to follow. Thus one may ſay who has eſcaped from the ſnares laid by the grand adverſary of mankind; "I was Aware of them, and I fortified myſelf by confidence in the Lord my God." Or when God would inflict any ſignal puniſhment on mankind; the righteous are ſo well convinced of the ſins of the world, that they are Aware of the dreadful conſequences that will follow.

St. Hilary tells us, that the Chriſtians who knew, "That Chriſt propheſied true, when he foretold the deſtruction of Jeruſalem, were Aware of it, and took their meaſures accordingly."

It was remarkable, that as ſoon as they heard that Titus had left Ceſarea, and was marching at the head of the legions, to beſiege Jeruſalem, they made their eſcape from that city, and ſo were preſerved from the moſt fatal of all calamities, namely, fire, ſword, famine, and peſtilence.

AWE, In a religious ſenſe, means, to have always upon our minds a holy fear, leſt we ſhould offend God. "Stand in Awe, and ſin not," Pſ. iv. 4.

As our love to God muſt ariſe, from a firm perſuaſion of the truth of what he has done for us, ſo we will ſtand in Awe of offending him, in conſequence of the ſtrength of our faith. What man can be ſo hardened as not to ſtand

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in Awe of God's judgments? And yet we ſee many who ſeem to take pleaſure in offending him.

Awe in ſcripture, when made uſe to of to expreſs our fear of offending againſt God, does not imply, that we ſhould look upon him as an inexorable tyrant; but as a kind, benevolent, parent. If Awe is not mixed with love, then it ſinks down to a ſlaviſh ſervility, and the God whom we ſhould look upon as the beſt of beings, appears to us as exacting more than his due. In the uſe of all the means of grace, we are to ſtand in Awe againſt introducing any thing that the Lord our God has not inſtituted in his word, leſt we be found guilty of will worſhip, like the Papiſts, who inſtead of two ſacraments, have made ſeven; and who, not content with the ſacrifice offered by Chriſt on the croſs, have eſtabliſhed the horrid idolatry of the maſs.

AXE, An inſtrument uſed in cutting down trees, and many other ſorts of wood.

In ſcripture it is made uſe of as a metaphor, to expreſs the ſharpneſs of God's word, when delivered with power. "Now is the Axe laid to the root of the trees, &c." Mat. iii. 10. That is, now will the Meſſiah make his appearance in the world, and his words will be ſo ſharp, and ſo penetrating, that they will reach into the inmoſt receſſes of the heart.

It means further, by the Axe being laid to the root of the tree, that the Romans would deſtroy Jeruſalem; and therefore it was neceſſary that the Jews, by repentance, ſhould turn to God, in order to be preſerved from the dreadful judgments that would follow.

It is alſo made uſe of by Chriſtian divines, to expreſs the force that God's word has in driving all falſe brethren out of the church; Hypocrites, and all other ſinners, who think to conceal themſelves, or their crimes from the eye of man.

Hypocrites are like rotten or barren trees in the vineyard, or church of God, and therefore it is often found neceſſary, that the Axe of God's word ſhould be laid at their roots, that they may be felled down, in order to make room for thoſe who will bring forth fruits meet for repentance.

When the church of Chriſt is defiled with the inventions of men, or profeſſors are careleſs of their duty in the whole of their converſation, then God in mercy to them, often by his judgments lays the Axe to the root of the tree. In ſuch caſes it is the duty of miniſters to reprove, with all authority, without paying any regard to the dignity of the rich, more than the meanneſs of the poor.

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BAAL. This name is of great antiquity in ſcripture, and was a general appellation beſtowed on all the idols in the eaſt, during the former part of the Jewiſh ſtate. It means the quality of the idol, and is uſed to expreſs power, dignity, and authority.

By looking into the ſacred ſcriptures of the Old Teſtament, particularly Kings and Chronicles, we find the god, or rather idol of the Zidonians, was named Baal, and his worſhip was the moſt horrid that could be thought of. All manner of lewdneſs was practiſed in their groves, human ſacrifices were offered at their altars; and while the vile impoſtors their prieſts invoked the idol, they cut and ſlaſhed themſelves in the moſt barbarous manner.

BAAL-BERITH. This was the name of the god worſhipped by the Sechemites, and like moſt of the other idols, his altars were in groves, on hills, or under large tall oaks.

The meaning of the word is, the ſtrong god of the covenant, for Berith is the Hebrew name for cutting in pieces; and it is well known, that ſacrifices, or the offering up of victims, was in all ages the ſign and the ſeal of a covenant. A covenant ſuppoſes the act of agreement between two perſons, and to make it the more ſolemn, it was ratified by ſacrifice in the ſame manner as we ratify an agreement by an oath, or the ſigning of a ſtamped parchment, to ſtand good in every court of judicature.

Theſe eaſtern Heathens were loſt to every ſenſe of duty to the Lord of heaven and earth; but for all that, even their idolatry is a proof of the authenticity of divine revelation.

It was a tradition in all ages and nations, that Berith, or the act of cutting off ſhould reconcile man to his god; and before that reconciliation could take place, Chriſt was cut off, he was put to open ſhame, and ſuffered death on Mount Calvary.

In like manner the Heathens, who by their horrid abominations, had made themſelves worſe than the brutes, yet ſtill kept up the truth of the ſymbol, by giving their idols thoſe titles, that in the beginning had been aſcribed to the Lord God, Jehovah. Chriſt is the Berith of his people; yea, the ſtrong Berith of the covenant. He was cut off for their ſakes, and they ſhall be ſaved thro' him.

On the other hand, the Heathens put their truſt in idols, they were blinded, they believed in lies, they truſted to a broken reed, it failed under them, and they fell; yes, they ſunk firſt into the loweſt ſtate, to which even corrupted nature could be brought, and then they fell under the divine diſpleaſure, for abominations of the moſt odious nature. The fall was ſtill lower, ſtill more fatal. It was a fall from all title to the divine protection here, and a fall into everlaſting miſery hereafter.

BAAL-GAD, The idol worſhipped under the name of Fortune, by the Heathens, who lived in the eaſtern nations, particularly near the boundaries of Paleſtine.

Fate, fatality, fortune, &c. have in all ages and nations, been too much truſted in by thoſe who robbed God of his glory. People are ex-

tremely fond of being wiſe above what it written in the divine law; and they are curious in prying into the ſecrets of futurity.

It is the glorious privilege of every ſincere Chriſtian, that when he addreſſes himſelf to his God, he looks upon him as all-ſufficient, and able to ſupply all his wants. He does not conſider his attributes as partial; but rather believes, that in him is every poſſible perfection.

On the other hand, the Heathens had one god, or rather idol, from whom they deſired rain; another to whom they aſcribed the power of ruling over the fruits of the earth; a third, who was to preſide over thoſe who went to ſea; and ſo on, through every occurrence in life.

But the Lord God Almighty, whom the Chriſtian worſhippeth, hath all theſe qualities in him. He is one God, and his fulneſs is more than ſufficient to ſatisfy ten thouſand times over, all the wants of his creatures. Let them ſeek for mercy, juſtice, grace, or any other benefit, their God is able to beſtow it. Well might Moſes, the man of God, ſay, "Their rock is not as our rock; our enemies themſelves being judges."

Let us therefore as true Chriſtians endeavour, on every occaſion, to draw near to our heavenly father as a God, who will not leave us in the extremity of our diſtreſs, but will on every occaſion manifeſt, by his benovelence, that he is our God for ever and ever, and will be our guide unto death.

BAAL-ZEBUB, Was another idol worſhipped by the inhabitants of a town, called Ekron, in the land of the Philiſtines. The word ſignifies, the lord, or ſuperior of flies; and the reaſon why that name was given, was, Firſt, becauſe his image was worſhipped in the ſhape of a fly; and ſecondly, becauſe the Heathens in thoſe parts of the world invoked his name to preſerve their victuals from being devoured by flies.

It alſo appears, that this idol was worſhiped as the God of health, or one who had power, either to remove diſeaſes, or to foretell what would be the conſequences of them. He ſeems to have had the ſame character, with reſpect to power and knowledge in phyſick, as Eſculapius, among the Greeks; for Ahaziah, king of Iſrael, and ſon of the idolatrous Ahab, ſent meſſengers down to Ekron, to enquire whether he would recover from the hurt he had, received by a fall from a lattiſe. That is, he ſent to the prieſt of Baal-Zebub, to enquire of their oracle concerning his recovery. See 2 Kings, chap. i.

BABES, or BABE, is uſed in common converſation, to expreſs a young child, or children. It conveys to the mind the idea of weakneſs, innocence, and a willingneſs to learn.

In ſcripture it is, with the utmoſt propriety, applied to the faithful diſciples of Chriſt. They are weak with reſpect to their nature; innocent in a comparative degree, becauſe they exert themſelves to the uttermoſt to fulfil the will of their divine Maſter, and willing to learn, becauſe they attend to his inſtructions.

The apoſtle Paul ſays, "And I, brethren, could not ſpeak unto you, as unto ſpiritual, but as unto carnal, even as unto Babes in Chriſt." 1 Cor. iii. 1. And the ſame apoſtle ſays, "Every one that uſeth milk is unſkilful of the word of righteouſneſs, for he is a Babe," Heb. v. 13.

Thus we ſee, it is not only applied to ſincere believers, but alſo to thoſe who do not make a proper uſe of their privileges, or miniſters who are afraid to reprove with authority.

BABLER Is uſed in converſation to expreſs one whoſe tongue is conſtantly employed in talking on ſubjects he does not underſtand.

Among the Greeks, it was made uſe of, to point out thoſe birds, who in ſome ſingle expreſſions, can imitate the human voice. "What will this Babler ſay," Acts xvii. 18.

In the margin of our Bibles, it is a baſe, mean fellow; and in a religious ſenſe, the Babler may juſtly be called, a baſe fellow. He talks of things he is utterly unacquainted with, he diſhonours the ſubject he is ſpeaking of, and inſtead of being uſeful, in propagating the truth, he actually brings it into contempt.

But further; a Babler, by talking of things he has no concern with, may often deſtroy the peace of families, and create enmity between thoſe

thoſe, who before were united by the moſt ſacred ties of friendſhip.

It is the duty of every Chriſtian to watch over his words, and take care, that on every occaſion, they are ſo ſpoken, as to promote the intereſt of thoſe who hear them.

BABYLON, Although uſed in ſcripture as the name of a great city that really exiſted; yet in a religious ſenſe, is made uſe of to deſcribe the abominations brought into the church by the Papiſts.

Babylon was a ſink of idolatry; human ſacrifices were offered on their altars; and God, in his holy and righteous judgments, gave it up at laſt to the Medes and Perſians, who, under the command of Cyrus, razed its walls even to the ground. In the ſame manner, when God ſhall avenge the blood of his ſervants, upon their perſecutors the popes, he will deſtroy popery out of the world, and then men ſhall worſhip him in truth and righteouſneſs.

Mr. Hanway tells us, "That when he ſought for the place where the ancient city of Babylon ſtood, he could not be ſure that he had found it." And when Rome, or rather the religion of Rome is deſtroyed, men ſhall ſeek for it in vain.

It is very remarkable, that the Papiſts, in their tranſlation of the New Teſtament, publiſhed at Rhiems, ſay, in a note prefixed to St. Peter's firſt epiſtle, chap. v. ver. 13. That by Babylon is meant Rome; and this they advance in defence of Peter's being at Rome; becauſe no mention is made in the New Teſtament, that ever that apoſtle was at Rome.

As the church of Rome is, with the utmoſt propriety, called Babylon, becauſe it is the mother of abominations; ſo in a comparative degree, the heart of every profane, wicked man, may be called Babylon. However, to prove, beyond all manner of doubt, that the Babylon mentioned in the book of Revelation, is the church of Rome, let the ſerious reader attend to the following intereſting particulars;

Firſt, it is not called Babylon, in Aſſyria; but only figuratively, the Myſtical Babylon.

Secondly, Babylon in Aſſyria, was deſtroyed long before St. John wrote the book of Revelation; but as the place where it ſtood was then a den for wild beaſts, ſo the apoſtle, with great propriety, calls Rome by the ſame name.

Thirdly, in the book of Revelations, the myſtical Babylon is ſaid, to be built on ſeven hills. Now this cannot be applied to Babylon in Aſſyria; for according to the ſacred ſcripture, and all the ancient hiſtorians, it was built in a large open plain. But Rome, as it was in the time of St. John, was actually built on ſeven hills, the names of which were as follows; Palatinus, Celius, Tarpeius, Aventinus, Quirinalus, Vininalis, and Eſquirius.

Fourthly, it was cuſtomary for the Jews to call Rome by the ſame name as Babylon, becauſe it reſembled it in all its abominations; and Tacitus, who wrote in the reign of the emperor Trajan, when St. John was alive, calls Rome the ſink, or receptacle of all the wicked people in the world.

Laſtly, the Popiſh writers, as lord Napier juſtly obſerves, prove Rome to be the myſtical Babylon, when they allow; nay, even inſiſt, that Rome is the place called Babylon, by St. Peter.

BACKBITER, The name given to one, in ſcripture, who goes about, under pretence of friendſhip, to injure his neighbour.

In Hebrew, it is Regel, that is, a Foot; and from that we may ſee how expreſſive the idea conveyed by it is. A foot is mentioned as that part of the human body, that carries the other members about from place to place; and the Backbiter is earneſt, he is officious in ſpreading idle tales, to the prejudice of his neighbour. His feet run ſwiftly to publiſh miſchief; and his heart takes pleaſure in it.

Thus the ſervant of Mephiboſheth endeavoured to prejudice David againſt his maſter, though his reward was not what he expected, but what he deſerved. "And he hath ſlandered (in Hebrew, Backbitten) thy ſervant; but my lord the king is as an angel of God," 2 Sam. xix. 27.

Of all the peſts that ever came into human ſociety, the Backbiter is the moſt odious, as well as the moſt dangerous. Odious, becauſe he betrays the ſecrets of his friend; and dangerous, becauſe he often ruins an unfortunate man's

man's character, or deſtroys the peace of his family. If ſo, how can any man pretend to be a Chriſtian, who backbites his neighbour? Can he believe that God ſees him, and will take an account of his actions, while, at the ſame time he knows that he is going about, doing what God has abſolutely declared he will puniſh.

Backbiters may go on with impunity in this world; but when God ſhall judge the world in righteouſneſs, they will be ſent to take up their reſidence with devils; for none but thoſe whoſe hearts are filled with truth can partake of the heavenly inheritance.

BACK-PARTS, Uſed in ſcripture, to expreſs God's great condeſcenſion to man's weakneſs, in veiling that glory from his ſight, which his eyes could not behold. Thus God ſaid to Moſes, "And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock, and will cover thee with my hand, while I paſs by; and I will take away mine hand, and thou ſhalt ſee my Back-parts; but my face ſhall not be ſeen," Exod. chap. xxx. ver. 23.

This was an infinite condeſcenſion in the Lord God of heaven and earth He knew that Moſes was not able to behold the whole luſtre of his glory; and therefore it is ſaid, He hid him in a clift. That is, he would veil himſelf in ſuch a manner, that his glory ſhould not terrify him.

That condeſcenſion which God ſhewed to Moſes on the mount, was a clear emblem of what the Saviour of a loſt world was to do when he came in the fleſh. He did not robe himſelf in his glory, but in all our afflictions he was afflicted. He did not take upon him the nature of angels, but the ſeed of Abraham. As Moſes, though he only ſaw the Back-parts of the Lord Jehovah, yet believed, ſo every ſincere Chriſtian will believe in his redeemer, notwithſtanding the humiliation he ſubmitted to while in this life.

It was juſt as neceſſary, that Chriſt, in order to complete the work of man's redemption, ſhould take upon him a human body, as it was for God to hide Moſes in the Clift of the rock. His glory was too great for poor ſinners to behold; and therefore, that their faith might be put to the trial, he veiled himſelf in a human body, he took upon him their nature.

BACK-SLIDER, A term often uſed in ſcripture, and in general it imports, that a perſon who has been once reclaimed from vice, falls again into it.

The Hebrew word is very expreſſive, and points out a free, and willing turning from good to evil. It does not imply conſtraint; but a heart felt willingneſs, in conſequence of the pleaſures that are promiſed by the grand adverſary of mankind.

Among the Jews, Back-ſliders were thoſe, who having been puniſhed by the Lord for their idolatry, yet returned again to it.

Among the primitive Chriſtians, all thoſe were called Back-ſliders, who relapſed again into idolatry, after having been converted from it. They were often by the weakneſs of their faith, and the inſincerity of their hearts, led to do ſo for fear of ſuffering, during the heat of perſecution.

In ſuch caſes, they were called lapſed, or fallen; and before they could be again admitted into the church, they were obliged to ſtand in ſackcloth at the door of the church twelve months; nay, we are told by Epiphanius, that St. Cyprian, as well as ſome other biſhops in Africa, were ſo ſtrict in their diſcipline concerning Back-ſliders, that ſome of them were not admitted into the church, till after a penance in ſackcloth and aſhes, during ſeven years.

In a Chriſtian ſenſe, and particularly among proteſtants, every one is with propriety called a Back-ſlider, whoſe heart luſts after any of thoſe things, which he renounced in baptiſm. This among proteſtant divines, conſiſtent with the ſcripture ſenſe, is called a Back-ſliding of the heart, becauſe the heart longs after that which is injurious to itſelf, and inconſiſtent with the commandments of that God, who wants to promote the happineſs of his creatures.

BAD, Always in common converſation; in the writings of Chriſtian divines; and throughout all the ſcriptures, oppoſed to good. It is the oppoſite extreme, and it is uſed both phyſically

ſically and morally. To be Bad, in a phyſical ſenſe, is to be corrupted in ſome parts of the body; and in a moral ſenſe, it means, that the faculties of the ſoul are bent upon evil.

In a religious ſenſe, every one is called Bad who does not attend to thoſe means of grace, and rules of duty, that are preſcribed in the New Teſtament, to make them wiſe unto ſalvation. Thus the apoſtle Paul ſays, "We muſt all appear before the judgment ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or Bad." 2 Cor. v. 10. That is, God will conſiſtent with the nature of his perfections, reward or puniſh man according to his works.

BALAAM's-DOCTRINE Is mentioned in ſcripture, to expreſs the odious nature of the blaſphemy of the Nicolaitanes. "But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balak to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto Idols, and to commit fornication," Rev. ii. 14.

Balaam, when he found he could not counteract the determinate purpoſe of God, concerning the Jews, adviſed the Moabites to ſend ſome of their women among them; in conſequence of which many debaucheries were committed, even in open day, before the people.

The Nicolatianes, a vile ſet of hereticks, when they met in their public aſſemblies, committed all ſorts of lewd actions, and therefore their horrid practices are compared to the Doctrine of Balaam, by whoſe advice the ſame had been introduced into the camp of Iſrael.

BALDNESS Is uſed in ſcripture ſometimes to denote want of ſpiritual graces, and ſometimes as mourning. Every one who does not act conſiſtent with the duty of a real Chriſtian, may be ſaid to be Bald; for as the want of hair on the head, diſfigures the appearance, ſo when any one wants the proper ornaments of the mind, he may be ſaid to be Bald. "On all their heads ſhall be Baldneſs, and every beard cut off." Iſa. xv. 2.

It was common in the eaſtern countries, when a perſon wanted to humble himſelf, to appear in publick with his head ſhaved, as an emblem of the inward affliction of his ſoul. This was commonly called Baldneſs, and every man who bears the name of a Chriſtian, and lives inconſiſtent with its precepts may juſtly be called Bald.

BALANCE Is the name of thoſe ſcales uſed by people in trade, when they ſell ſome different ſorts of commodities.

In ſcripture it is made uſe of to point out the juſtice of God, in making an equal diſtribution of things to his creatures; or the deſire of a good man, that God would examine his heart, and try his integrity. "Let me be weighed in an even Balance, that God may know mine integrity." Job. xxxi. 6. It is likewiſe uſed to expreſs the Lord's approbation of thoſe who deal juſtly with their neighbour. "A juſt weight and Balance are the Lord's" Prov. xvi. 11.

As God is the fountain of all juſtice, ſo he would have his creatures to act juſtly. As the leaſt turn of the ſcales makes a difference in the weight, ſo the leaſt deviation from any of the rules of duty, makes an alteration in the character of the man, and always for the worſt. Integrity among men in all their dealings is compared to the equality of ſcales in weighing goods, and thoſe who are deſtitute of it, may be ſaid to be weighed in a Balance and found wanting.

BALM, Is uſed to expreſs the qualities of a precious oil, that was extracted from a herb of the ſame name in the eaſtern countries.

The inhabitants of Arabia, who in antient times were called Iſhmaelites, carried on a great trade in ſelling Balm to the Egyptians, and in return uſed to take the commodities of Egypt.

Thus we read, that when Joſeph's brethren intended to kill him, a company of Iſhmaelites came by at the time, and Judah perſuaded them to ſell the youth to them. "And they ſat down to eat bread; and they lift up their eyes and looked, and behold a company of Iſhmaelites, came from Gilead, with their camels bearing ſpices and Balm, and myrrh,

going to carry it down to Egypt". Gen. xxxvii. 25.

The Egyptians made uſe of it in the embalming of dead bodies, and for many other purpoſes, for the Balm of Gilead was a ſtrong preſervative from corruption. It is made uſe of as a figurative expreſſion by the prophet Jeremiah, to point out the means proper to be uſed in bringing about a reformation in a corrupted ſtate. " Is there no Balm in Gilead? is there no phyſican there? why then is not the health of the daughter of my people recovered?" Jer. viii. 22.

In the writings of many Chriſtian divines, Balm is made uſe of as a figurative expreſſion, when they want to point out the neceſſity of healing wounds in the church; and it is alſo uſed to expreſs that conſolation which a pious miniſter gives to a doubting ſinner. It is like pouring Balm into his wounds, and the compaſſionate manner in which he does it, is ſaid to ſmell as fragrant as Balm. In the ſight of God our virtuous actions appear beautiful, and when they are performed as real acts of benevolence, they are ſaid to ſmell as Balm in the noſtrils of God.

BAND Is often uſed in ſcripture to point out an army of men. " And Saul alſo went home to Gibeah, and there went with him a Band of men, whoſe hearts God had touched. 1 Sam. x. 26.

It is ſometimes applied to the vaſt ſwarms of locuſts, who in ſome ſeaſons come in great ſwarms, into the country north of Paleſtine. " Dr. Shaw ſays, that ſometimes they are ſo numerous that they darken the air, ſo that with the utmoſt propriety, they may be called Bands.

The wicked are called a Band, " The Bands of the wicked have robbed me; but I have not forgotten thy law." Pſ. cxix. 61. The loving kindneſs of a good and gracious God, is compared to Bands or cords. " I drew them with cords of a man, with Bands of Love," Hoſea, xi. 4. That is, his love was of ſo powerful a nature, and contained ſuch attractive virtues, that they were drawn by it, inſtead of being compelled by fear.

The Chriſtian church is called, the Band of Chriſt's followers, becauſe they keep in a body or Band together.

BANNER, The name of any enſign carried before an army, to diſtinguiſh either the whole, or the different bodies of which it is compoſed.

It is often uſed in ſcripture, to point out the ſtate of the church, and of every Chriſtian, who while here below, is in a ſtate of warfare; Thus, " Thou haſt given a Banner to them that fear thee, that it may be diſplayed, becauſe of the truth, Selah," Pſ. lx. 4.

Banners, colours, or enſigns, are of very great antiquity, and they are as ſymbols, to keep the people together. In Heathen countries, they were laid up in their temples, when taken from an enemy; and ſuch is ſtill the practice in many Chriſtian countries. This is a ſtrong proof, that even the moſt illiterate Heathens, believed in a God; for dedicating thoſe trophies of their victories, though to an idol, points out, that they believed in a ſuperior power.

It was common in the ignorant ages of popery, to get ſome eminent prieſts to conſecrate their Banners; and theſe were ſuppoſed to be more terrible to the enemy, in proportion to the virtues aſcribed to the conſecrator.

Thus we read in the Hiſtory of England, That when the Scotch, under their king David, 1138, ſpread fire and deſolation throughout the northern counties, Thurſtan, archbiſhop of York, ſent to Beverley for the ſtandard, or Banner, kept in the convent, becauſe it had been conſecrated by St. John of Beverley, one of thoſe recluſes, who firſt preached the Chriſtian religion to the Northumbrian Saxons. The old archbiſhop knew how powerfully ſuperſtition operates upon the minds of ignorant men; and certain it is, that the ſoldiers were ſo animated, that they defeated the Scotch with very great ſlaughter.

In ancient times, the ſoldiers had ſuch regard for their Banners, that when the Romans were afraid to land in Britain, the ſtandard-bearer of the tenth legion, took the Banner in his hand, and jumped into the water, calling to his

his companions to ſtay behind, if they pleaſed, only they would be diſgraced by the enemy's ſeizing their ſtandard or Banner.

The form of a croſs is repreſented on many of the ſtandards in popiſh countries; but Chriſt himſelf is the real Banner of every Chriſtian, every ſincere proteſtant. A Banner is ſo elevated in battle, that all the ſoldiers ſee it; ſo the merits of Chriſt are of ſo conſpicuous a nature, that they are continually ſeen by the whole collective body of his church. They are ſaid, to fight under his Banner, when they oppoſe temptation, by truſting in his power, and not in their own weakneſs.

BANQUET, Uſed in common converſation to expreſs a feaſt, but more particularly a marriage feaſt.

In ſcripture, it is uſed metaphorically, to expreſs the pleaſure that Chriſtians take in attending upon the ordinances of religion. The public worſhip of God is like a Banquet to the ſincere Chriſtian, but particularly the ſacred communion, where, in a figurative manner, he is ſaid to feaſt on the body and blood of Chriſt.

When a generous perſon makes a Banquet for his dependants, they partake of it with inexpreſſible pleaſure; and in the ſame manner, when the ſincere Chriſtian partakes of the holy communion, he remembers all the goodneſs of his Lord and Redeemer; there is nothing beſides that takes place in his mind. "He brought me to the Banqueting-houſe, and his banner over me was love," Cant. ii. 4.

Theſe words are a beautiful alluſion to the practice in eaſtern countries, during their feaſts, when they uſed to hang up a banner, containing ſome device that imported the generoſity of the hoſt.

Thus the word Banner is here made uſe of, to expreſs Chriſt's love to his church, as being ſenſibly felt in the attendance upon divine ordinances. As the body is filled with the moſt delicious meats, and refreſhed with the richeſt wines, at a Banquet; ſo the ſoul, in the uſe of the means of Grace, is entertained with delight, and ſo refreſhed, that the believer goes on in his way rejoicing.

When we are only formally invited to a Banquet, we are generally treated with very little reſpect; but the generous man does all he can to make his gueſts happy. So, in like manner, thoſe who in ſincerity of heart, obey the call of God's ſervants, and attend on his ordinances, are ſure of having the love of Chriſt manifeſted to them in a very ſenſible manner.

BAPTISM, In ſcripture, ſignifies the waſhing any thing with water; and in all the eaſtern countries, as well as among the Greeks, it was the act of initiating diſciples into the myſteries of a new religion.

It ſignifies the waſhing away ſome impurity, and was a very ſignificant ſign of converſion to the Chriſtian faith, from a ſtate of carnal Heatheniſm; becauſe we are ſaid to be waſhed from our ſins.

When John was ſent to give notice that Chriſt was going to make his public appearance, he Baptized all thoſe among the Jews, who declared their willingneſs to repent of their ſins.

Chriſt himſelf ſubmitted to this ſacred ordinance; and by ſo doing, he led the way for all thoſe that are to follow him. Baptiſm is a ſacrament in the Chriſtian church, in which a ſolemn promiſe is made, either by ourſelves, or others in our name, that we will ſerve our Redeemer, in order to be inheritors of his heavenly kingdom. It points out to us the neceſſity we are under of being waſhed from our ſins in Chriſt's blood; and we ſhould never forget, that in Baptiſm, we become the ſworn ſoldiers of our Lord.

Circumciſion, among the Jews, was a title to an inheritance in the land of Canaan; but then it was a conditional title. All the temporal bleſſings promiſed to Abraham and his ſeed, were entailed upon the Jews, who lived conſiſtent with the laws of Moſes; but when they offended, they were puniſhed, by being deprived of their privileges.

This was an evident and moſt expreſſive type of Baptiſm, which does not beſtow abſolute, but only conditional privileges. The perſon Baptized ſwears in the moſt ſolemn manner, or ſome other binds himſelf for him, that all the conditions publiſhed in the word of God for the regulation

gulation of his conduct, ſhall be fulfilled; and God, on the other hand, who cannot lie, will perform his part.

Baptiſm is not only a ſacrament, but it is a covenant, or an agreement, entered into by two parties; or rather it is like a ſoldier inliſting to fight under a celebrated commander. It is one of the great doctrines of our holy religion, and has been always practiſed by every one who bore the name of Chriſtian.

Whether Baptiſm is adminiſtered to infants, or to thoſe in advanced years; yet by all the profeſſors of Chriſtianity, it has been conſidered as a ſymbol, repreſenting the entrance into the church. Pure water was the element uſed in its firſt inſtitution; but the Papiſts, who abuſe all divine ordinances, mix with the water cream, oil and ſpittle. This practice they borrowed from ſome of the Heathens; for it is not mentioned by any eccleſiaſtical hiſtorian, who wrote before the ninth century, when almoſt every thing in Chriſtianity was debaſed to the loweſt degree.

Chriſt, ſpeaking of his ſufferings, and the glory that was to follow, told his diſciples, that "they could not be Baptized with his Baptiſm;" but theſe words are ſpoken in a comparative degree, meaning, they were no more able to undergo what he did, than to work the great and glorious things which he did. But notwithſtanding that comparative degree of weakneſs, yet they were to ſuffer, and to enjoy as much as was conſiſtent with their nature as finite beings.

Among the firſt Chriſtians, thoſe who made a public profeſſion of their belief of Chriſtianity, and a renounciation of all attachment to the worſhip of idols, were Baptized. Thus Philip ſaid to the Eunuch, "If thou believeſt with all thine heart, thou mayeſt, Acts, viii. 37. That is, if he believed that Chriſt was the promiſed Meſſiah, he might be Baptized.

In the third century, it was the practice of the church, as appears from Euſebius, to make thoſe converts from Heatheniſm, who deſired Baptiſm, to appear on the day, when the ordinance was to be adminiſtered, in fine white robes, which was looked upon as an emblem of innocence; and as they were to enter into engagements to walk in newneſs of life, ſo they were dreſſed in that manner.

When a Chriſtian looks back upon his Baptiſmal covenant, he cannot behold himſelf in any other light, than that of a ſworn ſoldier of the Lord Jeſus Chriſt. He engages to fight, not againſt men, but againſt principalities and powers; againſt the allurements of the world; his own luſts, and the ſnares laid for him by the devil.

Baptiſm, is his military oath, and in conſequence of his acting conſiſtent therewith, he will be rewarded; but if he deſerts the ſtanddard of the captain of his ſalvation, and inliſts under the banner of the devil; he will be brought to juſtice, and puniſhed as a perjured deſerter.

Let our Baptiſm for ever put us in mind of what we are by nature, and what we may be by grace.

BARBARIAN Is uſed in ſcripture, to expreſs the odious light in which the Jews conſidered all the inhabitants of the nations around them. The reaſon why the Jews called them Barbarians, was that they did not believe, they were ever to enjoy any of the bleſſings, promiſed to the followers of the Meſſiah.

This was a ſtrong proof of the dark deluſion, that had ſpread itſelf over the minds of God's ancient people, juſt before the coming of Chriſt. The puniſhment that Chriſt was to inflict on thoſe who rejected his goſpel is pointed out in ſome of the prophecies, by his ruling them with a rod of iron. This the Jews, who had the moſt carnal notions of Chriſt, applied to a temporal reign, that he was to have on earth.

The apoſtle ſeems to make a diſtinction, between the Greeks and the Barbarians, and by the latter, doctor Whitby underſtands thoſe people who lived on the confines of the Roman provinces, or rather ſuch as were not free citizens of Rome, "I am a debtor both to the Greeks, and to the Barbarians, both to the wiſe, and to the unwiſe." Rom. i. 14.

It is remarkable, that wherever the goſpel is preached, the moſt barbarous nations become civilized. The learning of the Greeks, and the politeneſs of the Romans, were not equal

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(ſays the archbiſhop of Cambray) to the knowledge and behaviour of the meaneſt Chriſtian.

We are often ſhocked when we look into the claſſick authors, and meet with the moſt unnatural crimes, mentioned as things in their own nature indifferent. It ſerves to prove, that learning without the knowledge of God, is a curſe rather than a bleſſing, and that the moſt polite people deſtitute of religion, may be juſtly called Barbarians.

BARREN, In a natural ſenſe, is made uſe of to expreſs the ſtate of a woman, who has not had any children although married. In the old Teſtament it was looked upon as a great curſe, and the woman who had no children was deſpiſed by thoſe who had.

We find that when the Jewiſh women had no children, they went to the temple to pray for their conception, and on ſome occaſions, when their prayers were heard, they devoted the child to the ſervice of God. See the account of Hannah and Samuel, 2 Sam. i. and ii.

The prophet Iſaiah makes uſe of the word Barren as a figurative expreſſion, to point out the glorious benefits, that would be beſtowed upon the Gentiles by the promulgation of the goſpel. "Sing, O Barren, thou that didſt not bear; break forth into ſinging, and cry aloud, thou that didſt not travail with child: for more are the children of the deſolate, than the children of the married wife, ſaith the Lord." Iſaiah liv. 1.

It is alſo made uſe of to expreſs the graces, and improvements daily made, both in the hearts and lives of ſincere Chriſtians. "For if theſe things be in you, and abound, they make you that ye ſhall neither be Barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt." 2 Pet. i. 8. The Barren Chriſtian is he, who never brings forth fruits meet for repentance; who hides his talent and lives in ſin, without paying any regard to his holy profeſſion.

On the other hand, thoſe who are not Barren but fruitful, are ſuch as grow daily in grace, and abound in every good work. Several commentators have with great propriety, applied the word Barren to ſuch miniſters in the church, as do not diſcharge their duty with that faithfulneſs and care that is required of them.

BASE Is often made uſe of in ſcripture, and applied to many different characters. Thus "They were children of fools, yea, children of Baſe men; they were viler than the earth." Job xxx. 8.

It is alſo made uſe of to expreſs the opinion, which ſome men form of others, without having a ſufficient reaſon for ſo doing, and it is uſed to expreſs the low mean appearance, that the great apoſtle St. Paul made as to his outward figure. "Now I Paul myſelf beſeech you, by the meekneſs and gentleneſs of Chriſt, who in preſence am Baſe among you." 2 Cor. x. i.

Every man, let his obedience to the divine law, be ever ſo perfect in a comparative manner, yet is obliged to have mean thoughts of himſelf, and as we are all ſinners ſo we ought to look upon ourſelves as Baſe.

BASTARD, In a common acceptation, is one born out of wedlock, who in law cannot inherit the eſtate of his parent.

In ſcripture, it is uſed to point out thoſe who do not believe the goſpel, who are called Baſtards, and not ſons, they not being entitled to the heavenly inheritance.

In the ſame manner, God is ſaid to correct all thoſe who are his children, in order that they ſhould amend their lives; but Baſtards he ſuffers to go on in their own way. "But if ye be without chaſtizement, whereof all are partakers, then are ye Baſtards, and not ſons," Heb. xii. 8.

All thoſe members of Chriſt's viſible church, who neglect to live as become the children of God, may be called Baſtards. They may attend to all the means of grace, and yet for want of ſincerity, may loſe that heavenly inheritance that is provided for the ſons of God, they ſhall loſe their title as Baſtards.

BATTLE, Beſides being uſed in ſcripture, to point out an engagement between two armies of men, is alſo uſed to expreſs the oppoſition that the devil, in all ages, will make to the church of Chriſt.

It was a tradition, handed down through many ages, and inſerted in the writings of ſome of the fathers, particularly St. Auguſtine, that previous to the creation of the world, the devil, who was an angel of light, rebelled againſt God, and being joined by many other angels, there was a Battle between them and the good angels, under the command of the Son of God, who was victorious, and drove them down to the bottomleſs pit. There they are ſaid to have remained till man was created, when one of them, in the ſhape of a ſerpent, tempted Eve to eat of the forbidden fruit.

A tradition of a ſimilar nature prevailed among many of the Heathens; but it was very much diſguiſed with fables.

We are told in the book of Revelation, that when the church ſhall be aſſaulted by her enemies, there will be a Battle in heaven, between the dragon and his angels, and Michael and his angels, Rev. xii. 7.

Some of the fathers took this prophecy as alluding to the bloody Battle between Conſtantine the Great, and the emperor Maximinus; becauſe after that event, the Chriſtian religion was legally eſtabliſhed all over the Roman empire. This, however, is too confined a ſenſe; for it undoubtedly points out the gracious providence of God, that in all ages, will be the guard and protector of his people.

The angels of God may juſtly be ſaid to fight for his people, when they overcome the power of ſome ſtrong temptation; for God makes theſe holy beings his miniſters, or as a flame of fire, to deſtroy in Battle the wicked.

BATTLEMENTS, Uſed in ſcripture, to expreſs the rails that ſurround the top of a houſe; for in Aſia the houſes were all flat roofed, and the people uſed to walk on them, and converſe with each other. Theſe Battlements were alſo made uſe of to oppoſe an enemy, by throwing or ſhooting arrows at them. Thus we are told (ſee Judges ix.) "That when Abimelech beſieged the city of Thebez, the people who eſcaped, got into the houſe of their idol. But there was a ſtrong tower within the city, and thither fled all the men and women, and all they of the city and ſhut it to them, and got them up to the top of the tower; and Abimelech came unto the tower, and fought againſt it, and went hard unto the door of the tower, to burn it with fire. And a certain woman caſt a piece of a milſtone upon Abimelech's head, and all to break his ſcull."

Our Saviour alludes to theſe Battlements, when he ſpeaks of the extent the preaching of his goſpel would reach. "What I tell you in darkneſs, that ſpeak ye in light; and what you hear in the ear, that preach you upon the houſe tops," Mat. x. 27.

From this we may infer, that proclamations were ſometimes made on the tops of houſes; and the phariſees, who were religious only for the praiſe of men, went up, when they prayed, to the tops of their houſes, and ſpoke with ſuch an audible voice, that crowds gathered together round the houſe to hear them.

It was one of theſe flat roofed houſes, upon which David walked, when he firſt ſaw Bathſheba; and Dr. Shaw, who reſided many years in Aſia, tells us, that the houſes in thoſe countries are juſt the ſame as were uſed by the Jews of old, ſo little have they changed their manners and cuſtoms in the eaſtern countries, during a ſucceſſion of many ages.

BEACON, Uſed in converſation as a pole ſet up, or a ſpire erected, to give notice, by ſome ſignal of the approach of an enemy. The ſtone Beacons were placed on hills; and it was altogether neceſſary in Judea, becauſe they were ſurrounded by enemies, who made continual incurſions among them. A perſon was obliged to watch beſide the Beacon, and when he ſaw the enemy in the day, he gave notice by hoiſting up a flag of a particular colour; but if at night, then he lighted ſtraw.

As ſoon as the ſignal was given, the perſon who gave it ran to meet his countrymen, who were to oppoſe the enemy; and if the enemy was defeated, the perſon who gave the notice was honoured with ſome marks of reſpect.

The word Beacon is made uſe of in a figurative ſenſe, to point out the judgments of God, upon thoſe hard hearted Jews, who put their truſt for help in the kings of Egypt, rather than in the Lord their God. "One thouſand ſhall flee at the rebuke of one; at the rebuke of five, ſhall ye flee, till ye be left as a Beacon upon the top of a mountain, and as an enſign upon an hill." Iſ. xxx. 17.

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In a religious ſenſe, the failings of others, ought to be as Beacons to us. We ſhould conſider the frailty of human nature, and the temptations of the devil, in the ſame manner as the Jews did the people in the nations around them.

As the man who watched at the Beacon, ran to meet the army of his country approaching; ſo the Chriſtian, when he is aſſaulted by temptation, ought to fly to all thoſe means of grace, pointed out for his help. The means are, faith, patience, humility, prayer, and all the other ordinances, as well as duties of religion; but above all, let them not truſt in their own ſtrength, leſt like the Jews, who truſted in the broken reed of Egypt, they be left expoſed as Beacons on the tops of mountains, or as enſigns on hills.

BEAM Is uſed in the firſt book of Samuel, chap xvii. ver. 7. to point out the ſtaff of Goliah's ſpear, "And the ſtaff of his ſpear was like a weaver's beam;" or the poles upon which the cloath is rolled up in the loom, as ſoon as it is woven.

But in a figurative ſenſe, our Lord means it to point out the character of thoſe, who find fault with other people, without remembering that they are guilty of the ſame faults, or even greater themſelves. "And why beholdeſt thou the mote that is in thy brother's eye, but conſidereſt not the Beam that is in thine own eye? Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye, and behold a beam is in thine own eye. Thou hypocrite, firſt caſt out the Beam out of thine own eye; and then ſhalt thou ſee clearly to caſt out the mote out of thy brother's eye," Matthew vij. 3, 4, 5.

Nothing is more common, than to hear people mention, and even in public, the faults of their neighbours, and their neighbours doing the ſame of them. It is, however, a diabolical practice, and ſtands condemned by our Lord, under the name of hypocriſy; for when a perſon mentions the faults of another, he endeavours to inſinuate, that he is free from all ſuch himſelf.

I am not a drunkard (ſays one) and poſſibly, at the ſame time, he may be an adulterer. Says another, ſuch a one is ruining his neighbour by extortion and uſury, while he, at the ſame time, is ruining his whole family by his extravagance.

Let us only conſider, that as we are to be all judged by one, who can neither deceive nor be deceived; ſo we ought to judge in the moſt candid manner of our neighbours.

BEAMS Are mentioned in common converſation as a term made uſe of in architecture, to expreſs the long pieces of wood uſed in ſupporting the interior parts of a building.

In ſcripture, Beams are mentioned as a figurative expreſſion, to point out the miniſters of the goſpel, who are emphatically called the Beams of the church.

All the Beams in Solomon's Temple were made of cedar, and the cedar of Aſia was of ſuch a quality, that no worms could penetrate through it to corrupt it. In the ſame manner the miniſter of the goſpel ſhould preach pure, uncorrupted doctrine, and his life and converſation ſhould be a proof againſt temptation.

Pliny, in his natural hiſtory, ſpeaking of the incorruptible quality of cedar, ſays, "That the Heathens made choice of it for the Beams of their temples;" and he ſays, "That the temple of Diana in Epheſus, had a gate made of cedar, that after the expiration of four hundred years, looked as freſh as when new."

This, when applied to miniſters of God's word, in the holy ſcriptures, points out, that let the time of their pilgrimage be ever ſo long in this world, and their labour ever ſo inceſſant, yet they muſt continue untainted; no corruption muſt enter into their hearts, nor muſt any be ſeen in their lives. They muſt ſtand faſt in the faith, and all the little trifling things that diſgrace the characters of worldly men, muſt be ſhunned by them, as if it had a poiſonous quality in it.

God made choice of cedar to build his temple with in Jeruſalem; and Chriſt in his church will have none to take upon them the office of the miniſtry, unleſs they are determined to reſiſt the force of temptation, with as much fortitude, as the nature of cedar reſiſts the corruption of worms.

BEARD Is uſed in ſcripture not only as the hair growing on the chin, but alſo to point out a variety of different actions. Thus in the eaſtern countries when the men ſaluted each other in a friendly manner, each took hold of the others beard.

The Beard was held ſo ſacred among the Aſiatic nations, that the Ammonites in order to diſgrace the ſervants of David, cut off the one half of their Beards, ſo that they were obliged to remain in an obſcure corner of Judea, till they grew to a proper length. This inraged David to ſuch a degree, that he raiſed an army and invaded the country of the Ammonites. Great deſtruction was made among the people, and their capital being taken, the priſoners were tortured to death in the moſt cruel manner. "And he brought forth the people that were therein, and put them under ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick kiln: and thus did he unto all the cities of the children of Ammon." 2 Sam. xii. 31.

In all eaſtern countries, the Beard was conſidered as a mark of gravity, and in a figurative ſenſe, God is ſaid to conſume the Beard, when he takes away legal government from a nation; and leaves the people to be oppreſſed by tyrants.

Thus God threatens Ahaz for his idolatry. "In the ſame day ſhall the Lord ſhave with a raſor that is hired, namely, by them beyond the river, by the king of Aſſyria, the head and the hair of the feet; and it ſhall alſo conſume the Beard." Iſaiah vii. 20.

BEAR Is the figurative expreſſion, made uſe of by Daniel to point out the kingdom of Perſia. "And behold, another beaſt, a ſecond like to a Bear, and it raiſed up itſelf on one ſide, and it had three ribs in the mouth of it between the teeth of it; and they ſaid thus unto it, ariſe, devour much fleſh." Dan. vii. 5. Here we have ſuch a deſcription of the ſtate of the Perſian kingdom as it was after Daniel died, as is not to be meet with even in the Cyropedia of Xenophen.

A Bear is a barbarous ſavage creature, and the Perſians were a fierce cruel people. The Bear does not gender with any other creature as ſome beaſts do, and it was remarkable of the Perſians, that they never ſuffered any of their people to marry ſtrangers.

The Bear although ſtrong, hath a very weak head, and the latter kings of the Perſians, although a warlike people, became weak by the effeminency of their lives.

In winter the Bears ſleep much, even in the midſt of the greateſt ſtorms, and it is well known that when Alexander invaded Perſia; he found the people ſo inactive, that they were like men aſleep.

The Bear will not tear a dead body, unleſs forced to it by hunger, and the Perſians employed in burying the dead, were obliged to be purified by libations.

Thus we ſee how clearly the prophet ſpoke of the Perſians, for all the marks of a Bear may be applied to thoſe people. It may with great propriety be made uſe of expreſs, the preſent ſtate of popery in the world. The Perſians among their other vices, were much addicted to aſtrology, and the people were deceived by their magicans.

In the ſame manner the different orders of the Romiſh church, pretend to the power of working miracles, and it is well known that many are deceived, and led away from the truth by their ridiculous tricks, and impudent falſhoods.

BEAR, Is often uſed in ſcripture, as an active verb, Thus we are commended to Bear one another burdens. Rom xv. 1.

The prophet Iſaiah applies it to Chriſt, making uſe of the preter ſenſe, to expreſs the future. "Surely, he hath borne our griefs, and carried our ſorrows; yet we did eſteem him ſtricken, ſmitten of God, and afflicted. Iſaiah" liii. 4. That is, Chriſt was to Bear all the ſins, and ſuffer all the ſorrows to which men are ſubject, and yet for all that the hard hearted Jews were to reject the offers, made in his goſpel.

The Apoſtle Paul makes uſe of it, to point out the anger of God againſt thoſe Jewiſh converts, who went among the gentile chriſtians, and told them that unleſs they kept the law of Moſes, they could not be ſaved. "I

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have confidence in you through the Lord, that you will be none otherwiſe minded: but he that troubleth you, ſhall Bear his judgement, whoſoever he be." Gal. v. 10.

The Evangeliſt St. Luke uſes it, when he tells us, that when Chriſt fainted under the load of his ſufferings, the Jews cauſed one Symon a Cyrenian to Bear the croſs after him. Dr. Hammond juſtly obſerves, that as the perſon condemned to ſuffer was firſt ſcourged, ſo he generally ſunk under the load of the croſs, which he was ordered to Bear to the place of execution, and in ſuch caſes it was uſual for the officers to preſs any perſon eſpecially a ſtranger to Bear it after him.

Laſtly, as God by his Almighty power ſuſtains, or Bears up every thing in this lower world, ſo our Lord and Saviour Jeſus Chriſt Bears and ſuſtains the whole weight of his church on his ſhoulders: And his name ſhall be called Wonderful Counſellor, the mighty God, the Everlaſting Father, the Prince of Peace. Iſaiah ix. 6.

In the ſame manner the prophets foretold, that Chriſt ſhould not only Bear our infirmities, but that he ſhould alſo Bear with them. That is; he would in compaſſion to us overlook many of thoſe imperfections, to which we are ſubject. In another figurative ſenſe, Chriſt as the head of his church, Bears the meek and humble in his boſom; he watches over them with the ſame tenderneſs, that a woman does over a ſickly child; for as a woman will not ſuffer the child to touch the ground or be expoſed to any hardſhips, ſo he takes care that his children, ſhall not while they truſt in him, either mix with the world, nor be expoſed to temptation.

Upon the whole, if God Bears with our innumerable provocations; if he Bears us up under the decay of nature, and if his power is our only ſupport, then let us learn; firſt to Bear one anothers burdens, that is to be ſerviceable, to each other as far as we can. Secondly let us Bear with one another, when we meet with trifling provocations or even great ones; and thirdly, let us endeavour to Bear with a becoming reſignation, all the afflictions that God for wiſe ends may think proper to viſit us with.

BEAST, Applied to all ſorts of animals that range in the field, and in common converſation to four footed creatures.

In ſcripture it is made uſe of to point out the ignorance, that man too often labours under, concerning the myſtery of divine providence. So fooliſh was I, and ignorant; I was as a Beaſt before thee, Pſal. lxxiii. 22.

It is alſo applied to mark out the characters of thoſe who deſtroyed the people of God, under the Old Teſtament diſpenſation, or who endeavoured to pollute his worſhip. The boar out of the wood doth waſte it, and the wild Beaſt of the field doth devour it. Pſalm. lxxx. 13.

In the viſions that God ſhewed to his ſervant the prophet Daniel, great kingdoms and ſtates are compared to Beaſts, by which we may learn in what little eſteem the great ſovereign of the univerſe holds the kings of the earth, who are not only compared to Beaſts; but even to wild Beaſts; to Beaſts of a monſtrous appearance, contrary to the ordinary forms produced in a natural way.

The civil empire of the Romans is compared to a Beaſt, to a wild Beaſt; and it is repreſented as a moſt dreadful one, becauſe of the vaſt numbers of pious chriſtians, whoſe blood would be ſhed by order of the heathen emperors.

The Beaſt by which the Roman empire is repreſented in the book of Revelation, is ſaid to riſe out of the ſea. That is, it aroſe to its higheſt ſtate of grandeur, through a variety of tempeſts and troubles; for murders and the moſt horrid maſſacres were committed before the bounds of the empire were fixed.

Modern Rome is alſo pointed out to us under the figure of a Beaſt. Thus John in the Revelation, after he has deſcribed all the abominations of Heathen Rome, he goes on in the ſame manner, to point out the character both of the popes and popery. "And I beheld another Beaſt coming up out of the earth, and he had two horns like a lamb, and he ſpake as a dragon. And he exerciſeth all the power of the firſt Beaſt before him, and cauſeth the earth, and them which dwell therein, to worſhip the firſt Beaſt, whoſe deadly wound was healed. And he doeth great wonders, ſo

that he maketh fire come down from heaven on the earth, in the ſight of men. Rev. xiii. 11. 12. 13.

The pope, here called the Beaſt, is ſaid to ariſe out of the earth; that is he riſes from an obſcure original; and it is well known that many have been popes of Rome, whoſe parents were among the meaneſt of the people. His appearance is compared to that of a lamb, the emblem of innocence, and yet he is ſaid to ſpeak as a dragon.

The popes affect ſimplicity, and pretend to innocence, but their bulls and Anathemas have often proved ſo terrible to mankind, that in conſequence thereof, whole provinces have been laid waſte, and thouſands of innocent people murdered. He is ſaid to exerciſe all the power of the firſt Beaſt, that is of the Heathen emperors, and it is well known the popes did ſo for many ages.

His doing great wonders, alludes to his falſe pretenſions to the power of working miracles, many of which are ſo artfully contrived, that even ſenſible men have been deceived by them, and led to imagine that an impoſtor was one commiſſioned with plenary power from God.

As a Beaſt has no pleaſure in any thing that is not ſenſible, to nothing could be more properly made uſe of, to point out antichriſtian Rome. Popery as a ſyſtem of ridiculous rites and ceremonies, addreſſes itſelf to the ſenſes; it is a carnal worſhip, and inſtead of purity in the heart, it only requires an attendance, upon ſuch things as in their own nature are of no manner of importance.

According to our tranſlation of the Bible, as well as in ſome other verſions, both the holy angels and the miniſters of God's word are called Beaſts; thus in Rev. iv. 6. "And in the midſt of the throne, and round about the throne were four Beaſts full of eyes behind and before." But this is wrong for the original word ſignifies weight or ſtrength and intimates, that miniſters of the goſpel ſhould be full of knowledge, that their words ſhould at all times carry ſome weight with them.

BEATIFIC Is uſed in the writings of our moſt eminent divines, to point out that fullneſs of joy which the righteous ſhall partake of at the right hand of God in heaven.

It means all the bleſſings that God can beſtow, and not only all that man can deſire, but alſo all he can conſiſtent with his nature partake of. The idea conveyed by the word is ſo expreſſive, that viſion is generally added to it. Not that it is a deception, but merely to ſhew, that eye hath not ſeen nor ear heard, what joys thoſe will partake of who love God in ſincerity, and worſhip him with fidelity. There the human mind will be made acquainted with the myſteries of providence and redemption, and man's ſoul will be inlarged with that knowledge, which in this life he ſought in vain.

BEATIFICATION In the Romiſh church, ſignifies a firm belief, the people entertain that ſome perſon, whom they looked upon as extremely pious is in heaven.

Beatification is one of thoſe ſolemn farces carried on at Rome under the name of religion, and it is performed in the following manner. The friends or relations of the deceaſed preſent a petition to the Fiſcal of the Roman chancery, praying that the deceaſed may be by the pope declared an inheritor of heaven, in conſequence of works of ſupererogation. With the petition they preſent a certain ſum of money, according to their circumſtances, and a day is fixed for the ceremony, which is generally one of thoſe days the pope goes to St. Peters, or St. John de Latteran.

Maſs being ſung in the uſual manner, two of the cardinals attend the pope, while all the good works of the deceaſed are read by the ſubdeacon, and aſſented to by the relations; after which the pope having muttered over a few latin prayers, declares the perſon to be in the manſions of the bleſſed. The relations then return back to the Chancery, where, in conſequence of the pope's fiat, and upon condition of their paying ſome more money, they receive a certificate with which they return to their place of abode, and notice of it is ſtuck up in all the churches.

However ridiculous this farce may appear, yet many of the Roman catholicks are ſo fond of being told, that their friends have eſcaped the flames of purgatory, that they ſpare no money what-

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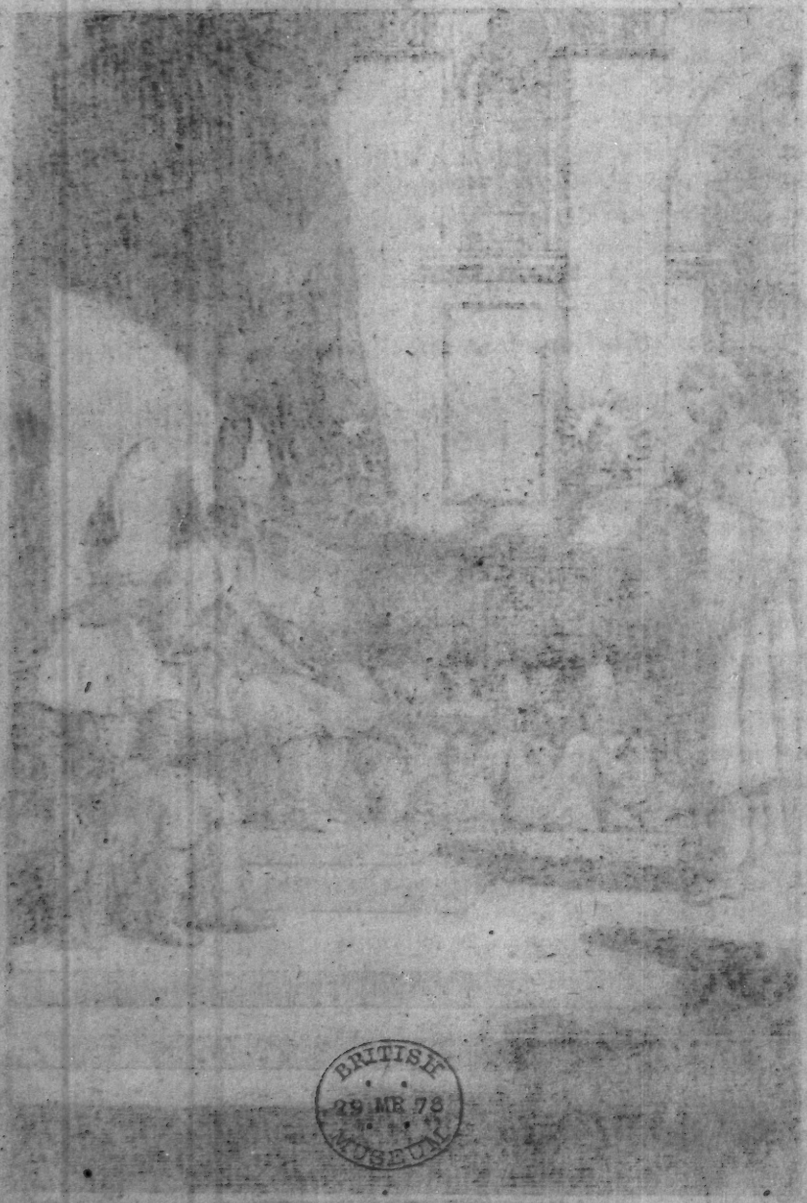
Wale delin. Grignion sculpt.

BEATIFICATION. Deut.ʸ XXIX. 29.

To Mortal Man the pow'r was never giv'n,
To send, or to Declare our Souls in Heav'n.—
The Scriptures read—they point the certain way,
To Gain the Mansions of Eternal Day.



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whatever to procure it; ſo weak is man, ſo deſigning are wicked corrupted prieſts, who live by deceiving mankind.

BEAUTIFUL, Both in ſcripture, and in the writings of the moſt eminent divines, is made uſe of to point out the delightful, the pleaſing appearance that thoſe make, who perform the duties of ſincere Chriſtians. As no religion in the world ever contained ſuch ſolid principles, as that of Chriſtianity, ſo its duties are the ſtrongeſt cements of human ſociety. Even the moſt profane perſons that ever lived, although ſunk into all manner of debauchery, and deaf to the ſober voice of reaſon; yet when they ſee a Chriſtian diſcharging all the duties incumbent upon him, they are forced to confeſs that religion is Beautiful.

To be really Beautiful, there muſt be an exact ſymmetry in all its parts; every thing muſt be joined together with an exact proportion; for if one thing out of ever ſo great a number, compoſing one piece of workmanſhip, is either too large, or too ſmall, the whole will be deformed. In like manner, if a Chriſtian is ever ſo exact in the diſcharge of all duties, except one, he not performing that, deſtroys the ſymmetry of the whole.

The ſacred penman makes uſe of this word, to expreſs the characters of miniſters of the word. "How Beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!" Rom. x. 15. That is, the world being loſt in all manner of wickedneſs, ſtood in the utmoſt need of one to inſtruct them; and therefore the feet of thoſe, who brought the glad tidings of ſalvation, are with great propriety ſaid to be Beautiful.

BECAUSE Is often made uſe of in ſcripture, and always implies the reaſon for doing a thing; for God, by the mouth of the prophets, and Chriſt, by his holy apoſtles, always aſſigned reaſons, why they were ſent to publiſh divine Revelation.

Thus, when the prophet encouraged the Jews to go on with the building of the temple, he ſays, "In that day ſhalt thou not be aſhamed, for all thy doings, wherein thou haſt tranſgreſſed againſt me; for then I will take away out of the midſt of thee, them that rejoice in thy pride, and thou ſhalt no more be haughty, Becauſe of my holy mountain, Zeph. iii. 11.

In the ſame manner the apoſtle Paul, when he had ſhewed the Geeeks at Athens, the ſuperior exellency of divine revelation, above natural religion, he adds, as a reaſon for his preaching to them; "Becauſe he hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead," Acts xvii. 31.

From theſe, and many other paſſages, of a ſimilar nature in the Bible, we ought never to mention any of the doctrines of religion, without being able to aſſign a reaſon why we believe them.

For example; If a perſon aſks me why I believe that Chriſt ſuffered without the walls of Jeruſalem? I anſwer, that I am ready to prove from the teſtimony of Heathen writers, that the death of Chriſt in the reign of Tiberius, is as well aſcertained, as that of Julius Cæſar, in the capitol of Rome; Becauſe it is mentioned by Tacitus, and many other authors.

BECKON Is always uſed to expreſs the ſign, made by the hand, when we want one to come to us; to be ſilent, or to ſpeak.

Thus when the apoſtles had taken a large draught of fiſhes, they "Beckoned to their partners, who were in the other ſhip, that they ſhould come and help them," Luke v. 7.

When a perſon, both among the Jews, and in all the other eaſtern countries, ſtood up to ſpeak, he always Beckoned with his hand as a ſign to deſire to be heard. "And when he had given him licence, Paul ſtood on the ſtairs, and Beckoned with his hand unto the people," Acts xxi. 40. It was a ſign made uſe of by a ſervant or diſciple, when he wanted the perſon ſitting next the maſter, to aſk him a queſtion. "Simon Peter therefore Beckoned to him, that he ſhould aſk, who it ſhould be, of whom he ſpake," John xiii. 24.

For Chriſtians in public aſſemblies, to Beckon to each other, is altogether unbecoming, and inconſiſtent with that reſpect which is due to a place ſet apart for the worſhip of the Lord God of heaven and earth. It ſhews that their minds

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are not fixed on the ſubject; it preſents youth with a bad example, and it brings a ſcandal upon their ſacred profeſſion.

Thoſe who conſider the importance of the duty in which they engage in places of public worſhip, and that the eye of God is upon them, will refrain from all ſorts of geſtures, ſuch as Beckoning, &c.

BECOME Is applied to expreſs ſome change in a man, as in Gen. iii. 22. "And the Lord God ſaid, Behold the man is Become as one of us, to know good and evil."

It is alſo uſed to point out ſomething that was to take place in conſequence of God's appointment. "And the Lord ſaid, Shall I hide from Abraham that thing which I do; ſeeing that Abraham ſhall ſurely Become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him." Gen. xviii. 17, 18.

It is alſo uſed to point out a change of the diſpoſition, as well as the ſtate. "Thou art Become cruel to me: with thy ſtrong hand thou oppoſeſt thyſelf againſt me," Job. xxx. 21.

BECOMETH Is uſed to expreſs ſomething that either in the way of ornament, or ordinary dreſs, ſuits a perſon, or a place, ſo as to make the one graceful, and the other decent.

Thus the Pſalmiſt applies it to the temple of God. "Holineſs Becometh thine houſe O Lord for ever." Pſ. ciii. 5. That is, the place ſet a part for the worſhip of God, ſhould not only be decently adorned, but alſo that all thoſe who come to worſhip, ſhould be adorned with ſimplicity; cloathed with humility, and ſenſible of their ſins, by repentance. It likewiſe repreſents the worſhip of God, which muſt be pure and holy, according to God's appointment, and not polluted by the inventions of men.

Chriſt made uſe of this word, when he pointed out, how expedient it was that he ſhould be baptized. "Suffer it to be ſo now; for thus it becometh us to fulfil all righteouſneſs." As Chriſt inſtituted the laſt ſupper, as a ſacrament, ſo he conſecrated baptiſm for all his followers, by ſubmitting to it himſelf. That which the maſter did not deſpiſe, well Becometh the ſervant to uſe.

BEE, A ſmall inſect remarkable for its induſtry.

The Bees live together in a body with as much regularity as if governed by laws, and none are permitted to be among them who are idle. All muſt work or they are driven out of the community. They ſuck the pureſt juices out of every flower, and lay it up in the beautiful cells wherein they reſide. This is their ſupport during the winter, and that uſeful article honey is made from it. In all ages the induſtry of the Bee, has been by the greateſt and wiſeſt men recorded as an example for the human race to copy after.

In a religious ſenſe it may with great propriety be recommended to every chriſtian.

As the Bee ſucks the ſweets from the herbs, ſo the Chriſtian ſhould make a proper uſe of all the diſpenſations of providence, as well as the written word.

As the Bee is early out in the morning, ſo the chriſtian ſhould ſhake off all manner of ſloth, and convince the world, that he is earneſt in his duty.

As the Bee lays up the ſweets of the flowers, herbs, &c. for his future nouriſhment, ſo the Chriſtian ſhould treaſure up every thing in his heart to be as food, for his ſoul either in adverſity or proſperity.

Laſtly as the Bees live together in the form of a community or ſociety, ſo Chriſtians ſhould be united among themſelves. They ſhould walk by the ſame rule, and mind the ſame things. Every one ſhould ſtrive to promote the good of his neighbour, both in ſpiritual and temporal things in the ſame manner as the Bees do, when they mix their honey in the common ſtock.

We meet with places in the Bible, where the enemies of God's church, and people are compared to Bees, becauſe of their going in a body together.

Thus Moſes ſays, "And the Amorites which dwelt in the mountain, came out againſt you, and chaſed you as Bees do, and deſtroyed you in Seir, even unto Hormah." Deut. i. 44.

The Pſalmiſt ſays, "They encompaſſed me about like Bees." Pſal. cxviii. 12. And Iſaiah the prophet ſpeaking of God's judgments upon the children of Iſrael, compares the Egyptians

to flies, and the Aſſyrians to Bees. "And it ſhall come to paſs in that day, that the Lord ſhall hiſs for the fly, that is in the uttermoſt part of the rivers of Egypt, and for the Bee that is in the land of Aſſyria." Iſaiah vii. 18.

BEFALL, Uſed to expreſs ſomething that is to happen, and in ſcripture language made uſe of to point out, either judgments that would come, or ſuch as had already come.

Thus Jacob refuſed to let his ſon Benjamin go down with his other ſons to Egypt, leaſt peradventure miſchief ſhould Befall him.

Moſes uſes it as a prediction, when he exhorted the Jews before he died, and at the ſame time by the ſpirit of prophecy, ſaw that they would fall into idolatry. "For I know, that after my death ye will utterly corrupt your ſelves, and turn aſide from the way which I have commanded you; and evil will Befall you in the latter days." Deut. xxxi. 29. The Chriſtian ought in this place, to apply the words of Moſes to himſelf, by taking care that he neither embraces errors nor commits ſin, leſt evil Befall him as our Saviour told the woman whom the Jews took in adultery, ſhe was to go in peace; but not to ſin any more. Thoſe who fear God and walk in his ways, whatever may be their portion as to temporal things, yet no evil ſo as to hurt their precious and immortal ſouls will ever Befall them.

BEFORE GOD Is a figurative expreſſion, often uſed in ſcripture to point out prayer or any other act of religious worſhip; and the prieſts who ſerved in the temple as well as in the tabernacle, before the temple was built, were all ſaid to ſtand Before God.

The life of a righteous man is ſaid to be ſo Before God. That is, God eyes ſee the ſincerity of his heart.

Thus Noah is ſaid to be juſt Before God; that is, he was ſo in compariſon of the reſt of mankind, who for their ſins were devoted to deſtruction. Zechariah and his wife Elizabeth are mentioned under a ſimilar character to that of Noah. "And they were both righteous Before God, walking in all the commandments and ordinances of the Lord blameleſs." Luke i. 6. That is, they were ſincere in their obedience to the moral law, and they were exact in obſerving all the rites and ceremonies of the Jewiſh religion.

The Apoſtle Paul uſes the words Before God as an oath, "Now the things which I write unto you, behold, Before God, I lie not." Gal. i. 20. That is, he takes God to witneſs, that the things he was mentioning were true.

It is an alluſion, to the form of ſwearing a witneſs among the Jews, who was called upon to hold up his hand, and take God to witneſs, that what he ſaid was truth. It is uſed by the Apoſtle John, when in viſion he ſaw the laſt judgment. "And I ſaw the dead, ſmall and great ſtand Before God". Rev. xx. 12.

In general when applied to the life of a Chriſtian it imports, that he ſhould ſo live in the world in ſuch a manner, as if he was ſtanding Before the throne of God, being perſuaded in his mind, that God ſees all his actions and will reward or puniſh him according to his deſerts, when he comes to judge the world in righteouſneſs.

It ſhould point out a holy jealouſly, that he ought to have of his own heart; a ſtrict watchfulneſs over the whole of his conduct, leſt at any time he ſhould offend. This was the reſolution of the Pſalmiſt, when he ſaid, "I have ſet the Lord always Before me; becauſe he is at my right hand, I ſhall not be moved". Pſal. xvi. 8. As if he had ſaid, I am ſo well convinced of my own frailty by nature, that I will make the law of God, the rule of my conduct, and look always up to him for aſſiſtance, becauſe I know his eye is ever upon me.

While I do ſo I ſhall not be moved, either by temptations or afflictions, conſidering myſelf continually in his preſence. I ſhall be afraid of nothing but ſin, and while I conſider, that ſo mighty a Being is near to help and aſſiſt me, I ſhall not be afraid of all the power of hell, nor ſhall I be moved from my ſtedfaſtneſs in duty by the moſt flattering promiſes whatever.

BEGET, In its common acceptation, ſignifies the act of generation; but in ſcripture it is in different ſenſes applied to God. He is ſaid

to Beget us to himſelf, by the promulgation of the goſpel; for the Heathen world was ſo loſt in all manner of wickedneſs, that they might juſtly be ſaid, to have been in a ſtate of inactivity, like matter not impregnated with a living principle.

The word conveys to us a lively idea of God's fatherly care and concern for us; for if our natural parents, who begot us, are concerned in promoting our intereſt, while in this life, how much more ſhall God do ſo, who is the author of our being; by whoſe wiſdom we were formed in the womb; by whoſe goodneſs we are preſerved through the dangers and difficulties of this world; and by whoſe mercy and grace we were redeemed from the power of ſin and ſatan, that we might enjoy an inheritance, incorruptible, undefiled, and that fadeth not away.

God is ſaid to Beget us, when on any particular occaſion he makes the goſpel known to us, of which we were ignorant before.

There are too many people, even in proteſtant nations, who live ignorant of God and religion, but when they are brought to underſtand the goſpel, they acknowledge that God led them to it, and that He did Beget them.

BEGGAR Is one who goes about ſeeking relief from door to door, or from every perſon whom he meets.

It is ſuppoſed, or at leaſt implied, that no man or woman can ſubmit to beg, unleſs forced to it by neceſſity; but ſtill it has been found by experience, that many idle vagabonds have mixed themſelves with ſuch as are real objects, of pity. This has occaſioned two evils; Firſt, it has hindered the tender and compaſſionate from relieving thoſe who were in real want, leſt ſome of them ſhould be impoſtors. Secondly, it has, on every occaſion, furniſhed an excuſe to thoſe who never could conſent to relieve the diſtreſſed.

We are told by biſhop Burnet, that the pious lord chief juſtice Hale, made it a fixed rule to relieve every Beggar whom he met, either in the ſtreets, or any where; and being told that he ought not to be ſo general in the diſtribution of his favours, he anſwerd, That he would ſooner relieve a hundred impoſtors, than ſuffer one object of pity to periſh.

Undoubtedly his reſolution was a pious one, and a ſtrong convincing proof, that he had a moſt inlarged heart.

Certain it is, that many worthy perſons have been ſuffered to periſh under the name of impoſtors, for no other reaſon, than becauſe a proper enquiry had not been made into the nature of their circumſtances.

In the Old Teſtament we read, "I have been young, and now am old; yet have I not ſeen the righteous forſaken, nor his ſeed Begging bread." Pſ. xxxvii. 25. From which we may learn, that neither the righteous, nor his deſcendants, ſhall ever be reduced ſo low as to beg for bread; and ſurely nothing can be a greater encouragement to us to perſevere in duty.

The Pſalmiſt was a man, according to God's own heart; he had undergone many afflictions, and he had ſeen the myſtery of divine providence diſplayed before him, ſo that he might with the utmoſt propriety, draw the above inference, that the righteous ſhall not be left to periſh.

In a religious ſenſe, both according to natural reaſon and divine revelation, all mankind are Beggars; for we cannot pray without Begging; and let this teach us to be humble in the ſight of our almighty Creator, and meek ſpirited to each other.

BEGGARLY Is uſed to expreſs ſome mean qualities or actions, either in a perſon or a thing.

In this ſenſe the apoſtle Paul uſes it. "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and Beggarly elements, whereunto ye deſire again to be in bondage." Gal. iv. 9. This alludes to the Jewiſh proſelytes, having taught the Chriſtians in Galatia, that they muſt believe the law of Moſes, as well as the commands of Chriſt; and the apoſtle rebukes them very heartily for it. The words may be paraphraſed in the following plain manner;

As you have had the goſpel made known to you in its primitive purity; and God by ſending it to you has recognized you as children

dren, how then can you have ſo little regard to the word of truth, as to ſeek to go again to the Beggarly elements of rites and ceremonies, from which Chriſt came to ſet you free. The Jewiſh law was a law of bondage; and yet, though Chriſt hath ſet you free, you even ſeek to go again into a ſtate of ſlavery.

Many things will, in the laſt day, be looked upon as Beggarly in the ſight of God, that men fix a great value upon here. Even our beſt actions in this life may be called Beggarly, when compared with the holineſs of God; and if ſo, what muſt we think of ſuch actions as flow from ſinful motives, or are undertaken with an evil intention.

BEGIN Always imports the firſt part of ſome action in conſequence of a previous reſolution.

Thus we read, "What man is he that will Begin to fight againſt the children of Ammon?" Judges, x. 18. A perſon is ſaid to Begin any thing, when he firſt puts his hand to it; and it is like the oppoſite point to the end. We Begin to repent, when we become ſenſible of ſin; for conviction is the foundation of repentance We Begin to be really religious, when we not only attend external ordinances, but likewiſe treaſure up the word in the heart, and practice it in life. When the heart is ſo fixed upon our duty to God, and our neighbour, it is like one Beginning a race or journey, which although attended with many difficulties, yet will end in happineſs at laſt.

BEGINING Is uſed in ſcripture to expreſs the commencement of time. "In the Begining God created the heaven and the earth." Gen. i. 1.

It is alſo made uſe of to expreſs the effect of the fear of God. "The fear of the Lord is the Begining of wiſdom," Pſ. cxi. 10. That is, as ſoon as men begin to fear God, ſo ſoon do they begin to learn wiſdom; to acquire the moſt valuable of all knowledge. The apoſtle makes uſe of it, to point out the firſt entrance upon Chriſtian knowledge, when we muſt begin as babes, and go on to as high a degree of perfection as is conſiſtent with human nature.

Chriſt is called the Begining. "I am Alpha and Omega; the Beginning and the end." Rev. i. 8. John is commanded to write to the church of Laodicea, when the ſpirit ſays, "And unto the angel of the church of the Laodiceans, write theſe things ſaith the Amen, the faithful and true witneſs, the Beginning of the creation of God." Rev. iii. 14.

Our Saviour, in his arguments with the Phariſees concerning divorces ſays, "That it was permitted, becauſe of the hardneſs of their hearts; but from the Beginning it was not ſo," Mat. xix. 8.

Paul uſes it, to expreſs the connection that takes place between firſt principles, and concluſions, eſpecially in an active ſenſe. "For we are made partakers of Chriſt, if we hold the Beginning of our confidence ſtedfaſt unto the end." Heb. iii. 14. That is, If we adhere ſtedfaſtly in the moſt active manner to our Chriſtian profeſſion, we ſhall convince the world, that we are Chriſt's diſciples; and by ſo doing, we ſhall perſevere to the end, and receive a crown of glory.

BEGOTTEN, Signifies the effect of an act; and in a natural ſenſe, is applied to man.

In a ſupernatural ſenſe it is applied to Abraham, who had a ſon, when he was an hundred years old, and his wife ninety; and yet he did not refuſe to offer up that ſon to the Almighty God who gave him. "By faith Abraham, when he was tried, offered up Iſaac; and he that had received the promiſes, offered up his only Begotten ſon," Heb. xi. 17. The apoſtle uſes it to expreſs the effect of his preaching to the unenlightened Heathen world. "In Chriſt Jeſus I have Begotten you through the goſpel," 1 Cor. iv. 15. That is, I have preached among you, who were thoughtleſs, and utterly regardleſs of your miſery, and the goſpel has been attended with ſuch ſucceſs, that I may be ſaid to have Begotten you, by bringing you into a new ſtate, with which you was formerly unacquainted.

Chriſt is called the only Begotten Son of God, both by the patriarchs of old, and the evangeliſts and apoſtles. "Thou art my Son; this day have I begotten thee," Pſ. ii. 7. "And the Word was made fleſh, and dwelt among us,

(and

(and we beheld his glory, the glory as of the only Begotten of the Father,) full of grace and truth," John i. 14.

As Chriſt is the only Begotten of God the Father, even from all eternity, ſo the church is the only Begotten of Chriſt. He is called their everlaſting Father, and it was propheſied of him, that he ſhould watch over his people, with the ſame tenderneſs, as a father does over the children whom he has Begotten. He is their father, though all earthly parents ſhould forſake them; for as he died for them, ſo he will keep them to the end.

BEGUILE Is commonly uſed to point out the conduct of that perſon, who by fraud or cunning, cheats another out of ſomething under the maſk of honeſty.

Thus the ſerpent Beguiled Eve, by perſuading her to eat the forbidden fruit, under pretence, that ſhe would then be as wiſe as God. Deceit, jealouſy, falſhood, ſubtilty, either in words or actions, all come under the denomination of Beguiling. Such falſe teachers as intrude any thing into the pure worſhip of God, inconſiſtent with his word, are ſaid to Beguile. "Let no man Beguile you of your reward, in a voluntary humility, and worſhiping of angels, intruding into thoſe things, which he hath not ſeen, vainly puffed up by his fleſhly mind," Col. ii. 18.

It is the moſt odious of all ſorts of hypocriſy to Beguile each other in our dealings; for it is moſt commonly done under the maſk of friendſhip. It is like taking a man by one hand, in a friendly manner, and ſtabbing him with the other.

Beguiling is one of the moſt noxious poiſons that can ever take place in human ſociety; becauſe it deſtroys that mutual confidence that ought to take place between man and man.

In a religious ſenſe, to Beguile, is to perſuade a perſon to embrace falſe doctrine, by which he may be in danger of looſing his ſoul.

Beguiling in the Chriſtian church, is impoſing upon God, or at leaſt pretending to do ſo; for the perſon who brings any innovations into the church, under pretence of their being conſiſtent with ſcripture, is one who ſeeks to Beguile God.

BEHAVE, In common converſation, ſignifies the conduct of a perſon in company, who is ſaid to act, either well or ill. "I will Behave myſelf wiſely in a perfect way. O, when wilt thou come unto me? I will walk within my houſe with a perfect heart," Pſ. ci. 2.

In a religious ſenſe, it is uſed by the apoſtle to point out the holy and unblamable manner in which he diſcharged his duty as a preacher of the goſpel. "Ye are witneſſes, and God alſo, how holily and juſtly and unblameably we Behaved ourſelves among you that believe," 1 Theſ. ii. 10.

In the ſame manner the apoſtle uſes it to point out the neceſſity that all true believers are under, to follow the preachers of the goſpel, ſo far as they are followers of Chriſt, their divine maſter. "For your ſelves know, how you ought to follow us; for we Behaved not ourſelves diſorderly among you," 2 Theſ. iii. 7.

Moſes uſes it to point out the timorous manner in which the unbelieving Jews, who relapſed into idolatry, would be obliged to conduct themſelves towards their enemies. "Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould Behave themſelves ſtrangely, and leſt they ſhould ſay, our hand is high, and the Lord hath not done all this." Deut. xxxii. 27.

The prophet Iſaiah uſes it, to expreſs the calamity that would befal the Jews for their diſobedience to the divine commands. "And the people ſhall be oppreſſed, every one by another, and every one by his neighbour: the child ſhall Behave himſelf proudly againſt the ancient, and the baſe againſt the honourable," Iſaiah iii. 5.

The conduct of Chriſtians to each other is pointed out by, the uſe of this word, "Doth not Behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil," 1 Cor. xiii. 5. That is, the charitable pious Chriſtian will Behave himſelf in ſuch a manner, that no perſons will on any account whatever, be induced to believe, that he either thinks evil of them, or would do them any harm.

It is uſed to point out the deplorable condition of all thoſe unhappy wretches, who in private life deſpiſe God, and the dreadful judgments

ments that will overtake them for doing ſo. "Then ſhall they cry unto the Lord, but he will not hear them; he will even hide his face from them at that time, as they have Behaved themſelves ill in their doings." Micah. iii. 4.

The apoſtle Paul uſes it, to direct Chriſtian parents in the diſpoſal of their daughters in marriage. "But if any man think that he Behaveth himſelf unſeemly toward his virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not; let them marry," 1 Cor. 7. 36.

Thus we ſee that Behaviour is as neceſſary to be attended to in religious matters, as in thoſe of a civil nature. In every Chriſtian duty we muſt attend to our Behaviour in externals as well as internals. Common civility requires that we ſhould treat our neighbour with reſpect, and even in the preſence of an earthly ſovereign, we are filled with awe; how much more then ought we to be ſo in the preſence of the King of kings, who is of purer eyes than to behold iniquity, and will not be mocked by any of his creatures.

BEHEMOTH, In the Hebrew, is uſed as a noun ſubſtantive, and in the plural number, to point out its eminence. Beaſt is its original ſignification, and the plural is added, to point out that the ſtrength of this beaſt was greater than that of many others put together in a collective capacity.

The moſt learned commentators ſuppoſed Behemoth, to be the Elephant, becauſe he is the chief of beaſts; he is the largeſt as well as the ſtrongeſt. He is finely deſcribed in the following words; but great as his ſtrength is, yet that of God's is far ſuperior to it.)

"Behold now Behemoth, which I made with thee; he eateth graſs as an ox. Lo now his ſtrength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar: the ſinews of his ſtones are wrapped together. His bones are as ſtrong pieces of braſs, his bones are like bars of iron. He is the chief of the ways of God; he that made him, can make his ſword approach unto him. Surely the mountains bring him forth food, where all the beaſts of the field play. He lieth under the ſhady trees, in the covert of the reed and fens. The ſhady trees cover him with their ſhadow; the willows of the brook compaſs him about. Behold he drinketh up a river, and haſteth not; he truſteth that he can draw up Jordan in his mouth. He taketh it with his eyes; his noſe pierceth thro' ſnares" Job xl. 15, &c.

This character of Behemoth is altogether applicable to the Elephant, who is the ſtrongeſt of all beaſts, and likewiſe ſaid to be the wiſeſt. His ſtrength and his wiſdom are deſcribed here, in a language not equalled by any human compoſition that ever was written by the hand of man. All the qualities of the Elephant are ſo juſtly deſcribed, that no man, who has ever ſeen one, can be miſtaken.

The Elephant grazes like an ox, and in the hot days, he takes ſhelter under the ſhady trees. His bones are ſo ſtrong, that they may well be compared to iron. He drinketh up a prodigious quantity of water, and his trunk that hangs down from his noſe, is of ſo ſtrong a texture, that he can throw it in among the prickly thorns without receiving any hurt.

By his being called the chief of the ways of God, is meant, that he is next to man, the wiſeſt of all God's creatures.

Pliny, in his natural hiſtory, has told us many ſtories concerning the ſagacity of Elephants, and ſome of theſe are confirmed by the accounts written by modern travellers.

Hamilton, in his account of the Eaſt Indies, tells us, That an Elephant puſhed his trunk into the window of a houſe, where ſome taylors were ſitting at work, and one of them pricked it with a needle. The dumb, but wiſe animal, was ſenſible of the injury he had received, and therefore in order to be revenged, went to a brook in the neighbourhood, where he filled his trunk with water; and coming up a ſecond time to the window, waſhed all the taylors off from the board.

This ſhews that the creature had judgment as well as reſentment; and that God who made him, armed him with ſuch inſtruments, as on every occaſion ſhould enable him to revenge himſelf on thoſe who treated him with wanton cruelty.

In this part of the book of Job, the Almighty

is introduced as a perſon in the Drama, who in order to point out his own majeſty and dignity, alludes to his infinite wiſdom, that could create ſuch animals, endued with ſtupendous ſtrength, as well as knowledge. And in order to humble the pride of man, he tells Job, that he made him with him; that is, he made him of the ſame materials, and had it pleaſed him, he could have endued the Elephant with a rational ſoul.

Were men to conſider the power and wiſdom of God in the works of creation, they would be filled with wonder, love, and gratitude. They would be humble before a being of infinite majeſty, and they would look upon themſelves as under the higheſt obligations to fulfil the will of their creator, preſerver, and redeemer. How eaſily might he have made them beaſts as well as men, ſo that they would never have been able to contemplate the divine perfections.

Notwithſtanding all the wiſdom aſcribed to the Elephant in the book of Job, yet we are not told that he knew God; no, he was no more than a beaſt; but man is endued with a rational ſoul, able in a comparative degree, to comprehend the beauties of nature, and finiſh many curious pieces of art.

High indeed will the condemnation of that man be, at the laſt day, whoſe talents by nature, exceed thoſe of men in general, as far as the Elephant does the other beaſts of the field. God will wreak his vengance upon him, according to his abuſe of knowledge; for he that knoweth his maſter's will, and doeth it not, ſhall be beaten with many ſtripes.

BEHIND Means in general, either going away, and leaving ſomething, or walking after another.

In the Song of Solomon, it is made uſe of to point out the means of divine grace made uſe of, in order to bring us to glory. "Behold he ſtandeth Behind our wall," Cant. ii. 9. That is, the public ordinances of God, for the uſe of his people, in order to make them wiſe unto ſalvation, are brought ſo near us, that they may be ſaid to adjoin to our walls.

Some of the ancient fathers, and after them two Engliſh commentators underſtood, or rather fancied, that this alluded to Cyrus's ſtanding Behind the walls of Babylon when he beſieged that city. But this is a poor fanciful conſtruction, utterly unworthy of refutation.

The apoſtle Paul uſeth this word, to point out the neceſſity that Chriſtians are under, to pay little regard to the affairs of this world any further than is neceſſary, conſiſtent with our duty.

"Brethren, I count not myſelf to have apprehended; but this one thing I do, forgeting thoſe things which are Behind, and reaching forth unto thoſe things that are before, I preſs toward the mark for the prize of the high calling of God in Chriſt Jeſus," Phil. iii. 13, 14. That is, he reſolved to look down upon all ſublunary things, as of a very trifling nature; and therefore he left them Behind, to preſs forward to things of more importance.

It has an alluſion to the Olympic games, where the ſucceſsful perſon obtained a prize; and as the life of a Chriſtian is compared to a race; ſo thoſe who ſet out for heaven, muſt not look Behind them.

It may be aſked, what does the creature run from, and what does he run for? He runs from all the allurements of the world; from the luſts of the fleſh, and the ſnares of the devil. He is afraid to look Behind him; leſt he ſhould ſet his mind on thoſe things, from which he is commanded to fly, and ſo be overtaken by the judgment of God.

When the angels led Lot out of the city of Sodom, they ſaid to him, "Eſcape for thy life, look not Behind thee, neither ſtay thou in all the plain; eſcape to the mountain, leſt thou be conſumed." Gen. xix. 17.

Secondly, he runs to the only object capable of ſatisfying the deſires of his immortal ſoul. He runs to heaven; he keeps his back on the world, and by the eye of faith, he beholds his great Redeemer, who has gone before him to ſmooth the way.

BEHOLD Is uſed to point out any object, whether animate or inanimate.

The Apoſtle uſes it to expreſs both the goodneſs and the ſeverity of God, by deſiring the Roman converts to Behold. "Behold, therefore the goodneſs and ſeverity of God; on them which fell, ſeverity; but towards thee, goodneſs

neſs, if thou continue in his goodneſs; otherwiſe thou alſo ſhalt be cut off." Rom. xi. 22. Here the apoſtle directs their attention to objects of the utmoſt importance, by exhorting them to take an example, by God's withdrawing his mercy from the Jews, and extending his goodneſs to the Gentiles.

The Pſalmiſt uſed it as the effect of meditation, when he burſts out in the anguiſh of his heart, "Behold I was ſhapen in iniquity; and in ſin did my mother conceive me." Pſ. li. 5. As if he had ſaid, "O thou beſt of Beings, I have offended thee in the groſſeſt manner; my ſins cry aloud for vengeance, and I know that as deep as the poiſon has ſunk into my ſoul, ſo ſincere muſt my repentance be. Thou art not to be impoſed upon; thou requireſt truth, and thou wilt have it, even in the heart. But here I feel a ray of hope darting in upon my mind. O God, how great is thy goodneſs, that thou wilt in ſo condeſending a manner teach me truth, and make me to underſtand wiſdom."

Again, the Pſalmiſt uſes this word to point out that ſavage pleaſure which the wicked take in ſeeing the afflictions of the righteous, and the poor, "Thou haſt ſeen it; for thou Beholdeſt miſchief, and ſpite to requite it with thy hand; the poor committeth himſelf unto thee." Pſ. x. 14.

The evangelical prophet Iſaiah, when he is pointing out in prophecy the qualities of the Meſſiah, who was to come in the fleſh, ſays, "Behold my ſervant, whom I uphold; mine elect, in whom my ſoul delighteth; I have put my ſpirit upon him; he ſhall bring forth judgment unto the Gentiles," Iſ. xlii. 1.

He directs their attention to that grand event, and by pointing out the qualities of Jeſus Chriſt, he makes him appear to be properly qualified for the great work of man's ſalvation.

When Pilate, the Roman governor, had cauſed the lictors, or executioners, to ſcourge Jeſus, and in deriſion crowned him with a crown of thorns, he ſaid to the ſelf-righteous, hard-hearted Jews, "Behold your king!" John xix. 14.

The Jews were ſo blinded with their prejudices, and ſo carnal in their inclinations, that they did not conſider the ſeverity of the affront put upon them by the Roman governor. The Romans hated the Jews, they looked upon them as a ſet of mean, obſtinate wretches; and they knew that there was an almoſt univerſal prophecy, That a great perſon was to be born in Judea, who was to rule all nations.

Some impoſtors had ariſen under pretence that they were the Meſſiah, and the Roman governor conſidering Chriſt as one of thoſe, degraded him to the loweſt pitch of infamy; and then in deriſion called to the Jews, to look upon, or Behold their king.

Juſt before our Saviour gave up the ghoſt, when he was in the greateſt agony that ever was ſuffered, he looked from the croſs, and ſeeing his mother, ſaid, "Woman, Behold thy Son." John xix. 26.

In a religious ſenſe, we are to Behold, by the eye of faith, Chriſt ſuffering on the croſs for our ſins, and expiring under ſuch agonies, as no human being could ever ſuffer. Let us Behold him, let us truſt in him, and let us, thro' the divine aſſiſtance, endeavour to follow him.

BEHOVED, In common converſation, ſignifies the propriety of a perſon doing a thing, either in conſequence of a promiſe to do ſo, or as acting conſiſtently with the divine appointment.

The apoſtle makes uſe of it to point out how neceſſary, and how ſuitable it was, that Chriſt in order to ſave his people from their ſins, ſhould in all things conform to the divine law. "Wherefore in all things it Behoved him to be made like unto his brethren; that he might be a merciful and faithful high prieſt in things pertaining to God, to make reconciliation for the ſins of the people." Heb. ii. 17.

Here the ſerious Chriſtian will aſk, why it Behoved Chriſt to ſuffer, eſpecially when he was innocent, and guile was not found in his mouth. To this we anſwer, that God being the fountain of truth, nay even truth itſelf, ſo he cannot lie; God had promiſed that the ſeed of the woman ſhould bruiſe the head of the ſerpent, (ſee Gen. iii.) that is, that in compaſſion to fallen man, God would in proper time

time ſend his ſon to die for the ſins of mankind and make known to them, the road to everlaſting happineſs.

In conformity to this promiſe Chriſt aſſumed our nature, took to himſelf a human body, and a reaſonable ſoul, and ſubmitted to all thoſe ſufferings to which man is ſubject. Thus it Behoved him to live for us, and die for us, conſiſtent with his father's promiſe. If it Behoved Chriſt to die for us, how much more does it Behove us to live to him? did he rob himſelf of his glory to promote our happineſs, and ſhall we not mortify our luſts, that we may be made proper ſubjects of his heavenly kingdom.

St. Auguſtine in one of his ſermons to the people of Hippo, where he was biſhop, ſpeaking of the propriety as well as faithfulneſs of God in fulfilling his promiſes, ſays, "From the throne to the womb; from the womb to affliction; from affliction to his duty as a preacher of truth and righteouſneſs; from thence to the Jewiſh Sanhedrim; from the Sanhedrim to the Roman tribunal; from thence to the croſs; from the croſs to the grave, and from the grave to the throne again."

We have here a fine repreſentation of the gradual progreſs of our Saviour's ſufferings, from glory to humiliation, and from humiliation to glory.

It Behoved Chriſt to ſuffer for us, and ſurely it Behoves us to live in ſuch a manner, as to convince the world, that we are not unworthy of the appellation of Chriſt's followers.

BEL, an idol worſhipped by the people in Babylon, and ſo far as we are able to learn, human ſacrifices were offered to him.

It ſignifies a ſovereign Lord poſſeſſed of infinite power, ſo as to be able to do all things, let them be ever ſo difficult.

The worſhip offered to Bel, who is alſo called Baal was highly diſpleaſing to the Almighty, becauſe it was contrary to his own appointment. "They have built alſo the high places of Baal, to burn their ſons with fire, for burnt offerings unto Baal, which I commanded not, nor ſpake it, neither came it into my mind,. Jer. xix. 5.

This idol was introduced as an object of worſhip, into the kingdom of Iſrael when king Ahab married Jezebel. Thus we find what vaſt power their prieſts had. "And Elijah ſaid unto the prophets of Baal, chooſe ye one bullock for yourſelves, and dreſs it firſt for you are many; and call on the name of your Gods, but put no fire under. 1. Kings. xviii. 25.

According to all the accounts, we can find in civil hiſtory, the rites performed at the ſhrine of this idol, were both horrid, impious and obſcene. His prieſts taught that he was the moſt ancient of all Gods, and therefore his votaries when they approached his altars, were initiated into thoſe myſterys, that ought always to be concealed.

As nothing can be more odious in the ſight of God than idolatry, ſo under the Chriſtian diſpenſation, our great Redeemer will at the laſt day, diſcard all thoſe who have perferred temporal enjoymens to his worſhip.

BELIAL Is uſed in ſcripture, either to point out the character of wicked men, or thoſe idols, whoſe alluring worſhip drew them to idolatry.

But let us ſee in what ſenſe it is uſed in ſcripture. "Certain men, (the children of Belial,) are gone out from among you, and have withdrawn the inhabitants of their city, ſaying, "Let us go and ſerve other gods, which we have not known."

Here we find an inſtance of a rebellion by thoſe who had been brought up in the belief of miracles that God had wrought for them; and yet at the ſame time believed that the idolatry of the Heathens could be of more ſervice to them than the worſhip of the true God.

In ſcripture this word is made uſe of, to point out the extremity of wickedneſs, or rather to repreſent the moſt odious character that ever exiſted. "Now as they were making their hearts merry, behold the men of the city, certain ſons of Belial, beſet the houſe round about, and beat at the door, and ſpoke to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him." Judges xix. 22.

Here we have a ſtriking proof of the depravity of human nature, and the odious light in which

which God conſiders thoſe vile abominable wretches, Sodomites. They were called ſons of Belial, becauſe they were guilty of unnatural crimes, and by the divine appointment, they were devoted to deſtruction. Among the Jews it ſeems to have been uſed as a proverbial expreſſion, to point out the character of the wicked, whether male or female.

Thus we read, that when Eli the high prieſt ſaw Hannah in the agony of grief, he concluded that ſhe was a daughter of Belial. "And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah anſwered and ſaid, No, my lord, I am a woman of a ſorrowful ſpirit; I have drunken neither wine, nor ſtrong drink; but have poured out my ſoul before the Lord. Count not thine handmaid for a daughter of Belial; for out of the abundance of my complaint and grief, have I ſpoken hitherto." 1 Sam i. 14, &c.

We are told, that when Jezebel wanted to take Naboth's vineyard from him, in an unjuſt and cruel manner, ſhe ſet up falſe witneſſes, and theſe were called ſons of Belial, or ſons of the devil. "And there came in two men, children of Belial, and ſat before him; and the men of Belial witneſſed againſt him, even againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king." 1 Kings xxi. 13.

Thus we find, that the ſons of Belial were, to all intents and purpoſes, the moſt wicked men that ever lived; they were loſt to all ſenſe of duty, and they were without God in the world. In the ſame manner all thoſe who deſpiſe Chriſt, and ſlight the offers made in his goſpel, are ſuch objects of the divine vengeance, that being devoted to eternal deſtruction, they may, with the utmoſt propriety, be called the children of the devil, or ſons of Belial.

BELIEVE Is to be perſuaded of the truth of any thing, or the giving an aſſent to a ſtated propoſition, becauſe we think it true.

Thus when the children of Iſrael were told by Aaron, what God would do for them, in delivering them out of bondage, it is ſaid, "And the people Believed; and when they heared that the Lord had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads, and worſhipped." Ex. iv. 31.

In a ſpeculative ſenſe, it is applied even to devils, and to all thoſe who have knowledge in their heads, without love in their hearts. "Thou Believeſt that there is one God; thou doſt well: the devils alſo Believe and tremble." James ii. 19. As if he had ſaid, "It is certainly your duty to Believe, that there is one God; but remember, that a bare, ſpeculative belief will not be of any ſervice to you, unleſs you love God and your neighbour. Even the devils, who are condemned to be objects of the divine wrath, know and Believe thoſe things; but they tremble, becauſe they are true."

This word is uſed in an experimental or practical ſenſe, by our Saviour, when he prayed to his Father, for all thoſe that were to embrace the goſpel, "That they all may be one; as thou, Father, art in me, and I in thee, that they may be alſo one with us; that the world may Believe that thou haſt ſent me." John xvii. 21.

In an active ſenſe, it implies, that the perſon who Believes, reduces that Belief to ſome ſort of action, conſiſtent with the principles of a propoſed ſyſtem. "Then Simon himſelf Believed alſo; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſigns which were done." Acts viii. 13.

It is uſed to point out the effects, as well as the action, "He that Believeth on him, is not condemned," John iii. 18.

The pleaſure that the apoſtle Paul felt in his own mind, when he conſidered what God had done for him, by manifeſting to him the goſpel of his Son, is implied in the word Believe, as an active principle, when he ſays, "I live by the faith of the Son of God, who loved me, and gave himſelf for me!" Gal. ii. 20.

The moſt eminent divines, both ancient and modern, have divided this word into three branches;

Firſt, knowledge, that is, a perfect acquaintance with what is revealed in the word of God. "How then ſhall they call on him, in whom

they have not Believed? and how ſhall they Believe in him, of whom they have not heard?" Rom. x. 14,

Secondly, aſſent; in conſequence of having either ſeen many miracles performed, or read the account of them, and Believed them to be true. "This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory; and his diſciples Believed on him." John ii. 11.

Thirdly, perſuaſion, or a full conviction in the mind, that the goſpel is true. "I know, and am perſuaded, by the Lord Jeſus, &c." Rom. xiv. 14.

It includes all that a Chriſtian ſhould Believe, and it points out his conduct, becauſe it is held forth as a living principle in the mind.

BELIEVERS Implies all the collective body of people who Believe, or aſſent unto the goſpel. "And Believers were the more added to the Lord, multitudes, both men and women," Acts v. 14.

The firſt name given to the followers of Chriſt, was Diſciples, or Scholars; but that implied only all thoſe who had followed and received verbal inſtructions from our Saviour himſelf. Thus we find them called Believers, after his aſcenſion into heaven, becauſe they were convinced that he was the promiſed Meſſiah.

By a real Believer, is not only meant one who Believes the word; but likewiſe ſuch as treaſure it up in their hearts, and practice it in their lives. It ſuppoſes, or rather points out the weakneſs of human nature, with reſpect to its being unable to comprehend knowledge; for by Believing, is pointed out, that man could not know, either the mind of God, or his own duty, unleſs it had been revealed to him.

In the primitive church, none were called Believers, till they had been properly inſtructed in the principles of religion; and therefore, in every congregation, was a perſon called a Catechiſt, whoſe buſineſs it was to inſtruct, not only the youth, but alſo the converts. Thus we find Clement at Alexandria in the ſecond century, had a ſchool in the church, where he delivered lectures to all ſuch as came to hear him, and theſe were called Catechumens, before they were named Believers.

BELL, In common converſation, is uſed to point out a machine that ſounds, in order to give notice of ſomething.

Bells are of great antiquity, for when God directed Moſes concerning the dreſs of the high prieſt, he tells him to cauſe Bells to be hung at the bottom of his robes. When he went into the Holy of Holies, to ſprinkle the mercy ſeat, he was obliged to ring theſe Bells, which were ſeventy-two in number, and that was done to give notice to the people who were worſhipping in the outer court of the temple. "And his ſound ſhall be heard when he goeth in unto the Holy Place before the Lord, and when he cometh out, that he die not." Exodus, xxviii. 35.

It is not certainly known in what age Bells were firſt uſed in churches, although it muſt have been ſoon after Chriſtianity received a civil eſtabliſhment.

The Papiſts, who love to turn every thing, either into idolatry or ſuperſtition, baptized their Bells in the ſame manner as they did children; and therefore they told the people, that whereever the ſound of a baptized Bell was heard, ſuch infernal ſpirits, as were hovering in the air, fled back to hell. To carry the deception ſtill farther, they ſaid, that when a perſon died, unleſs the Bell was rung, the ſoul would be in danger in its journey, either to heaven or purgatory; and this gave riſe to what is now called Paſſing Bells. Not that proteſtants pay any farther regard to them, than merely as a decent ceremony; but in popiſh countries they are held in the ſame eſteem as anciently.

The Turks have ſuch an averſion to Bells, that they will not ſuffer any of them in their Moſques, and the Greeks in the levant are prohibited the uſe of them. The reaſon they aſſign for it is, that the noiſe of them diſturbs the ſouls of ſuch as are departed.

Thus the Papiſts make uſe of Bells to drive away devils, and the Turks, prohibit the uſe of them, leſt they ſhould give any diſturbance to ſuch as are in paradiſe.

BELLY Is ſometimes made uſe of in ſcripture

ture to point out an attachment to carnal pleasures. "Whose end is destruction, whose God is their Belly, and whose glory is in their shame, who mind earthly things." Phil. iii. 19.

Our Lord uses it to point out the heart, where truth should be laid up as in a store house. "He that believeth on me, as the scripture hath said, out of his Belly shall flow rivers of living water. John vii. 38. That is, he that will believe on Christ as the promised Messiah, shall be so filled with divine knowledge, that it shall flow from him as water does from a fountain.

Every thing of a fertile nature was compared to water in the eastern countries, and as the Belly is the place, where the nourishment is contained for the use of the body, so the heart may be called the Belly of the soul.

A heathen poet, Euripides, quoted by the apostle Paul, makes use of Bellies, to point out the voluptuous conduct of the people in Crete. "The Cretians are always lyars, evil beasts, slow Bellies. Tit. i. 12." That is, they were not only insincere in their expressions, but also lost in all sorts of sensuality.

BELOVED, In common conversation, any object upon whom we place our affections.

In scripture it is applied to Christ, as the object of his father's love. "And lo a voice from heaven saying, this is my Beloved son in whom I am well pleased. Matt. iii. 17.

As Christ is the Beloved of his father, so his church is Beloved of him. He purchased it with his blood, and supports it by his power. It is much coveted by men to be Beloved of earthly princes, and if so how much more ought the Christian to seek to be Beloved of his God and his Redeemer.

The greatest favour a temporal sovereign can bestow, is no more than a few of the perishing things of this world, but God has an eternal kingdom in heaven, for all those who are his Beloved.

If we would be the Beloved of God, we must love him, and all his ordinances. We must not only have a lively faith in Christ, but our minds must be adorned with every virtue, such as purity, humility, charity, love, justice, mercy, goodness and truth. We must be in a continual state of watchfulness lest we offend, and in order to prevent giving any offence, either to God or our neighbour, we must treasure up the word in our hearts. While we do so there is not the least doubt but God will assist us with his grace; we will appear amiable in the sight of God, and at last when we come to the judgment seat of Christ, he will call us his Beloved.

BEMOAN Signifies to take pity on one in distress, and by an articulate sound point out their real sorrow.

It is used in Job to point out the kind sympathy, that friends have for each other when they hear of their distress, and implies that they do all they can to comfort them: "Then came there unto him, all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they Bemoaned him, and comforted him over all the evil that the Lord had brought upon him." Job. xlii. 11.

It is made use of to point out the depth of sorrow in the act of repentance, when a person becomes sensible of sin. I have surely heard Ephraim Bemoaning himself thus; thou hast chastised me; and I was chastised, as a bullock unaccustomed to the yoke: turn thou me and I shall be turned, for thou art the Lord my God. Jer. xxxi. 18.

When we Bemoan our conduct as having given offence to a holy God, we must be deeply sensible of our sin, and like Ephraim in the above text, we must pray that the Lord would enable us to turn to him. In the same manner when we Bemoan the distresses of our friends or fellows Christians, it must flow in the sincerest manner from a compassionate heart.

The Greeks in the Levant have a custom, that when a person dies, they hire women to make a dreadful noise, and so artful are they in imitating nature, that Mr. Thompson says, he thought them in earnest.

Nothing of that nature, however must take place among Christians. They must either be sincere to their friends, otherwise they mock a God, who cannot be deceived.

In Bemoaning the afflictions of another person

ſon, we muſt take care not to accuſe God, but acknowledge that he is righteous in all his ways, and holy in all his works.

BENEFACTORS, Any perſons from whom we receive favours; and it ſuppoſes they are of ſuch a nature as cannot be claimed by any pretention to merit. "And he ſaid unto them, the kings of the Gentiles exerciſe lordſhip over them, and they that exerciſe authority upon them are called Benefactors," Luke xxii. 25. That is, they confer benefits upon their favourites; but ſtill keep them in a dependance upon them.

If men can be called Benefactors, ſurely God is much more ſo, who not only preſerves us in this life, but has alſo promiſed us an eternal inheritance hereafter. He is to all mankind a moſt generous Benefactor; but none have ſo much right to call him ſo as the Chriſtian. He was a Benefactor to the Iſraelites, when he gave them the land of Canaan; but he was infinitely more ſo to us, when he ſent his only begotten Son to die for us.

A Benefactor, in any ſenſe of the word, is intitled to gratitude, and certainly, if we have the leaſt remaining principle of religion in us, we can never be ungrateful to the beſt of Beings, who, with the utmoſt propriety, may be called the Lord our Redeemer, and who hath delivered us from a greater than an Egyptian bondage.

BENEFIT Is any thing given to another, and it is the act of a benefactor.

It is uſed to point out God's temporal mercies. "But Hezekiah rendered not again, according to the Benefit done unto him; for his heart was lifted up," 2 Chron. xxxii. 25.

To acknowledge God as the author of all the Benefits we enjoy, is an act both of private and public worſhip; and Dr. Lightfoot ſays, That among the Jews, it was a part of the temple ſervice. "Bleſſed be the Lord, who daily loadeth us with Benefits, even the God of our ſalvation," Pſ. lxviii. 19.

As the greateſt bleſſing God could beſtow was, his ſending his Son in the fleſh; ſo the promulgation of the goſpel is called a Benefit. "And they that have believing maſters, let them not deſpiſe them, becauſe they are brethren; but rather do them ſervice, becauſe they are faithful and beloved, partakers of the Benefit." 1 Tim. vi. 2.

Benefits ſhould be confered with a willing mind; for God loveth a chearful giver. Nor in confering muſt we injure the laws of ſociety; for even the apoſtle Paul, when he converted Oneſimus, a run away ſlave, yet he ſent him back to his maſter. "But without thy mind I would do nothing; that the Benefit ſhould not be as it were of neceſſity, but willingly." Phil. verſe 14.

Benefits as they are beſtowed without a claim or title, ſo they ought to be uſed with reverence, humility and moderation. Every time we breathe, move, eat, drink, ſleep, &c. we receive benefits from God; and the conſideration thereof ſhould teach us to look upon ourſelves as dependent beings, as poor helpleſs creatures, who have nothing beſides what we have received as a gift, or as an unmerited Benefit.

BENEVOLENCE Is a Roman phraſe, and in its primary ſenſe, means good will.

It implies the act of doing every good action that lays in our power, either to friends, ſtrangers or enemies, with a chearful and willing mind; not grudging, but taking pleaſure in it. The ſame word is tranſlated Bounty in our verſion, ſet forth in the reign of queen Elizabeth, and in that of Junius and Tremellius.

There are few words that convey a more amiable idea; for it ſuppoſes a perſon to be ſo humane and compaſſionate, that he is continually ſeeking opportunities of doing good. Nay, it even ſuppoſes that he is doing all he can to imitate his divine Maſter, who went about doing good.

Great indeed was the Benevolence of our Saviour, who robbed himſelf of his glory, in order to ſave ſinful man. He wearied himſelf in acts of Benevolence, even to his perſecutors and murderers; and ſhall man not be Benevolent to his fellow creature?

Benevolenee is ſuch an important part of the duty of a Chriſtian, that our Lord has declared, that we ſhall be judged at the laſt day in conſequence of our having acted, either conſiſtent or inconſiſtent with it, Mat. xxv.

Private Benevolence generally becomes publick

lick; for the man who does good actions with a free, open and generous heart, to a private person, likewise extends his love to all mankind. Indeed private Benevolence, and publick spiritedness, are so connected, that the one is seldom genuine in the person, who does not possess the other.

BERYL, The name of a precious stone found in the Indian mines, and often mentioned in scripture.

The people in Asia used to ascribe many virtues to this stone, such as making a man valiant in the day of battle; to make a man wise, and to cure sore eyes.

Among other ornaments worn by the high priest among the Jews, this was one. "And the fourth row, a Beryl, and an onyx, and a jasper; they shall be set in gold in their enclosings." Exod. xxviii. 20.

It is mentioned in the book of Ezekiel, to express the brillant appearances of the vision. "The appearance of the wheels and their work, was like unto the colour of a Beyrl, &c." Ezek. i. 16.

Again, in the Song of Solomon, it is mentioned, to point out the power of Christ in supporting his church. "His hands are as gold rings, set with the Beryl," Cant. v. 14.

The Eastern warriors always wore gold rings, set with Beryls, and as it was a token of strength, so nothing could be more properly applied to Christ, who has all power both in heaven and in earth. His power extends over angels, men and devils, and he shall reign till he hath put all his enemies under his feet.

As the Beryl was supposed capable of conveying wisdom, so Christ is the wisdom of God; his knowledge is as infinite as all his other attributes. The Beryl was supposed capable of healing sore eyes, and preventing blindness; so Christ opens the eyes of people, by his word, and prevents them from falling into spiritual blindness.

Lastly, As the Beryl was worn by persons of eminence, so Christians, who are heirs of a heavenly inheritance, and are to be made kings and priests unto God, ought to carry his word in their hearts, and keep the sufferings of Christ in view, as a person does a precious stone in a ring.

BERRIES, Used to express several different sorts of small fruits.

When the prophet Isaiah threatened the Jews with the judgments of the Lord, he compares the remnant that would forsake idolatry and be saved, to a few Berries. "Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel." Is. xvii. 6.

It is one of those beautiful allusions so common among all the nations of the East; for they always call the works of God or man, by the name of some visible objects.

Thus in the vintage time, when the grapes or Berries are taken to the wine-press in clusters, some few are commonly left behind; and in the same manner the holy prophet tells the Jews, that the Assyrians, and Syrians would sweep them away into captivity in such numbers, that all those who should be left, would be so few, that they would resemble the Berries that are left on the vines, after the vintage.

A striking proof of God's hatred of idolatry, who would for the disobedience of the people, send them into bondage; and also a proof of his goodness to those who fear him, by leaving a remnant.

BESEECH, A term used, both in scripture, and among divines, to point out that part of prayer, called Petition, whether we seek favour from God or man. "And Aaron said unto Moses, Alas! my lord, I Beseech thee, lay not the sin upon us, wherein we have done foolishly; and wherein we have sinned." Numb. xii. 11.

And again, when Moses prayed unto the Lord to heal his sister, who had been smitten with the leprosy, he said, "Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee.

It is also used in many other places in the Old and New Testament; and it always implies, a most vehement desire to obtain mercy and forgiveness.

Thus, in the litany of our church, it is uſed in many of the prayers; and it is repeated no leſs than twenty-three times. When we Beſeech the Lord, we are ſuppoſed to be humbled ſo low as even to be laid in the duſt, and to be imploring his pardon in the moſt earneſt manner, as if one ſhould ſay; "O thou eternal majeſty of heaven and hearth, whom I have offended! let me, in the deepeſt humility Beſeech thee to draw a veil over my ſins; O let me Beſeech thee to blot them out of thy book; let the memory of them never more be known, and I Beſeech thee in thy wonted goodneſs; in thy unlimited mercy, that thou wilt, for the ſake of Chriſt, keep me from evil, throughout the future part of my life, as long as I am in this world.

BESET Is generally uſed to convey the idea of a perſon being ſurrounded or compaſſed by his enemies.

Thus David, ſpeaking of his enemies, ſays, "Many bulls have compaſſed me; ſtrong bulls of Baſham have Beſet me around," Pſ. xxii. 12.

It is alſo uſed to point out the omniſcience of God, who looks upon all his creatures, notwithſtanding their being in the moſt concealed places. "Thou haſt Beſet me, behind and before, and laid thy hand upon me." Pſalm cxxxix. 5.

The prophet Hoſea uſes it, not only to point out the knowledge of God, but likewiſe the numerous ſins of the Jews. "And they conſider not in their hearts, that I remember all their wickedneſs; now their own doings have Beſet them about," Hoſea vii. 2. That is, their ſins were ſo numerous, and attended with ſo many circumſtances of aggravation, that they Beſet them on every ſide; they prevented the divine mercy from being manifeſted to them, and brought down the divine vengeance.

If it is a moſt dreadful thing to be ſo Beſet with ſin, and to have nothing but judgments to expect. How happy muſt thoſe be, who truſt in God, and are Beſet, or encompaſſed about, with God's gracious protection! Let us be Beſet by all the rage of devils and men, yet we need fear nothing, while God Beſets us by his providence.

A nobleman, in the laſt century one day, in company with a friend, ſaid, That while his houſe was Beſet or ſurrounded with the prayers of pious Chriſtians, he would conſider himſelf ſafe, although Beſet with an army of enemies.

BESOM, An inſtrument uſed in ſweeping floors, &c.

In ſcripture, it is put for the judgments of God, becauſe of their ſweeping away whole nations. "I will alſo make it a poſſeſſion for the bittern, and pools of water; and I will ſweep it with the Beſom of deſtruction, ſaith the Lord of hoſts." Iſ. xiv. 23.

Here the prophet is ſpeaking of the deſtruction of Babylon by Cyrus, king of the Perſians; and according to all the accounts that we can find of Babylon, it was many centuries a den for wild beaſts, after Cyrus had driven the inhabitants out, and burnt their houſes to the ground.

Euſebius, who lived in the fourth century after Chriſt, repreſents the place where Babylon ſtood, as ſuch, a den for wild beaſts, that no perſon would venture to come near it, even from motives of curioſity. So true are the divine predictions; and thoſe will certainly be fulfilled that yet remain unaccompliſhed.

At the great day, God will ſweep the wicked away into hell, with the Beſom of deſtruction; for when the day of his wrath cometh, none ſhall be able to ſtand.

BEST Is uſed to expreſs the ſuperior excellency of one thing above another.

Thus, when we mention the law and the goſpel, we ſay that the latter is the Beſt, becauſe it is a new and living way.

Under the Jewiſh law, he that ſuffered his beaſt to deſtroy his neighbour's corn, was to make reſtitution of the Beſt of his own.

It is ſometimes uſed to point out the ſtate of man. "Behold thou haſt made my days as an hands-breadth, and mine age is as nothing before thee: verily, every man at his Beſt eſtate, is altogether vanity," Pſ. xxxix. 5.

In a religious ſenſe, every Chriſtian ſhould look upon his God. and his Redeemer, as the Beſt of beings; and no contention ſhould ever ariſe, unleſs it be, who ſhall love God moſt and ſerve him Beſt.

BESTIR, A perſon riſing from an inactive ſtate, to an active one.

Thus

Thus we read, "And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees, that then thou ſhalt Beſtir thyſelf." 2 Sam. v. 24. That is, when thou heareſt the approach of thine enemies, do not remain in a ſtate of indolence; but Beſtir thyſelf with all thy might, in order to preſerve thyſelf from deſtruction.

The Chriſtian is ſaid to Beſtir himſelf, when he exerts all his power, either to ſubdue the luſts of the fleſh, or reſiſt ſatan, his common enemy. When the Chriſtian Beſtirs himſelf, he is ſure to be aſſiſted by an Almighty Being, whoſe power is greater than any thing in this world; and then his enemies will be vanquiſhed before him.

BESTOW, To give ſomething to another.

Thus God Beſtows upon us, all that we enjoy; he Beſtows upon us the bleſſings of his providence; and when we were in a loſt, forlorn condition, he Beſtowed upon a ſinful world, the Son of his love.

This ſhould teach us to be ready, at all times, to Beſtow upon our ſuffering brethren, every thing they are in want of, conſiſtent with the nature of our circumſtances. Let us be ever ready to Beſtow upon all thoſe, who are in want, in the ſame manner as our good and gracious God did, when he ſent his only begotten Son to die for us.

BETRAY, To reveal the ſecrets of another, or to give up our friend to his enemy after he has placed confidence in us, and intruſted his life, property and character to our preſervation.

In a religious ſenſe, it is generally applied to Judas who Betrayed his Lord and Maſter. That vile hypocrite had been nouriſhed in our Lord's family; he had ſeen his many miracles, and in order to ſoften the hardneſs of his heart, he made him the diſtributer of his alms to the poor; for our Divine Redeemer rather choſe to ſuffer any hardſhips, than to ſee the poor in want. But nothing could prevail upon Judas to be ſincere, and for the poor conſideration of thirty pieces of ſilver, which did not exceed three pounds fifteen ſhillings in our money, he went and told the High Prieſt where Chriſt was.

Falſe hearted Chriſtians may be ſaid to Betray Chriſt, when by either hypocriſy or ſcandalous lives, they bring diſhonour on his goſpel. They Betray to the world, that they are not his genuine followers, but only ſuch as have aſſumed his name to ſerve their own purpoſes.

However, let them endeavour as much as they pleaſe to Betray Chriſt, yet in the end that judgment will overtake them, that did Judas of old. The Lord when he comes in glory, will ſet himſelf againſt them as a moſt terrible enemy; he will open the ſtore houſe of his wrath, and pour out his vengeance upon them.

Let every Chriſtian therefore conſider, that nothing can be attended with more dreadful conſequences, than that of Betraying the cauſe of Chriſt, and bringing diſhonour upon his goſpel.

BETROTH, The act of Chriſt, when he made choice of a ſinful world, to be the inheritors of his kingdom. Thus the prophet Hoſea ſays, "And I will Betroth thee to me for ever; yea, I will Betroth thee to me in righteouſneſs, and in loving kindneſs, and in mercies. Hoſ. ii. 19.

It alludes to the Jewiſh cuſtom of eſpouſing a bride, which was done in the following manner.

In the evening the bridegroom went to the houſe, where the bride was, accompanied by ſome of his friends, and demanded her at the door. She was then delivered to him, and towards midnight they went home, where they were met by the virgins in the neighbourhood, with lighted torches in their hands. Matt. xxv. From that time the marriage was conſidered as binding, till the death of one of the parties, and the reaſon why it was ſolemized as midnight was to repreſent modeſty.

When the light of the glorious goſpel appeared among men, they were loſt in all ſorts of ſenſuality; the world was ſunk in ſin; but God in his infinite mercy ſent his ſon, to demand them from that arbitary tyrant the devil, who had long held them in ſubjection.

Midnight the time when the Jewiſh virgins were

were Betrothed, is a fine ſimile of the more than midnight darkneſs, that overſpread the world at the time of Chriſt's appearance.

As the Betrothed virgin was to be ſet apart for her huſband, ſo muſt the Chriſtian be to his Lord and Redeemer. He muſt not give the leaſt encouragment to the luſts of the fleſh; he muſt fly from them in the ſame manner as a married woman does from a ſeducer.

The condeſcenſion and Love of God, is here pointed out in a ſtriking manner. He not only Betroths ſinners to him in righteouſneſs, but he does it in ſuch a manner, that it ſhall laſt forever.

BEWARE Signifies a caution given to a friend to guard him againſt any thing, that may happen in order to injure him.

Thus we are cautioned not to forget God, becauſe of the many benefits we have received from him. "Then Beware leſt thou forget the Lord, which brought thee forth out of the land of Egypt, out of the houſe of bondage." Deut. vi. 12. That is, be always afraid leſt you offend, becauſe God has done ſo many things for you, and you are under the higheſt obligations to be grateful to him, as we have no other opportunity or means of teſtifying our thankfulneſs.

When the angel appeared to Manoah, he made uſe of this word, to convey to his mind the neceſſity of ſobriety. "Now therefore Beware, I pray thee, and drink not wine, nor ſtrong drink, and eat not any unclean thing. Judges. xiii. 4.

It is alſo uſed to expreſs the fear, that the Iſraelites were under in conſequence of the many invaſions, made upon their territories by their neighbours. "And the man of God ſent unto the King of Iſrael ſaying, Beware that thou paſs not ſuch a place, for thither the Syrians are come down." 2 Kings vi. 9.

The apoſtle Paul makes uſe of it as a caution to thoſe Jews who rejected the goſpel, leſt judgment ſhould overtake them. "Beware therefore leſt that come upon you which is ſpoken in the Prophets." Acts xiii. 40.

We are alſo cautioned to Beware of falſe teachers, who of all others are the worſt enemies of the Chriſtian church. "Beware of falſe prophets, which come to you in ſheeps cloathing, but inwardly they are ravening wolves." Mat. vii. 15.

Indeed the Chriſtian ought always to be upon his guard, and to Beware of every one, who would either by one means or other lead, him aſtray from his duty. Let us on every occaſion Beware of falſe doctrine; falſe ſuggeſtions, and every thing that in the end can wound our conſciences, or ruin our precious and immortal ſouls.

BEWITCH Signifies the act of deceiving, in conſequence of pretending to know future events, and ſet aſide the ordinary courſe of nature.

Pliny in his natural hiſtory, tells us, that ſome witches could by looking upon another perſon, againſt whom they conceived an antipathy even affect his external frame. This however was the effect of ignorance, and the ſuperſtitious hiſtories of all nations are full of ſuch ridiculous ſtories.

Hector Boethius tells us in his hiſtory of Scotland, that when the witches in that country wanted to torment any perſon, they made his figure in wax, and roaſted the image before a ſlow fire, and that while it was roaſting the perſon whom it repreſented expired under the moſt excruciating tortues. This however is ſuch a barefaced falſhood, that no man acquainted either with philoſophy or religion, will pay any regard to it, unleſs it be to treat it with the contempt it ſo juſtly merits.

In a Chriſtian ſenſe, to Bewitch is to preſent a perſon, with ſo many alluring temptations, that his mind will be captivated with them, and he will believe that to be productive of his intereſt which in the end, muſt promote his ruin.

It imports that the faculties and the ſenſe are laid aſleep, ſo as not to be able to judge between right and wrong, or the pleaſure that inſincere Chriſtians take in embracing falſe notions of religion. Thus the apoſtle ſays, "O! fooliſh Galatians, who hath Bewitched you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you." Gal. iii. 1. Every one who

who embraces falſe doctrine, may be ſaid to be Bewitched.

BEYOND Is ſometimes uſed in ſcripture, to point out the local ſituation of a place, further than the limits or extremity of another. "And they came to the threſhing floor of Atad, which is beyond Jordan." Gen. l. 10.

It is uſed by the falſe prophet Balaam, to point out the impoſſibility of ſaying any thing, beſide what was dictated by the Lord Jehovah. "And Balaam anſwered and ſaid unto the the ſervants of Balak, if Balak would give me his houſe full of ſilver and gold, I cannot go Beyond the word of the Lord my God, to do leſs or more." Numb. xxii. 18.

From this expreſſion we may find how careful God is always of his people. The falſe prophet was extremely willing to imprecate a curſe on the Jews, but as often as he attempted it, God put other words in his mouth. He who can command the wind and the waves to obey him, can likewiſe direct the tongues of the wicked to ſpeak what he pleaſes.

This word is alſo uſed to point out wonder or aſtoniſhment, in the minds of the people of Judea, when they beheld the miracles wrought by our Lord, "And were Beyond meaſure aſtoniſhed, ſaying, he hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak". Mark vii. 37.

The miracles performed by our divine Redeemer were Beyond the courſe of nature, and let our belief in them as the works of God, lead us far Beyond thoſe, who are ſlaves to their paſſions; let our duty to God be Beyond theirs!

BIBBER, A ſot or one who ſpends the greateſt part of his time, drinking with idle company.

Solomon cautions us not to keep company with ſuch. "Be not amongſt wine Bibbers." Prov. xxiii. 20.

As no man of good ſenſe, would chuſe to ſit down in company with ſots, ſo every Chriſtian muſt even fear to be ſeen among them, becauſe it brings their ſacred profeſſion into contempt, and through their conduct the Chriſtian religion is ſtabbed.

Laſtly it was applied by the Jews to our Saviour, becauſe he would not affect ſuch auſterity as the Phariſees. "The ſon of man is come eating and drinking; and ye ſay, behold, a gluttonous man and a wine Bibber, a friend of publicans and ſinners." Luke vii. 34.

BILLOWS, The waves of the ſea during a raging ſtorm, and uſed to expreſs by a ſimile the afflictions of God's people. "Deep calleth unto deep, at the noiſe of the water ſpouts: all the waves and the Billows are gone over me." As nothing can be more dreadful than the wrath of God for ſin, ſo it may be juſtly compared to thoſe Billows of the ſea, that prove ſo often fatal to the Mariners.

It is the duty of the Chriſtian, to conſider himſelf as always expoſed to tempeſts and ſtorms, and therefore he muſt not only exert his power to the utmoſt, in order to ſave himſelf, but muſt look up for ſtrength to that almighty Being, who is ſovereign Lord both of nature and grace.

When the Billows of God's wrath are ready to ſwallow him up for ſin, then let him in earneſt implore the divine mercy, that God may perſerve him from ſinking.

BIND, To tie ſomething together or to tie up the ſore of a wounded man.

It is uſed in Job to point out the Almighty power of God in reſtraining the overflowing of the ſea. "He Bindeth the floods from overflowing, and the thing that is hid, bringeth he forth to light." Job. xxviii. 11.

Our Lord applies it to the power of a faithful miniſter in diſcharging his duty, when he cuts off from communion with the church all ſorts of corrupt members. "And I will give unto thee, the keys of the kingdom of heaven, and whatſoever thou ſhalt Bind on earth, ſhall be bound in heaven. Mat. xvi. 19 That is, I will give unto thee power to ſuperintend the affairs of my church in this world, and while you act conſiſtent with the injunctions laid upon you, your decrees ſhall be ſuch, that whatever you do on earth ſhall be ratified in heaven.

The prophet Iſaiah, the moſt evangelical writer in the old Teſtament, has applied this word to the tender mercies, that Chriſt would ſhow to his people, when he came in the fleſh, "The ſpirit of the Lord God is upon me: be-

cauſe the Lord hath anointed me to preach good tidings unto the meek; he hath ſent me to Bind up the broken hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound Iſaiah." lxi. 1.

As the goſpel of Chriſt is the only cure for the diſeaſes of ſinners, ſo he himſelf is the moſt proper perſon to Bind up their wounds.

To Bind, as uſed in ſcripture, has been perverted by the papiſts, and as they pretend to an equal authority in their idolatrous church, to that exerciſed by the holy apoſtle, ſo they tell their people that the papal bulls or decrees are Binding.

Indeed ſuch was the ſuperſtition of the people both in Italy and Spain, when pope Sixtus Quintus excommunicated Queen Elizabeth, that the prieſts pretended, ſhe and her ſubjects would turn black like a coal, and that they would at laſt be conſumed by fire from heaven.

However, nothing can Bind unleſs it is conſiſtent with the ſacred word of God. While miniſters diſcharge their duty conſiſtent with the obligations they are under, God will not only bleſs their labours, but alſo give a ſanction to all their decrees.

BIRTH-DAY, The day that man is born in, and in common converſation made uſe of to expreſs, the annual return of the ſame day. Thus we read in Gen. xl. that Pharaoh's Birth-Day was obſerved with great pomp, and that his baker was hanged.

It was likewiſe at the Birth-Day feaſt, of Herod that John the Baptiſt was beheaded to ſatisfy the reſentment of an inceſtuous woman, who had left her huſband to cohabit with his brother.

The obſervation of Birth-Days is of great antiquity, as appears from the hiſtories of every different nation. It is a principle in natural religion, that as we received our being from God, therefore it is but juſt, that we ſhould acknowledge it.

Religious rites were in former times, obſerved on Birth-Days, but in ſucceeding times, they ſunk down to ſcenes of riot, and generally ended in debauchery.

It is undoubtedly the duty of all Chriſtians to conſider on the annual return of their Birth-Day, that there was a time when they had not a being. It would be well for them to ſet that Day apart, in order to examine their own hearts, and review their conduct. This would be an excellent method to promote living religion, both in the heart and conduct; it would point out the errors of their ways, and lead them to watch more ſtrictly over their actions. It would fill their minds with fear to offend ſo good a being as God, and their lips would be filled with praiſes, in celebrating his loving-kindneſs.

Such is the proper uſe to be made of Birth-Days, and not to ſpend them in riot and debauchery, to the diſhonour of God, and the ruin both of ſoul and body.

BIRTH-RIGHT, The right and title that a ſon has to the inheritance of his father.

In moſt countries, the eldeſt, or Firſt-born ſon, was heir to the eſtate; in ſome the youngeſt ſon had that privilege, becauſe it was ſuppoſed that all the elder ones would be ſettled in life, while he might be left an infant.

Great regard was had to Birth-right among the ancient patriarchs, as well as the Jews, in latter ages, for this reaſon, that they were taught to believe, that the promiſed Meſſiah would be the Firſt-born of a woman, as it eventually happened.

Thus we find (Gen. xxvii.) a great conteſt between Eſau and his brother Jacob, concerning their Birth-right; and God, to ſhew what little regard he pays to ſeniority among men, or any of their pretenſions to ſuperiority, ſuffered the younger to ſupplant the elder.

The enemies of our holy religion have laid hold of this action of Jacob's, in order to overthrow the truth of divine revelation.

But firſt, It ſhould be conſidered, that many things are permitted by the Lord, that are not proper to be imitated by men, unleſs they have an extraordinary commiſſion for that purpoſe. Eſau is condemned in ſcripture for ſelling his Birth-right, becauſe it ſhewed, that he had no regard for the ſacred promiſe made to his grandfather Abraham. Had he believed the bleſſings that Chriſt was to beſtow, were of ſo valuable a nature, as they really are, he would

not

not have ſold his Birth-right for a poor meſs of pottage.

He was like one of thoſe thoughtleſs creatures, who prefer a poor temporary gratification, to the ſubſtantial joys of heaven; who value their own luſts more than the ſervice of God, who alone is capable of ſatisfying a rational and immortal ſoul.

In this light, the character of Eſau is conſidered by the apoſtle Paul, "Leſt there be any fornicator, or profane perſon, as Eſau, who for one morſel of meat, ſold his Birth-right." Heb. xii. 16. Thus we find him called a fornicator and a profane perſon; whereas his brother Jacob was pious, and conſequently proper to be the perſon from whom the Meſſiah, according to the fleſh was to deſcend.

BISHOPS, In common converſation, the rulers of God's people in the Chriſtian church, who have authority in all matters of diſcipline, ſo far as is conſiſtent with their character as miniſters of the goſpel.

The original meaning of the word conveys the idea of an overſeer; and among the Greeks it was firſt beſtowed upon ſuch men as acted in the capacity of clerks, or overſeers of the public markets, where proviſions were ſold.

Paked, the Hebrew word, imports the name of all governors, whether civil or eccleſiaſtical, and *Epiſcopos*, conveys the ſame idea in the Greek. In this ſence it was given to the apoſtles, and all thoſe of their immediate, or even remote ſucceſſors, who were to direct the affairs of the church.

Thus Chriſt is called the biſhop of our ſouls; that is, the overſeer; and ſurely that appellation juſtly belongs to him, who laid down his life for his people.

Originally there were only two degrees of officers in the church, namely Biſhops and deacons; but ſoon after Chriſtianity began to ſpread, preſbyters were added. When Chriſtianity received a civil eſtabliſhment, the Biſhop reſided in the chief city of the bounds to which his miniſtry was confined, and his preſbyters were ſent out to preach to the people in the villages; but in time thoſe who preached in the villages became ſtated paſtors; and from this we date the origin of pariſhes.

With reſpect to the duty of a Biſhop, it is clearly pointed out in the following words. "A Biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach; not given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection, with all gravity; (for if a man know not how to rule his own houſe, how ſhall he take care of the church of God?) Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil. Moreover, he muſt have a good report of them which are without, leſt he fall into the reproach, and the ſnare of the devil." 1 Tim. iii. 2, 3, 4, 5, 6, 7.

Thus we ſee what obligations a Biſhop is under, to preſerve his character free from blame. He muſt not only watch with the utmoſt care over his own conduct, and his own houſe; but he muſt act in ſuch a manner, that all thoſe who are deſpiſers of the goſpel may be charmed with its beauties in conſequence of ſeeing the exemplary conduct of its profeſſors.

A Chriſtian biſhop ſhould extend his paternal care, not only to the clergy under him, but alſo to all thoſe people committed to his care. He ſhould be ready at all times to enquire into the progreſs they make in Chriſtian knowledge, and he ſhould take care that they live conſiſtent with the nature of their Chriſtian profeſſion. When they are afflicted he ſhould be ready to adminiſter conſolation to them, and enable them to go on their way rejoicing.

In a word, his life ſhould be a comment on his doctrine, and while he preaches to ſinners, and while he rules the affairs of the church, he ſhould teach as much by his unblameable example, as by his ſound inſtructions.

BITTER, Any thing of a pungent taſte, that is oppoſed to ſweet, and is uſed to expreſs the qualities of many different things.

In Hebrew, it is *Mara*; and ſometimes made uſe of, to point out the afflictive diſpenſations of divine providence. "And ſhe ſaid unto them, call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me," Ruth, i. 20.

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The apoſtle Paul uſes it to expreſs the conduct of thoſe huſbands, who do not uſe their wives in a tender, benevolent manner. "Huſbands, love your wives, and be not Bitter againſt them," Col. iii. 19.

In many parts of ſcripture it is made uſe of to point out the ſeverity of afflictions, for ſorrow is always Bitter.

It likewiſe points out envy, becauſe the envious perſon is always Bitter againſt his neighbour, by taking every opportunity to defame his character, and ruin his circumſtances.

Bitterneſs in the heart is utterly inconſiſtent with the character of a Chriſtian, who muſt be meek and humble, like his great Lord and Maſter, and ſubmit to every indignity, without replying again. When we groan under the Bitterneſs of affliction, let us reflect, that the ſin for which God chaſtiſes us, was a Bitter tranſgreſſion of the divine law. The Bitterneſs of ſin is felt in repentance; and happy are thoſe who, ſmarting under the rod, become ſincerely penitent.

But the greateſt Bitterneſs that man can ſuffer is, that of being for ever ſeparated from the preſence of God, and condemned to take up his abode with devils, in the lake, where the worm never dieth, and where the flame of their torment ſhall ariſe for ever and ever.

BLACK, In common converſation, is made uſe of, to point out any thing of a ſable colour.

In ſcripture, among many other acceptations, it is made uſe of, principally in the following ſenſes.

The Church calls herſelf Black, when ſhe reflects on the want of ſpiritual graces. "I am Black, but comely O ye daughters of Jeruſalem," Cant. i. 5.

It it alſo uſed to point out the odious appearance of a ſinful, idolatrous people, when they are puniſhed for their iniquities. "Their viſage is Blacker than a coal, they are not known in the ſtreets; their ſkin cleaveth to their bones; it is withered, it is become like a ſtick." Lam. iv. 8.

Among Chriſtian divines, Blackneſs is mentioned to point out the odious nature of ſin, and the dreadful puniſhment that follows, in conſequence of it.

Blackneſs conveys an idea ſimilar to that of darkneſs; and as all manner of ſins are Black, ſo they will be puniſhed, where there is Blackneſs and darkneſs for ever.

The primitive fathers, uſed to call all ſorts of hereticks Black, becauſe they obſcured the glory and beauty of the church, and led the people aſtray, in the ſame manner as a blind man, who has nothing but darkneſs before him.

The ſincere Chriſtian muſt always conſider thoſe things as Black that will make him appear ſo, in the ſight of his God, who is of purer eyes than to behold iniquity. The more pure we are in our conduct through life, the more properly will we be qualified to inherit that kingdom of light, that God has prepared for all thoſe who love him.

BLAME Is uſed, either in an active or a paſſive ſenſe, as pointing out that ſome perſon was wrong, or on his own acknowledgment that he deſerved Blame.

Thus Judah ſaid to his father, when he was afraid to truſt him with Benjamin, on his going down into Egypt, "I will be ſurety for him; of my hand ſhalt thou require him: if I bring him not unto thee, and ſet him before thee, then let me bare the Blame for ever." Geneſis xliii. 9.

The apoſtle Paul uſes it in pointing out the unſpotted character of a Chriſtian, and the manner in which he ſhould live in the world. "According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy and without Blame, before him in love." Eph. i. 4.

There is nothing brings more honour to the Chriſtian than an innoffenſive behaviour; and in many parts of the ſcripture, his being without Blame is compared to the ſpotleſs purity of a lamb.

Chriſt in all his actions, while here below, was without Blame, and thoſe who profeſs to follow him, if they do it in ſincerity, muſt be Blameleſs. They muſt keep themſelves free, even from ſuſpicion, leſt they bring a ſtain upon their Chriſtian profeſſion.

When Julius Cæſar divorced his wife; ſhe complained, that ſhe ſhould ſuffer from ſuſ-

ſpicion

picion. "O madam, (ſaid the hero) Cæſar's wife muſt not be ſuſpected." Let the Chriſtian never forget what was ſaid by an Heathen; and for the honour of his Lord, let him ever remain free from Blame.

BLASPHEME, From the Hebrew word, *Nakah*, that is, to pierce through with evil words.

In the ſcripture ſenſe, it is uſed to expreſs the act of a man, who by contumelous words, reviles the Lord God, our ſaviour Jeſus Chriſt, and the Holy Ghoſt.

In the writings of Chriſtian divines, it is made uſe of, to point out the character of any perſon, who in words abuſes or ridicules holy things. There are three ſorts of Blaſphemy;

Firſt, in thoughts; as when we conceive unworthy notions of God, either reſpecting his titles, attributes, ordinances, words, or works.

Secondly, in words; as when we ſpeak profanely, either of his name, ordinances, or of his faithful ſervants.

Thirdly, in actions; as when we make diſturbances in places ſet apart for his worſhip, or mock at any of his people, ſo as to interrupt them in their devotion, which has been too often done by the thoughtleſs.

It is impoſſible for a man to claim any of the privileges of a Chriſtian, while he Blaſphemes the name of his God; for God will not hold him guiltleſs, who taketh his name in vain. Every perſon who repines under affliction, may be called a Blaſphemer, becauſe he brings a falſe accuſation againſt God, who has a right to do with his creatures as he pleaſes.

Thoſe that fear the Lord will treat his name, with the utmoſt reſpect; they will ſhun the place where it is irreverently uſed, and they will ſhudder at the thoughts of being in the company of a Blaſphemer, leſt the divine vengeance ſhould overtake them.

BLAST, In common converſation, is either a ſudden guſt of wind, attended with bad conſequences, or the effect of the plague, or peſtilence.

In a religious ſenſe, and in many parts of ſcripture, it is often put for the dreadful judgments of God, whether of a ſpiritual, or a temporal nature. "Behold, I will ſend a Blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land," 2 Kings, xix. 7.

The words above allude to Sennacherib, king of Aſſyria, when he beſieged Jeruſalem in the reign of good Hezekiah. We are told, That the angel of the Lord went out into the camp of the Aſſyrians, and in one night killed, by ſome infectious diſorder, no leſs than one hundred and eighty-five thouſand men.

It is remarkable, that Herodotus, Juſtin, and ſome other writers, among the Heathens, take notice of this event, and mention it as a thing well known, altho' they often diſagree in the circumſtances. Thus they tell us, that the night previous to the attempt, that Sennacherib intended to make on Jeruſalem, an innumerable ſwarm of mice came into the camp of the Aſſyrians, and gnawed their bucklers in ſuch a manner, that they could not fight, and ſo became an eaſy conqueſt to the Jews.

This account of the deſtruction of the Aſſyrian army, is not to be believed as repreſented by the Heathens; but it proves that the thing itſelf is true; for although the Heathens kept to the numbers of men killed, yet they miſrepreſented the means made uſe of.

The gracious goodneſs of God to his creatures, in preſerving them under temporal calamities, is compared to the ſheltering them from a Blaſt or ſtorm. "For thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the Blaſt of the terrible ones, is as a ſtorm againſt the wall." Iſaiah, xxv. 4.

It is common among divines, to call the judgments of God, Blaſts; and the actions of thoſe who are the objects of them Blaſted. All actions undertaken with a deſign to do an injury to our neighbour, will, in the end, be Blaſted. That is, they will either be ſmitten with a ſecret curſe here, or puniſhed in the perſon who contrives them hereafter.

If nothing can afford ſuch ſolid ſatisfaction to the mind as the divine favour; ſo nothing can be more dreadful than to be under apprehenſions of the Blaſts of God's wrath!

BLESS, A word often uſed, both in the ſcriptures, and in the writings of divines.

It imports, Firſt, the act of God in beſtowing mercies and benefits, whether ſpiritual or temporal; and,

Secondly, an invocation of God, for any of thoſe mercies by one man upon another.

When our Lord was going to take leave of his diſciples, "He led them out as far as Bethany; and he lifted up his hands and Bleſſed them. And it came to paſs, while he Bleſſed them, he was parted from them, and carried up into heaven," Luke xxiv. 50, 51.

The laſt action that our Lord did on earth was, to Bleſs his faithful followers; and while he was Bleſſing them, he was taken up to that glory, which he enjoyed at the right hand of his Father, before the world began.

As Bleſſings are the free, unmerited gifts of God, ſo they muſt be uſed with reverence and humility; nay, we muſt Bleſs God for his Bleſſings; that is, we muſt with thankful hearts acknowledge that we have received them from him. "Bleſs the Lord, O my ſoul, and all that is within me, Bleſs his holy name," Pſalm ciii. 1.

The promiſe made to Abraham, that his ſeed ſhould become a great nation, is called a Bleſſing. "Surely Bleſſing I will Bleſs thee, and multiplying, I will multiply thee." Heb. vi. 14. In the ſame manner all true believers in Chriſt, who are called the ſpiritual children of Abraham, are ſaid to be Bleſſed with him. "So then they which be of faith are Bleſſed with faithful Abraham," Gal. iii. 9.

As the Jews, the natural ſeed of Abraham, were intitled to all the privileges of God's protection, while they obeyed him; ſo all true believers are intitled to the Bleſſings of Chriſt's ſpiritual kingdom.

With reſpect to the act of one man Bleſſing another, it implies an earneſt deſire in the mind, and a ſolemn invocation of the Almighty to beſtow his mercies upon them.

The apoſtle commands us, in conformity with the exhortation of our divine Redeemer, to Bleſs even our moſt inveterate enemies. "Bleſs them which perſecute you; Bleſs, and curſe not." Rom. xii. 14.

Thoſe who attend on divine ordinances, and make themſelves acquainted with their Bibles, are ſaid to be Bleſſed. "Bleſſed is he that readeth, and they which hear the words of this prophecy," Rev. i. 3. And this ought to encourage every one to ſtudy the ſacred ſcriptures.

The man whoſe ſins are forgiven, is Bleſſed, (Rom. iv. 6.) Thoſe who die in the Lord are Bleſſed, (Rev. xiv. 13.) But the fulneſs of all Bleſſings will be, when Chriſt ſhall ſay to his people, "Come ye Bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world," Mat. xxv. 34.

BLIND, Such as are deprived of their ſight by accident, or any other way, or thoſe who are born Blind.

In a moral ſenſe it is made us of, to point out the character of thoſe who neglect to promote their intereſt in the world. Thus we ſay, "He was Blind to his own intereſt."

In the ſcripture, and in all religious compoſitions, Blindneſs is made uſe of, to expreſs the character of thoſe who are ignorant of divine things, "Having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the Blindneſs of their heart." Eph. iv. 18.

Blindneſs is a great affliction to any man, who is deprived of his natural ſight; and ſurely thoſe who remain ignorant of things, relating to their eternal ſalvation, juſtly deſerve the appellation, Blind. They are Blind to all the loving-kindneſs of God, who ſent his Son to die for them; they are Blind both to their intereſt and danger; the joys of heaven cannot engage their attention, ſo as to charm their ſight; nor can the dangers of hell frighten them from ſin.

As a Blind man, who has none to lead him, falls over the firſt precipice that he comes to; ſo the Blind ſinner, like the rich man in the goſpel, never opens his eyes till he is paſt all power of redemption. Thoſe who turn away their eyes from the ſcripture, and their attention from divine ordinances, may juſtly be called Blind.

BLOOD, A red warm fluid circulating through the body, by means of the veins and arteries

arteries, they being the channels made uſe of in conveying it.

In ſcripture it is made uſe of in different ſenſes.

As firſt, to expreſs the relation that mankind have to each other. "And hath made of one Blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts xvii. 26.

Secondly, the Blood of the ſacrifice. "And Moſes took the Blood, and ſprinkled it on the people, and ſaid, behold the Blood of the covenant, which the Lord hath made with you, concerning all theſe words." Exod. xxiv. 8.

Thirdly, the killing of an innocent man; thus our Lord ſays to the Jews, "That upon you may come all the righteous Blood ſhed upon the earth, from the Blood of righteous Abel, unto the Blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar." Mat. xxiii. 35.

Fourthly, it is uſed in the book of Revelation, to point out ſome dreadful ſlaughters, that were to be made among the children of men. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became Blood. Rev. xvi. 4.

Lord Napier in his expoſition of this text, thinks it alludes to the horrid hereſies, that would overſpread the Chriſtian church, about the time of the ſixth century, and the dreadful devaſtations that would be made by the Arabians under Mahomet who propagated his religion by the ſword.

Fifthly, thoſe who chuſe rather to lay down their lives, than to offend againſt God are ſaid to reſiſt unto Blood. "Ye have not yet reſiſted unto Blood, ſtriving againſt ſin." Heb. xii. 4. In many other ſenſes of a ſimilar nature, the word Blood is uſed, but the moſt important is the Blood of Chriſt.

As no atonement could be made under the Old Teſtament without ſhedding of Blood, ſo under the New Teſtament diſpenſation, the gates of heaven could not be ſet open to ſinners, had not the Blood of Chriſt been ſhed.

The Blood of bulls and of goats under the Moſaic œconomy, was called the Blood of the covenant, that is; the ſymbol of the covenant made with God and the children of Iſrael on mount Sinai; ſo the Blood of Chriſt is the ſymbol of the new covenant by which all ſinners are to be ſaved.

The Blood of bulls and of goats could not take away ſin, but they pointed out, that Chriſt was to come in the fleſh, and ſhed his Blood on the croſs for his people.

Mr. Burkit in ſpeaking of the Jews wiſhing that the Blood of Chriſt might be upon them, and their children, ſays, "that as they wiſhed the guilt of it to be upon them and their children, ſo we ought to pray that all the virtues of Chriſt's Blood may be manifeſted to us, and that we may be ſaved through him."

BLOT, The ſtaining of a fair object, but more properly the cancelling of a name or eraſing of a record.

When the children of Iſrael had made the molten calf and worſhiped it, God threatened to deſtroy them by cancelling his convenant; upon which his faithful ſervant Moſes, went into the tabernacle, and preſenting himſelf before the Lord, ſaid, "Oh this people have ſinned a great ſin, and have made them gods of gold. Yet now if thou wilt forgive their ſin: and if not Blot me, I pray thee, out of thy book which thou haſt written." Exod. xxxii. 31. 32.

A perſon unacquainted with the nature of the Jewiſh theocracy, would imagine that the prophet wiſhed or deſired that God would Blot his name out of the book of life, and deprive him of his heavenly inheritance. But no ſuch thing is meant by it, for the prophet only deſired, that God would take his commiſſion as a governor from him, and inſtead of bringing him to the promiſed land, he would ſuffer him to die peaceably in the wilderneſs. The words may be paraphraſed thus:

"Thou haſt made choice of me to conduct this people out of the Land of Egypt, and to bring them through the wilderneſs. I know thy promiſes are true, but if thou wilt deſtroy them, and never bring them to the Land, then Blot out my name as their leader."

To Blot out is often made uſe of to expreſs the

the vengeance that God would inflict on ſinful nations; but the Chriſtian ſhould always conſider it, as the act of God in cancelling his ſins for the ſake of, and through the merits of Chriſt. He Blotted out the hand writing of carnal ordinances, and he will Blot out the ſins of all thoſe who in ſincerity, believe the goſpel of Chriſt, and practice its duties.

BLUSH Is generally uſed to point out a conſciouſneſs of ſhame, or the confuſion, that appears in the countenance of a woman in conſequence of men's uſing indecent expreſſions.

When the prophet Ezra conſidered the iniquities of the Jews his countrymen, he addreſſed God in the following words, "O my God, I am aſhamed and Bluſh to lift up my face to thee my God; for our inquities are encreaſed over our heads, and our treſpaſs is grown up unto the heavens. Ezra." x. 6.

Every man that lives in the world, let his life be ever ſo pure, yet when he addreſſes himſelf to the Almighty in prayer he ought to Bluſh; and when theſe Bluſhes flow from the heart, they indicate humility.

In common converſation no man ſhould ſay any thing to put another to the Bluſh, eſpecially before a public company; and yet it is done in two different ways.

As firſt, when we expoſe the faults of our neighbours, and make them objects of ridicule to all thoſe who are preſent. This conduct in any perſon is truly diabolical, becauſe it irritates the paſſions of the perſon againſt whom it is levelled, and it ſeldom promotes any good end.

Secondly, when women are preſent, we are not to make uſe of any expreſſions, that may put them to the Bluſh, but to be modeſt in all our actions as well as our words. There is nothing can appear ſo odious to a man of ſenſibility as to hear obſcene wretches endeavouring to corrupt the minds of youth, by mentioning ſuch things as are not proper to be talked of.

To expoſe the faults of our neighbours before others, is one of the baſeſt actions that can be committed, and wretched muſt the mind of that man be, who takes pleaſure in putting an innocent woman to the Bluſh.

But after all, nothing ſhould ſo much put us to the Bluſh as ſin. When we offend the divine Majeſty, we ought to Bluſh and be aſhamed to lift up our eyes, becauſe of the many mercies, that we have received from his unbounded liberality.

BOAST Is taken both in a good and bad ſenſe.

Firſt, The righteous in ſcripture are ſaid to Boaſt, when they in words declare their integrity, or ſpeak well of the goodneſs of God. "My ſoul ſhall make her Boaſt in the Lord; the humble ſhall hear thereof, and be glad." Pſ. xxxiv. 2.

The apoſtle Paul makes uſe of this word, to point out the innumerable difficulties he underwent, in order to propagate the goſpel, and the truth manifeſted in the ſincerity of his conduct to his converts. "For if I have Boaſted any thing to him of you, I am not aſhamed; but as we ſpake all things to you in truth, even ſo our Boaſting, which I made before Titus, is found a truth." 2 Cor. vii. 14.

The ſame great apoſtle uſes it, when he ſhews that he had rather make uſe of wages, ariſing from the labour of his own hands, to ſupport himſelf, than take any money from the churches. "As the truth of Chriſt is in me, no man ſhall ſtop me of this Boaſting in the regions of Achaia." 2 Cor. xi. 10.

In a good ſenſe it muſt always import, that we are willing, either to vindicate the name of God; juſtify his providence, for to prove our own integrity. But with reſpect to the laſt, we ſhould never undertake to vindicate ourſelves from falſe aſperſions, unleſs we are forced to it.

Secondly, When taken in an evil ſenſe, it means, either that a man Boaſts of his ſtrength, knowledge, &c. as being far ſuperior to that of any other perſon; or it means a vile oppreſſive perſon, Boaſting what he has done, or will do. "Thou ſayeſt, lo thou haſt ſmitten the Edomites, and thine heart lifteth thee up to Boaſt." 2 Chron. xxv. 19.

Again, it is made uſe of in the moſt elegant manner, to expreſs the wrath of a revengeful, unjuſt

unjuſt man. "Why Boaſteſt thou thyſelf in miſchief, O mighty man? The goodneſs of God endureth continually." Pſ. lii. 1.

To Boaſt of our perfections, which even at the beſt, are mixed with ſin, is the moſt odious thing that a holy God can behold; but to Boaſt that we will do miſchief to our neighbour is truly diabolical.

BODY, The human frame; but ſometimes it is made uſe of, to expreſs a ſociety of people.

In ſcripture language, it is taken in both theſe ſenſes. "Let not ſin reign in your mortal Bodies, that you ſhould obey it in the luſts thereof." Rom. vii. 2. That is, do not nouriſh ſin, by giving it encouragement, to ſatisfy the luſts of the fleſh; but keep the body in ſubjection.

The church of Chriſt is his Body, and he is the head; "And put all things under his feet, and gave him to be the head over all things to the church," Eph. i. 22. "And he is the head of the Body, the church; who is the beginning, the firſt-born from the dead, that in all things he might have the pre-eminence." Col. i. 18.

Again, ſin with all its conſequences, are compared to a Body, as well they may; for as the ſhadow follows the ſubſtance, ſo does death follow ſin. The apoſtle was ſenſible of this, when he ſaid, "O wretched man that I am! who ſhall deliver me from the Body of this death!" Rom. vii. 24.

Epiphanius, and ſome other eccleſiaſtical writers, tell us, That when the Heathen Emperors Nero and Domitian, perſecuted the Chriſtians, they uſed to bind a living Body to a dead one; and Grotius, who is ever fanciful in explaining the ſcriptures, thinks that the apoſtle in the above words alludes to that horrid practice. But the apoſtle is here taking notice of the corruption of human nature in its beſt ſtate in the world; and ſurely if one, who was ſo highly favoured of God, could complain of a Body of ſin and death, we have much more reaſon to do ſo, ſince the degeneracy of human nature is greater in this our day, than it was in that of the apoſtle's.

The church of Chriſt as a Body, ought to be united in the ſame manner as a Body is to the head in the conſtruction of the human frame. As all the members of the human Body act in concert with the head; ſo all the members of Chriſt's church ſhould be united together in the ſame manner. As corruptible matter in the human Body becomes offenſive to the head; ſo hereſies and falſe doctrines in the church become very offenſive to Chriſt as the head.

BOLD, Applied to a perſon, who is not afraid of encountering with the moſt formidable enemy.

It is applied to the righteous man, in oppoſition to the wicked. "The wicked flee, when no man purſueth; but the righteous are Bold as a lion." Prov. xxviii. 1.

It is alſo uſed to point out the courage of the apoſtles, who thought no danger too great when they had an opportunity of ſpreading the knowledge of the goſpel among ſinful people. "Then Paul and Barnabas waxed Bold, and ſaid, &c." Acts, xiii. 46. Well might Paul, and his fellow labourer wax bold, when they knew that they had the eternal Majeſty of heaven on their ſide, and that they were to be rewarded as faithfull ambaſſadors.

When news was brought to the Athenian general, that the Perſian army was ſo numerous that they darkened the air; he cooly anſwered, "Then we ſhall fight in the ſhade."

At the battle of Agincourt, between the Engliſh and the French, one of the Engliſh generals was told, that the French were three times as numerous as they. "Then (anſwered the hero) we ſhall kill one third; take one third priſoners, and the remaining third we ſhall put to flight."

Such inſtances of real, unaffected courage, are very frequent, where the mind is filled with ideas of temporal glory, the trophies of military honour. But what are they when put into competition with the Chriſtian warfare? The Chriſtian is under an indiſpenſable obligation to arm himſelf with a holy Boldneſs, to be Bold and courageous, when he conſiders that he has the whole kingdom of darkneſs to engage with. But that is not all; for he ought to be Bold in vindicating the divine word, and ſupporting the truth of the Chriſtian religion.

If the great apoſtles waxed Bold in preaching the goſpel, ſo every miniſter ought to do the ſame. His being Bold ſhews, that he is convinced of the truth of his miſſion, and not aſhamed to make it public. He muſt not ſhudder back at the difficulties he has to encounter; but be Bold and couragious in the Lord, who is able and mighty to ſupport him.

The Chriſtian, however, in Boldneſs muſt take care to join to it prudence, moderation and humility. He muſt be convinced that his cauſe is good, and he muſt make uſe of no other methods than ſuch as are to be found in the ſacred ſcriptures.

BONDAGE, A ſtate of ſlavery; and it may be either legal or illegal.

Legal ſlavery is where a man has forfeited by his crimes, every title to the protection of the laws of his country, and in conſequence thereof, is either ſold as a ſlave, or confined in priſon.

Illegal Bondage is where a tyrant, or any other oppreſſive perſon, acts in ſo unjuſt a manner to another, as to deprive him of his liberty, and confine him in priſon, or any ſtate of ſervitude, when he has no right ſo do to.

In the ſcriptures, the word Bondage is taken in different ſenſes.

Firſt, It is applied to the ſtate of the children of Iſrael, while they were in Egypt. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of Bondage," Exod. xx. 2. The children of Iſrael had long continued in a ſtate of ſervitude; and they had been oppreſſed in the moſt cruel manner. God, in conſequence of his promiſe to Abraham, and to manifeſt himſelf as a good and gracious being, interpoſed ſo far in their favour, as to deliver them in a moſt miraculous manner, and bring them in ſafety, not only through the Red Sea, but alſo through the wilderneſs to the promiſed land.

Secondly, Subjection to the rites of the ceremonial law was conſidered as a Bondage; becauſe thoſe rites were ſo numerous, that it was really burthenſome to attend to them.

Thus the apoſtle Paul, in order to ſhew the liberty that Chriſt came to give to his people, and the error of thoſe who wanted them to be circumciſed, ſays; "And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into Bondage," Gal. ii. 4.

But the moſt cruel Bondage is that of being in ſlavery to the devil. He is a cruel tyrant, and a deceitful paymaſter. He promiſes his vaſſals every thing that they can expect or deſire; but no ſooner has he ruined them, than he triumphs over their miſery. He knows that he is in Bondage, under the wrath of a juſtly offended God, and all that he deſires, is to make others as miſerable as himſelf.

Thoſe who would enjoy real liberty, and eſcape from Bondage, muſt put themſelves under Chriſt, as the captain of their ſalvation, and he will ſet them free.

BONDS, Not only ſervitude, but ſometimes the chains that are made uſe of to confine priſoners.

In a religious ſenſe, it is taken two ways;

Firſt, To point out the afflicted ſtate of Chriſtians in this world, who muſt ſubmit to all ſorts of affliction, while in this life; becauſe they are to enjoy a heavenly inheritance. "And now, behold, I go Bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befall me there; ſave, that the Holy Ghoſt witneſieth in every city, that Bonds and afflictions abide me." Acts xx. 22, 23.

Chriſt has an everlaſting inheritance to beſtow upon his people; and therefore he will not have them to truſt in any thing of a temporary nature. They are his by purchaſe, and he will have them properly qualified, to be ſubjects of his everlaſting kingdom.

Secondly, By Bonds, is to be underſtood, the unhappy condition every man is in, who rejects the offers made in the goſpel. His luſts are like ſo many chains, by which he is Bound and tied down. As a ſlave to ſin, and a ſubject of ſatan, he may be juſtly conſidered as in Bonds, till God breaks them, and ſets him at full liberty.

BOOK, Either that whereon ſomething is written or printed, or ſome compoſition that contains the leading doctrines of an eſtabliſhed ſyſtem of religion.

The

The Chineſe have the writings of Confucius, which they call the Book; and ſo have the Mahometans their Alcoran.

Among Chriſtians, the Holy Bible is called, by way of eminence, the Book, and contains all that is neceſſary, in order to be learned, to make us wiſe unto ſalvation.

In the Jewiſh ſynagogues, the Book of the law lay always open, and there was a perſon appointed to read it, but if there happened not to be a prieſt, any one in the congregation was invited to explain it, ſo as to illuſtrate its ſenſe and meaning.

Thus we read of our bleſſed Saviour. "And there was delivered unto him the Book of the prophet Eſaias; and when he had opened the Book, he found the place where it was written, "The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor; he hath ſent me to heal the broken hearted; to preach deliverance to the captives, and recovering of ſight to the blind; to ſet at liberty them that are bruiſed. "To preach the acceptable year of the Lord. And he cloſed the Book; and he gave it again to the miniſter, and ſat down." Luke iv. 17, 18, 19, 20.

Thus we ſee the manner in which the Jews conducted themſelves in their ſynagogues, and what reſpect they payed to the Bible. They did not look upon its contents as trifling; and although, they might be led away by carnal notions, as too many, who are called Chriſtians, are; yet ſtill they looked upon the ſacred oracles as the word of truth; they conſidered them as containing the promiſe of a redeemer, and they believed that God could not lie.

In the writings of Chriſtian divines, in all ages, we find the conſcience of man mentioned as a Book, becauſe when Chriſt comes to judge the world in righteouſneſs, every ſinner will be condemned by the evidence of his conſcience. Chriſt will not proceed as a partial judge againſt him; for, unleſs his heart condemns him, the juſtice of the divine Being never will.

When the church is polluted by the wickedneſs of ſinners, and thoſe who ſtill cleave to the truth, meet together in a friendly manner, God is ſaid to keep a Book in memory of their conduct. "Then they that feared the Lord, ſpake often one to another; and the Lord hearkened and heard it; and a Book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." Malachi, iii. 16.

Again, we find it intimated, that God keeps an account of all the actions of men, and that is called his Book or Books. "And I ſaw the dead, ſmall and great, ſtand before God; and the Books were opened; and another Book was opened, which is the Book of life; and the dead were judged out of thoſe things which were written in the Books, according to their works," Rev. xx. 12.

As the Chriſtian is under the higheſt obligation to put a proper value upon the Book of God; ſo he ought never to forget that God keeps a Book of remembrance; and that if he neglects his duty, conſcience will witneſs againſt him.

What a holy jealouſy ought we then to have over all our thoughts, words and actions, and to be in continual fear, leſt at any time God ſhould, by an act of his juſtice, deprive us of our Bible, and blot our names out of the Book of life.

BORROW, The act of a perſon deſiring another to intruſt him for a limited time, with money, goods, &c. and it always implies, that the perſon who intruſts, has reaſon to expect to be repaid.

We read, (Exod. xi.) That God commanded the children of Iſrael to Borrow as many valuable articles, from the Egyptians, as they could, the night before they were to eat the paſſover.

The Deiſts have objected, that ſuch a commandment could not be conſiſtent with moral honeſty; for, how could they have a right to Borrow, when they never intended to repay?

To this it may be eaſily anſwered;

Firſt, That the Deiſt in making ſuch an objection, overthrows his pretenſions to benevolence, and for ever ſets aſide the law of retaliation, upon which all human laws were originally founded.

The Iſraelites, during a courſe of two hundred and thirty years, had been oppreſſed by the Egyptians

Egyptians, in ſuch a manner as is ſhocking to human nature. Beſides obliging them to work under the moſt cruel taſk-maſters; the poor parents, ſaw all their male children torn from them, and thrown alive into the Nile; nay, even the midwives were commanded to ſtrangle them in the birth; and it is well known that can be eaſily effected.

God in an act of diſtributive juſtice puniſhed the Egyptians in a very ſignal manner, and how ſmall in compariſon were the trifles the poor afflicted Iſraelites took from the Egyptians, in compariſon of the cruelties they and their infants had ſuffered?

But, ſecondly, will the Deiſt ſay, That God has not a right to order what he pleaſes? He has, on many accounts, ſet aſide the courſe of nature; and why ſhould he not interfere with the affairs of human ſociety?

To Borrow, among Chriſtians, implies a confidence they have in each other; and we are commanded to lend to thoſe who would Borrow of us. "Give to him that aſketh thee; and from him that would Borrow of thee, turn not away." Mat. v. 42.

Thoſe who would Borrow, ought never to do it, but with a view of making a ſuitable return; for we muſt not owe a man any thing, but love, and do juſtice to each other.

BOSOM, The breaſt, or that part of the human body that ſurrounds the heart.

In ſcripture we are told, (Luke xvi.) That Lazarus, the poor beggar died, and was carried by angels into Abraham's Boſom. This is a figurative expreſſion made uſe of by our Saviour, conſiſtent with the notions of the Phariſees, repreſenting a future ſtate. They believed that all thoſe who adhered to the rites of the Moſaic law, were carried by angels to Abraham, who took them into his Boſom, as a parent does a child.

Philo Judea tells us, that the Jews believed, that there was a place where Abraham and all the faithful reſided after death, waiting for the coming of the Meſſiah; and between that and the place ſet apart for the ſouls of the wicked, was a partition wall.

This is entirely conſiſtent with the notion entertained by Virgil, Plato, and many other learned Heathens, and may ſerve to ſhew that the doctrine of the immortality of the ſoul was believed in every age and nation.

In a religious ſenſe, the Boſom muſt contain the word of God; for there it muſt be treaſured up ſo as to be ready at all times to ſupport the believer under any croſſes that may befall him.

Chriſt is ſaid to have been in the Boſom of the Father. "No man hath ſeen God at any time; the only begotten Son, which is in the Boſom of the Father, he hath declared him." John i. 18. This ſhews the love that God had to our Redeemer; and as he lay in the Boſom of the Father, before he humbled himſelf to take our nature upon him, ſo now as he has compleated the work of our redemption, we ought to keep his word continually in our Boſoms.

BOTTOMLESS-PIT, A figurative expreſſion, made uſe of in Scripture, to point out the place where the wicked will be puniſhed. "And the fifth angel ſounded; and I ſaw a ſtar fall from heaven unto the earth; and to him was given the key of the Bottomleſs-pit." Rev. ix. 1.

There was a tradition among the Jews, after their return from captivity in Babylon, that all thoſe who were condemned to everlaſting torments, were to continue ſinking ſtill lower, even without end. This, however, is only an allegorical repreſentation of the endleſs miſeries of the wicked; for ſurely that place of torment, that is never to have an end, may well be called Bottomleſs.

How dreadful muſt that conſideration be, when we reflect that there is a ſtate of torment that can never have an end; but then we ſhould reflect, that God has no end. Sin is an offence committed againſt an almighty God and a gracious being, and therefore the puniſhment muſt be ſuitable to the nature of his perfections; he is eternal, and therefore, conſiſtent with his attributes, it muſt be the ſame.

BOUNDLESS Is uſed to point out any thing that cannot be circumſcribed.

It is often applied to omnipotence, and made uſe of in the writings of Chriſtian divines, to point out the unlimited perfections of God. Thus we ſay he is Boundleſs in his goodneſs, his

mercy

mercy, his wiſdom, juſtice and truth. No limits can poſſibly be ſet to him, for he holds nature in his hand, and nothing can circumſcribe him. "Canſt thou by ſearching find out God; canſt thou find out the Almighty unto perfection?" Job xi. 7.

He made the world, and all thoſe glorious luminaries that preſent themſelves to our ſight; but although he had a right to ſet bounds to them yet he is Boundleſs himſelf.

But above all he is Boundleſs in his love to the children of men. He might have left us in that wretched ſtate, in which the world was about two thouſand years ago; but in his Boundleſs love he ſent his Son to live, and to die for us.

He might have ſuffered us in theſe nations to remain in that ſtate of darkneſs in which our anceſtors were, when the Romans invaded this iſland; when they offered to their gods, or rather devils, human victims; but he ſent the knowledge of his ever bleſſed Son among us, in order to make us wiſe unto ſalvation.

When this country was overſpread with popiſh ignorance, human nature was ſunk low indeed, and God might have ſuffered us to remain ſo; but in his Boundleſs love he raiſed up faithful perſons to be witneſſes of his name, and to ſpread the knowledge of the truth among poor benighted ſinners. Boundleſs indeed is his mercy! but although our duty is circumſcribed conſiſtent with our nature, yet it ought to be free, ſincere and unfeigned.

BOUNTIFUL, Any perſon who is generous in diſtributing his favours.

In ſcripture it is ſometimes applied to the righteous man. "He that hath a Bountiful eye ſhall be bleſſed; for he giveth his bread to the poor. Prov." xxii. 9.

It is put in oppoſition to a churliſh man, who is not only croſs in his temper, but niggardly in beſtowing his favours. "The vile perſon ſhall be no more called liberal, nor the churl ſaid to be Bountiful." Iſaiah xxxii. 5. "That is, he who is churliſh in his diſpoſition ſhall never be graced with ſuch an honourable name as that of a Bountiful man."

BOUNTIFULNESS, In ſcripture language, and among all proteſtant writers, is uſed to point out the infinite goodneſs of God. It ſuppoſeth that we ſhould be thankful to God for all his mercies. "Being enriched in every thing to all Bountifulneſs which cauſeth through us thankſgiving to God." 2 Cor ix. 11.

The Bountifulneſs of God ſhould on every occaſion fill our minds with gratitude, and ſhould make us willing to manifeſt our Bountifulneſs to each other. We ſhould be eager to acquire the means for that purpoſe, namely an exertion of our abilities in our reſpective ſtations to procure the good things of this world, in order that we may have them to give to others.

Bountifulneſs is not confined to a certain ſum, for many people in middling circumſtances, have often given more evident proofs of Bountifulneſs than thoſe who were advanced to the higheſt honours, and who poſſeſſed the moſt ample fortunes.

Bountifulneſs, In a religious ſenſe, ſignifies the overflowings of benevolence, when it becomes diffuſive to all mankind, and is not confined to any party whatever.

BOUNTY Is the thing beſtowed, and it implies, that it is unmerited, or that the perſon who receives it was not intitled to it.

In a civil ſenſe, Bounty is generally applied to ſomething given away to people at ſtated periods, and, if publick, is diſtinguiſhed by particular names.

Thus we are told by Ingulphus, and William of Malmſbury, that Edward the Confeſſor diſtributed to the poor a certain ſum of money annually; and that practice is ſtill kept up by our kings, and is called, The Royal Bounty.

There are many inſtances of great and good men, diſtributing money to the poor at particular ſeaſons, under the name of Bounty.

When the late lord chancellor Talbot died, (1737) a paper was found in his bureau, containing a liſt of one thouſand perſons, who were annually relieved by his Bounty; it was done in ſo private a manner, that many of them knew not from whoſe hands the Bounty came.

In a religious ſenſe, it is applied to the works of God, both in providence and grace. In providence, by furniſhing this lower world with every thing that can be either uſeful or delight-

ful; for all things are contrived in such a manner as to promote our temporal happiness. In grace, by his giving us the holy scriptures, and pointing out to us all the means necessary to be used, in order to promote our happiness.

God is all Bounty to his creatures; and therefore let us in our different stations in life so act, as to convince the world that we love him, by being merciful, and manifesting our Bounty to our fellow creatures.

BOWED Is often used, both in scripture, and in the writings of our most eminent divines, to point out one who is struggling under a load of afflictions; and God is said to raise up those who love him. "The Lord raiseth them that are Bowed down; the Lord loveth the righteous," Ps. cxlvi. 8. That is, he removes afflictions from those who are sensible of his chastisements; and he raiseth them up to a better state than they were in before.

It is also used as a mark of respect, both to God and man. Thus, when Abraham went to purchase a piece of ground, called the cave of Macphelah, he, in the most respectful manner, Bowed to the people. "And Abraham Bowed down himself before the people of the land," Gen. xxiii. 12.

Thus we see, that the great patriarch, the father of the faithful, did not consider it as inconsistent with his character to shew respect to those who were not to inherit the same privileges as himself. Good manners are essentially connected with the character of all God's faithful servants; and therefore the person guilty of rudeness, is altogether inexcusable.

To be Bowed down under affliction, is the first idea conveyed by the word; and to be raised up by the gracious goodness of God, ought to fill our hearts with sentiments of gratitude. In the same manner every man, when he addresses another, especially a magistrate, or one in power, ought either to Bow his head, or shew such other token of respects as are consistent with the manners and laws of the country.

The grace of God raises up the Bowed down under affliction; and Bowing, as a token of respect, raises our character among all those with whom we have any connections.

BOWELS, In a physical sense, the intestines of the human body.

In a religious sense, it is applied both to God and man.

First, to God. He is said to have Bowels of compassion for poor sinful men. This is a metaphorical expression, to point out the tender mercies of God; for as the Almighty cannot be supposed to be endowed with human passions; so this phrase is used in compassion to our weakness. All the works and ways of God point out, that he hath bowels of the most tender compassion to sinners. His providence presents this truth to our senses, and his grace to our minds.

Secondly to men. When a good man sees his country punished for sin, it affects his heart in so sensible a manner, that his Bowels yearn with with compassion. "Behold, O Lord, for I am in distress; my Bowels are troubled; mine heart is turned within me; for I have grievously rebelled." Lam. i. 20.

God's Bowels of compassion to his creatures convey to our minds the most endearing ideas; and, if so, surely we ought to have Bowels of compassion to our fellow creatures. Can we see our fellow creatures in distress, and not feel for them? The man who has not Bowels of compassion for those who are in distress, is of all others the most diabolical. He refuses to do that for another, which God in innumerable instances has done for him. Nay, how can he expect that God will have Bowels of compassion for him, in consequence of his many sins, unless he has Bowels of compassion for such of his fellow creatures as are smarting under a load of affliction?

Let us in all acts of benevolence endeavour, as far as lies in our power, to imitate the goodness of God, by manifesting that we have Bowels of compassion.

BRANCH, One of the small parts that grows out of a tree.

In scripture it is sometimes made use of to point out the judgments of God, when he threatens to deprive a nation of those great and good men who are its support. "Therefore the Lord will cut off from Israel head and

and tail, Branch and ruſh in one day." Iſaiah. ix. 14.

Chriſt, as the choſen of God, to give life and ſalvation to ſinners, is alſo called a Branch, and this undoubtedly alludes to his human nature, as connected with his divine exiſtence. "And there ſhall come forth a rod out of the ſtem of Jeſſe, and a Branch ſhall grow out of his roots." Iſaiah. xi. 1. That is, In time, according to the divine promiſe, the Meſſiah ſhall come in the fleſh, and as ſurely as a Branch partakes of the tree from which it ſprings, ſo ſurely ſhall Chriſt, although God, partake of the human nature.

The church of Chriſt is alſo called a Branch, and with great propriety, becauſe it ſprings from the divine root. "I am the vine, ye are the Branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing." John xv. 5.

As Branches in the ſpring ſeaſon are extremely beautiful, eſpecially when impregnated with principles of vegetation; ſo when the church of Chriſt is purged from errors, and the people who bear that name live together as brethren, the whole is compared to a beautiful Branch. "In that day ſhall the Branch of the Lord be beautiful and glorious, and the fruit of the earth ſhall be excellent and comely for them that are eſcaped of Iſrael." Iſaiah iv. 2.

Thoſe pious Chriſtians who not in words, but in actions, imitate their divine Redeemer, may juſtly be called his Branches, for their conduct ſhews that they ſpring from him.

BRAND, In a legal ſenſe, ſignifies the marking ſome perſons as infamous in a court of juſtice.

Among divines, it is uſed as a contemptuous name, for all falſe profeſſors of religion, and it is much to be lamented that too many of them are always to be found.

When God works any ſignal miracle in favour of his people, by delivering them from the ſnares laid by ſatan, they are ſaid to be Brands plucked out of the fire. "And the Lord ſaid unto ſatan, The Lord rebuke thee, O ſatan: even the Lord that hath choſen Jeruſalem, rebuke thee: is not this a Brand plucked out of the fire?" Zech. iii. 2. As if he had ſaid, O thou adverſary of my people, who goeſt about to deſtroy the innocent, notwithſtanding all thy malice, and all thy intentions to fruſtrate my purpoſe, yet Jeruſalem ſhall be rebuilt, yea in ſuch a manner that it ſhall be like a Brand plucked out of the fire.

In all ſocieties, the perſon who endeavours to breed diſturbances is compared to a fire Brand, and ought to be Branded with ſome mark of infamy. As a Brand plucked out of the fire will ſet a houſe on fire, ſo a wicked perſon may, by giving too much liberty to his tongue, deſtroy the peace of a whole family.

To act as a fire Brand in the manner above mentioned, is utterly inconſiſtent with the character of a Chriſtian, who, like his divine Maſter, ought to promote peace, and to heal thoſe differences that are too apt to take place between people who are all travelling to partake of the ſame heavenly inheritance.

BRAVERY, Courage to go through with the moſt dangerous enterprizes; and it is ſuppoſed either to be an inherent quality, or acquired in conſequence of a belief of the juſtice of the cauſe he engages to ſupport, or perhaps the love of glory.

In a military ſenſe, every one who diſtinguiſhes himſelf in the day of battle, is called Brave; and in the ſame manner the true Chriſtian muſt be Brave, who engages to fight with all the power of hell and the devil.

The prophet, ſpeaking of the ſinful ſtate of the Jewiſh nation takes notice, that they conſider ſome exterior ornaments as marks of Bravery. "In that day the Lord will take away the Bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon." If. iii. 18.

Affectation, hypocriſy, and every aſſumed character, may paſs as Bravery among men; but real Bravery, in the ſight of God, is an exertion of all thoſe powers and faculties, with which God has furniſhed us. Brave, indeed, would Chriſtians appear, were they to be convinced under whoſe banner they fought, and what reward they were to obtain. "In thy name ſhall they rejoice all the day; and in thy righteouſneſs

teouſneſs ſhall they be exalted." Pſalm xxxix. 16.

It is common for temporal princes to reward ſuch generals, or other heroes, who have diſtinguiſhed themſelves in battle, either by beſtowing upon them riches, or honour, or both. But how trifling, how vain, how inſignificant are all theſe, when put into competition with that reward that is laid up for the righteous? The Romans crowned their brave heroes with laurel, and ſet up a triumphal arch, through which they paſſed to the capitol; but the Chriſtian, who acts with Bravery, in reſiſting the devil, and mortifying his own luſts, will be crowned with glory, and conducted through the gate of heaven, to take poſſeſſion of the manſions of bliſs.

BRAWLER, One who makes a noiſe in ſuch a manner as to diſturb the peace of a family, or irritate the paſſions of his neighbour. "Not given to wine, no ſtriker, not greedy of filthy lucre, but patient; not a Brawler, not covetous." 1 Tim. iii. 3.

Theſe words are uſed by the apoſtle, to point out the neceſſity miniſters of the goſpel are under, to ſtudy meekneſs; for ſurely thoſe who ſtir up Brawls in private families, can never be fit to propagate the goſpel of peace.

The Chriſtian is never to open his mouth in ſuch a manner as to breed diſturbance either in company or families. His divine Saviour came to promote peace among men, and to beſtow upon them everlaſting peace hereafter. How then can they think of acting the part of devils, by creating diſturbance in families? The devil goeth about, ſeeking whom he may devour; and the Brawler goes about, ſeeking to make every one enemies, both to him and themſelves.

BRAZEN, In common converſation, any thing made in braſs; and ſometimes applied to thoſe impudent perſons, who are not aſhamed to ſet their faces to any thing.

When the children of Iſrael rebelled againſt God, who had wrought many miracles in their favour, ſerpents were ſent among them, which ſtung many of them to death. God, in order that they ſhould not forget their crime, while they enjoyed the benefit of pardon, commanded Moſes to make the image of the ſerpent, which was lifted up upon a pole, that all the people might ſee it. Thoſe who kept their eyes fixed upon the image of the ſerpent, were healed of all the ſores occaſioned by the bites of real ones; and Chriſt, in his diſcourſe with Nicodemus, takes notice that the Brazen ſerpent was an emblem of himſelf. "And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of Man be lifted up; that whoſoever believeth in him ſhould not periſh, but have everlaſting life." John iii. 14, 15.

The Brazen ſerpent was a token or ſign, that God was reconciled to his people, in conſequence of their repentance; and the Chriſtian, by believing that Jeſus ſuffered on the croſs, and by obedience to his will, ſhall be entitled to everlaſting happineſs.

BREAD, A compoſition of flour and water, uſed for nouriſhing the human body.

In ſcripture, it is often taken in the ſame ſenſe, not only of the above compoſition, but likewiſe to include all ſuch neceſſaries of life as are fit to nouriſh the body. "And ye ſhall ſerve the Lord your God, and he ſhall bleſs thy Bread and thy water." Exod. xxiii. 25.

In a figurative ſenſe, it is uſed to point out the word and ordinances of God, which are food to the ſoul. As the human body cannot ſubſiſt without nouriſhment, ſo the ſoul cannot ſubſiſt without meditation and prayer, as ſo to be qualified to partake of the joys that are at the right hand of God.

Our Saviour taught us to pray for our daily Bread; that is, that we ſhould, on every occaſion, petition the Almighty to give us ſuch a portion of the good things of this world, as may be of ſervice to ſupport us; and theſe good things muſt be aſked for with ſubmiſſion to the divine will; they muſt be received with thankfulneſs; and we muſt beg for a bleſſing upon them.

In the ſame manner, when we partake of divine ordinances, we are to bleſs the Almighty for their inſtitution, and to pray, that he will bleſs them to us. We are not to enjoy Bread for the ſupport of the body, unleſs we labour for it; and the Bread of life can never be our nouriſhment, unleſs we make uſe of the appointed means,

means, viz. reading, meditation, prayer, and attendance upon the ordinances ſet apart by our Lord, in order to promote our happineſs here and hereafter.

Bread muſt be digeſted, before it can become uſeful in nouriſhing the human frame; and unleſs we digeſt the truths of God, they can never become uſeful to our ſouls. We muſt take care that Bread be not waſted; and in the ſame manner we are to look upon the word of God as the moſt precious thing in the world.

It is ſaid of the Turks, that when they find a ſcrap of paper, with any letters upn it, they pick it carefully up, and hide it in ſome ſecret place, leſt it ſhould be a line of the Alcoran. In the ſame manner, the Chriſtian ought to regard every word that is written in the Bible, and conſider it as the Bread of life to his ſoul.

BREAK, To make uſe of ſome heavy inſtrument in deſtroying or Breaking in pieces a body that was ſolid before.

Thus the prophet Daniel repreſents Alexander the Great as deſtroying or beating in pieces the Perſian empire. "And I ſaw him come cloſe unto the ram, and he was moved with choler againſt him, and ſmote the ram, and brake his two horns; and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him; and there was none that could deliver the ram out of his hands." Dan. viii. 7.

The ſame word is made uſe of, to point out the influence that the goſpel has upon the moſt hardened ſinners; ſo hardened and ſo blind to their own intereſt are many poor ſinners, that unleſs their hearts were broken by the terrors of God's law, they would never embrace his goſpel. God Breaks the hearts of ſinners in mercy; that is, he makes them ſorrowful for their ſins, and then heals the wounds which he made, out of compaſſion to them.

When God Breaks up our hearts, it is with a view to promote our happineſs. "For thus ſaith the Lord to the men of Judah and Jeruſalem, Break up your fallow ground, and ſow not among thorns." Jer. iv. 3. That is, let your hearts be ſo melted into contrition for your ſins, that you may be in a proper ſtate of mind to hear and receive the word of God. As the ground is broken up by the plough, in order to receive the ſeed for cultivation, ſo the heart muſt be broken up by the preaching of the goſpel, in order to receive the ſeeds of the truth, to bring forth fruits meet for repentance, conſiſtent with the character of Chriſtians.

BREAST-PLATE, A piece of armour uſed to preſerve a perſon in battle, either from the arrow or ſword of the enemy.

In a religious ſenſe, it imports that fortitude which every Chriſtian ought to have, when he is aſſaulted by the fiery darts of the devil. "Stand therefore, having your loins girt about with truth, and having on the Breaſt-plate of righteouſneſs."

He who is earneſt in the diſcharge of his duty, and eager to attend to all the means of grace, in order to obtain an everlaſting inheritance, is ſaid to wear this piece of armour, "Let the devil, the world, the luſts of my own fleſh, or a thouſand other things aſſault me; yet while I am armed, (ſaid St. Ambroſe,) with the Breaſt-plate of faith, I ſhall not be afraid of my moſt inveterate enemies."

The beſt armour that a Chriſtian can put on, eſpecially as his Breaſt-plate ſhould be a univerſal acquaintance with his own heart, with his Bible, and his God; and he ſhould be really in love with the ſubjects. Let him be at all times ready to put on a Breaſt-plate of humility, and confidence in God, and then he need never be afraid.

The Breaſt-plate worn by heroes of old, made a moſt ſhining appearance, and therefore the devout Chriſtian ought to be ſo eminent in the diſcharge of his duty, that his gifts and graces may attract the attention of all thoſe who converſe with him.

A warrior with his Breaſt-plate on, was, in ancient times, entitled to reſpect; but the Chriſtian, who puts on the Breaſt-plate of faith, in order to fight againſt principalities and powers, ſhall be intitled to the higheſt honours in heaven, and crowned with glory, honour and immortality.

BREATH, From the Hebrew word *Ruah*,

and uſed to expreſs that vital principle by which the human frame is enabled to taſte the ſweets of the freſh air.

In ſcripture it is uſed to point out the act of God, in Breathing into man and enduing him with natural life, and an immortal ſoul. "And the Lord God formed man of the duſt of the ground, and Breathed into his noſtrils the Breath of life; and man became a living ſoul." Gen. ii. 7. All animate creatures muſt Breathe; and the Pſalmiſt calls upon all thoſe that have Breath, to praiſe the Lord.

The Breath is drawn in by us every moment. and at the ſame time Breathed out; but this is the act of God, for without him we could not exiſt one moment.

Perſecutors are ſaid in ſcripture to Breathe wickedneſs, when they exert themſelves to the utmoſt, in order to afflict God's people. "And Saul yet breathing out threatening and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt," &c. Acts ix. 1.

It is a fine figurative expreſſion, to point out the violence of his malice, and his unbounded rage againſt the diſciples of Chriſt.

To Breathe upon a perſon, was a figurative inveſtigation of one with ſuperior power; for we are told, that when our Saviour delivered his divine commiſſion to his diſciples, he Breathed on them, and ſaid, "Receive ye the Holy Ghoſt," John xx. 22.

Let the Chriſtian remember, that he is under an indiſpenſable obligation, to Breathe nothing but meekneſs; and in all his actions make it evident to the world, that he is endued with the ſpirit of Chriſt.

BRETHREN, Children of the ſame parents; and in ſcripture made uſe of to point out believers, who are the children of God. Nay, they are alſo called Chriſt's Brethren, "For, both he that ſanctifieth, and they that are ſanctified, are all of one. For which cauſe he is not aſhamed to call them Brethren." Heb. ii. 11.

Chriſtians muſt conſider, that they are obliged to live together in the ſame manner as Brethren in a family. Where Chriſtians live in love together, it is a convincing proof that they love Chriſt, who is their elder brother; and it is likewiſe a proof that they conſider each other as Brethren, as heirs of the ſame promiſe, and children of the ſame parent. "Behold how good and how pleaſant a thing it is for brethren to dwell together in unity!" Pſ. cxxxiii. 1.

Thoſe who are united together in the knowledge and love of Chriſt while here below, ſhall be united with him in glory in heaven.

BREVIARY, An abridgment of ſomething; but in a religious ſenſe is made uſe of to point out a book that the Papiſts uſe, containing ſhort prayers, and abſtracts of the lives of their ſaints.

Every prieſt is obliged to have one, and they are different according to the different orders. They have their ſtated times for reading a part of them every day; and if they are ſo aſſiduous in attending to ſuperſtition, ſurely Proteſtants ought much more to attend to the ſervice of their God and Saviour. We have the pure word of God, and it ought to be a fixed rule with us to read part of it every day; and the more regular we are in the times ſet apart for reading, the more we ſhall retain in our memories.

BRIBE, In law, means the act of one who gives money to another, in order to make him ſwear falſely; and in a military ſenſe, it is uſed to expreſs the act of one who corrupts an officer or ſoldier, in order to make him betray the army.

Bribery was ſeverely prohibited under the Old Teſtament. "Thou ſhalt not wreſt judgment; thou ſhalt not reſpect perſons, neither take a gift; for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous," Deut. xvi. 19.

Bribery has generally been puniſhed in a very ſevere manner; and by the common law of ſome countries, thoſe who take Bribes to give falſe evidence are puniſhed with death.

Bribery in ſociety is like poiſon in the human body; for it corrupts the members; it firſt brings on ſickneſs, and then death. Where Bribery is found among a people, it is a ſtrong proof that the ſtate of that country is near an end. It ſuppoſes an abſolute diſbelief of honeſty remaining in the heart; and if it is ſo odious among men in general, what muſt it be among Chriſtians?

Chriſtians? It is a diſgrace among men to offer or take a Bribe; and thoſe who bear the name of Chriſtians, and yet are guilty of this odious ſin, may expect to be puniſhed hereafter in the moſt ſingular manner.

BRIDLE, In a ſcriptural, as well as a moral ſenſe, is uſed to point out the nature of that reſtraint that we ought to lay upon our paſſions.

Thus we are commanded to Bridle our tongues; that is, confine them under proper reſtrictions, which Cato a Heathen calls the firſt ſtep that leads to virtue.

But in whatever light it was conſidered by Heathens, we are not left in the dark concerning it. "If any man among you ſeem to be religious, and Bridleth not his tongue, but deceiveth his own heart, this man's religion is vain," James i. 26. And the ſame apoſtle ſays, "If any man offend not in word, the ſame is a perfect man, and able alſo to Bridle the whole body," James iii. 2.

As nothing is more amiable than to hear a perſon ſpeak in a proper manner, at proper times, ſo it is here put to expreſs the life and ſoul of religion. The man who Bridles his tongue is able to keep the whole of his paſſions under proper ſubjection, therefore he muſt at all times take care when he ſpeaks, and what he ſpeaks.

BRIEF, Uſed among civilians and divines to expreſs an order for making a collection at church doors all over the kingdom, or in ſome particular part.

Formerly the popes iſſued out Briefs from the Roman chancery, under pretence of reſcuing Paleſtine from the Saracens, and that is what is commonly called the Holy War; but at laſt the Saracens prevailed, after many thouſands of both parties had loſt their lives.

Among us in England, in a religious ſenſe, a Brief is a warrant under the great ſeal for the perſon to whom it is directed, to beg as much money as will anſwer the end propoſed, and it muſt be done in a certain time. It is generally granted to build or repair churches, and ſometimes for the benefit of ſuch as have ſuſtained great loſſes.

It muſt be read in all the meetings of proteſtant diſſenters, as well as the pariſh churches; but the people are left to their own free will to give what they pleaſe.

Chriſtians, by contributing towards erecting churches, or making up the loſſes of ſufferers, ſhew themſelves to be the followers of that great Redeemer, who has done ſo much for them.

BRIGHTNESS, The luſtre of poliſhed metals or diamonds, and in general every thing that has a luminous appearance.

In ſcripture it is often made uſe of to point out excellency in the interior qualities. "And the Gentiles ſhall come to thy light, and kings to the Brightneſs of thy riſing," Iſ. lx. 3. That is, the goſpel of Chriſt would be of ſuch benefit to the world, that even kings would be aſtoniſhed at its Brightneſs, and that the Heathen world would gladly embrace it.

It is likewiſe uſed by the ſame prophet to point out knowledge. "We wait for light, but behold obſcurity; for Brightneſs, but we walk in darkneſs, Iſ. lix. 9. As if he had ſaid, we long for a more clear manifeſtation of thy will than what we have yet received, for we are in a ſtate of darkneſs and wiſh for the coming of the Meſſiah, who will be all Brightneſs.

All the graces that adorn a Chriſtian's mind, and all the pious actions that illuminate his conduct, may be called Brightneſs, and the glory of that kingdom into which he is to enter will be a continued ſtate of Brightneſs throughout all eternity.

BRIMSTONE, A mineral uſed for many different purpoſes.

In a religious ſenſe, and in the words of ſcripture, it is made uſe of to point out the plagues in hell, wherewith the wicked ſhall be puniſhed. "And the devil that deceived them was caſt into the lake of fire and Brimſtone, where the beaſt and the falſe prophet are, and ſhall be tormented day and night for ever." Rev. xx. 10.

It is uſed to point out God's vengeance and wrath againſt ſinners, which will be as ſevere as can poſſibly be imagined. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all lyars, ſhall have their part in the

the lake which burneth with fire and Brimſtone: which is the ſecond death," Rev. xxi. 8.

As the bodies of the wicked will be tormented as well as their ſouls, ſo there muſt be a material hell and not only Jews and Chriſtians, to both of whom a divine revelation was made, always believed this doctrine, but it appears from the Pagan mythology, and the ſixth book of Virgil, that it was an univerſally received notion.

It is the opinion of our moſt eminent commentators, that by the third angel in Rev. xiv. 9. pouring burning Brimſtone on the earth, is meant, the vaſt ſwarms of Saracens that would over-run many parts of the Roman empire, and pour out the plagues of their falſe doctrines, as well as deſolation by their ſwords.

BROACH Is generally uſed to point out thoſe who teach new doctrines; and as it implies that they are of an evil tendency, ſo the word is always taken in a bad ſenſe.

There is not a character in the religious world ſo odious in the ſight of God, as that of thoſe who Broach new doctrines; and yet the papiſts, who have debaſed the glory of the chriſtian religion, call the firſt reformers Broaches of new doctrines. But this is a notorious falſhoood, for inſtead of Broaching new ones, they only purged the church from the inovations that had been made in it by time-ſerving men, who ſought to promote their own intereſt in the world by debaſing the glory of Chriſt.

Whoever Broaches any new doctrines, or ſets up any form of worſhip inconſiſtent with the written word of God, are juſtly ſaid to be wiſe above what is written, but in the end they will find themſelves moſt egregious fools.

BROAD WAY Is uſed by divines, as well as in the ſcripture, to point out the life of a ſinner who goes on in ſuch a looſe thoughtleſs unconcerned manner, that he pays no regard to any ſort of inſtruction.

Our Saviour in his ſermon on the mount, uſes this word in the ſenſe already mentioned. "Enter ye in at the ſtrait gate; for wide is the gate, and Broad is the way that leadeth to deſtruction, and many there be which go in thereat." Mat. vii. 13.

This is a moſt melancholy conſideration, that more people ſhould find the road to hell than to heaven; but the reaſon is, they are unwilling to be brought under ſubjection; they put the evil day far off; and they ſay within themſelves, that they will repent at ſome diſtant period of time, without ever conſidering that they may not live ſo long. God may ſay to them, thou fool, this night ſhall thy ſoul be required of thee. People who have no regard for their temporal intereſt in this world, are ſaid to go on in the Broad Way, when they neglect their buſineſs, and pay no regard to thoſe obligations binding upon them to their families; and every ſinner, who neglects to promote the p oſperity of his ſoul, may juſtly be ſaid to walk in the Broad Way that leadeth to deſtruction.

In order to avoid going into the Broad Way, we ſhould not only attend to all the means of grace, but we ſhould alſo read and meditate on the moſt important texts of ſcripture. We ſhould alſo converſe with our Chriſtian friends, and we ſhould keep a ſtrict watch over the firſt emotions of ſin that may ariſe in the heart. We ſhould be afraid to offend; and although we may have many difficulties to encounter here below, yet great will be our reward hereafter.

BROKEN-HEARTED, In a phyſical ſenſe, one who ſinks under a load of temporal calamities, and in conſequence of the grief occaſioned thereby dies.

In ſcripture, and in the writings of the moſt eminent divines, it is uſed to point out that diſtreſs of mind that takes place in the heart of a ſinner, when he becomes thoroughly ſenſible of his guilt. And in the ſame manner it is uſed by the prophet to point out the numerous benefits that would ariſe to mankind in conſequence of Chriſt's appearance. "The ſpirit of the Lord God is upon me: becauſe the Lord God hath anointed me to preach good tidings unto the meek; he hath ſent me to bind up the Broken-hearted; to proclaim liberty to the captives, and the opening of the priſon to them that are bound." Iſaiah lxi. 1.

No man (ſays the pious biſhop Beveridge) can be a fit object for the divine mercy, whoſe heart

heart is not broken by contrition. Chriſt as the friend of ſinners came in mercy to apply remedies to all their miſeries, and in particular to bind up the Broken Hearted, who were ſuffering under the tyranny of the devil as well as their own luſts.

When a man is wounded, and another takes compaſſion upon him, he is looked upon as a perſon of the moſt unbounded liberality; and if ſo, what can be ſaid of Chriſt, who diſrobed himſelf of his glory to dwell in our nature, in order to heal our wounds, and to bind up the Broken Hearted! gratitude ſhould for ever fill the mind of the Chriſtian, when he conſiders what his Lord has done for him; and as Chriſt came to bind up his wounds, ſo he ought to ſympathize with all thoſe who labour under afflictions, in conſequence of temporal calamities.

BUILD, In the common acceptation of the word, to erect any ſort of a ſtructure; but in many parts of ſcripture taken figurativly, for the work of a miniſter when he inſtructs his hearers in ſuch a manner as to train them up for Chriſt's kingdom. "According to the grace of God which is given unto me, as a wiſe maſter-builder I have laid the foundation, and another Buildeth thereon. But let every man take heed how he Buildeth thereupon. For other foundation can no man lay, than that is laid, which is Jeſus Chriſt. 1 Cor. iii. iv. 11.

As if he had ſaid, God beſtowed his grace plentifully upon me, not to be concealed in obſcurity, but made public; and therefore I laid the foundation among you, and left others in my room to Build you up in your moſt holy faith.

However, let every one of thoſe whom I have left as paſtors among you, take care that they Build the ſtructure in a proper manner. The goſpel of Chriſt is the foundation, and all the Building muſt be conſiſtent therewith. As all the parts of a building muſt be regular and compact, ſo the Chriſtian preacher muſt be uniform both in his life and exhortations. His life muſt be free from all manner of ſcandal, and his explanations of the ſcripture free from error. As any irregularity in a Building deforms the whole, ſo the church of Chriſt is deformed, when the life of a miniſter is not conſiſtent with his doctrine. Let this be a leſſon to all thoſe who take ſuch an important office upon them, and let them take care what they Build.

BULWARK, In a military ſenſe ſignifies either the part or the whole of a fortification, thrown up to defend a garriſon from the common enemy.

In ſcripture, it is literally applied to the walls of Jeruſalem, which were according to Joſephus exceeding ſtrong.

In a figurative ſenſe, it is applied to God's almighty power in his gracious care of his church. "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her Bulwarks, conſider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death." Pſal. xlviii. 12. 13. 14.

As Bulwarks are the ſtrongeſt things that can be raiſed to defend a town, ſo nothing can be equal to the power of God as the Bulwark of his church.

The enemies of Chriſt's church may rage in vain, for his power is far ſuperior to their malice; he is a Buckler, or ſhield and a Bulwark.

BURIAL, The ceremonies uſed at the interment of a dead body, and ſometimes made uſe of to expreſs the act of interment itſelf.

Almoſt every nation has ſome difference in their Burial rites, and many of them are ridiculous. In ſeveral parts of Britain where ancient graves have been dug up, thoſe ſkilled in hiſtory could tell what nation the deceaſed belonged to, and what was his quality in life.

Thus a prieſt, a ſoldier, a lawyer, were always buried with ſome inſtruments laid beſide them that pointed out their office; even children had their toys laid in the grave beſide them, and this ſhews that they had a firm perſuaſion of the doctrine of the immortality of the ſoul.

The Romans, as well as the Druids, after they were ſunk into the groſſeſt idolatry, burned

the dead bodies of their relations, and preſerved the aſhes in urns; but this was not the ancient cuſtom, as appears from the catacombs in Rome, as well as ſome of thoſe graves which doctor Stukeley cauſed to be opened on Salisbury Plain.

When Chriſtianity became the eſtabliſhed religion of the empire, the cuſtom of burning dead bodies was aboliſhed, and people took care to depoſite the remains of the deceaſed in a decent manner.

In the ſcripture, Burial or Buried is underſtood to point out the act of mortification, in conſequence of the ſincere Chriſtian's reſolution of living the life of Chriſt. "Therefore we are buried with him by baptiſm unto death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life," Rom. vi. 4.

In Burials we ought not to be ſuperſtitious, nor ſhould we treat the remains of the dead with any indecency. Man was made after the image of God; and as we are obliged in Chriſtian charity to hope that the ſoul is in heaven, ſo we ought to pay ſome reſpect to the clay, becauſe we are aſſured that Chriſt will raiſe it up at the laſt day.

BUSINESS Is generally applied to a man's ſecular employment in life, and it always ſuppoſes the thing to be lawful.

Every man, conſiſtent with natural religion, and the duty he owes to the community, ought to be aſſiduous in minding his buſineſs. He ought never to be idle, except when he takes a little innocent recreation, as a relaxation from Buſineſs. But above all, the Chriſtian ought to attend his Buſineſs, becauſe it enables him to relieve the wants of his ſuffering brethren.

In the primitive church, when mens hearts were warm with the love of religion, they ſupported each other as brethren, but they did it by their induſtry; for God never ſent a man into the world from the king to the beggar, who was not intended for Buſineſs.

Buſineſs, when properly attended to, enables us to do a thouſand things that the idle drone is incapable of. Idleneſs throws us as dead loads upon the benevolence of others; Buſineſs, when properly attended to, creates benevolence, makes us uſeful to our fellow-creatures, and enables us to diſcharge every good work.

BUSY-BODY, One who goes about enquiring into other people's ſecrets, and then expoſes their failings to their acquaintance.

A Buſy-body is a peſt to ſociety, and often the ruin of a family. In the end he procures the hatred of both parties, for he is like a go-between, that endeavours always to promote miſchief. He magnifies trifles into crimes by miſrepreſentations, and he will whiſper in private to another, after he has publiſhed the ſame ſtory to thouſands.

He is deſtitute of bowels of compaſſion, and truth is a ſtranger to his heart. He neglects his own buſineſs in order to traduce the character of his neighbour; and it may be juſtly ſaid of him, that he leaves undone what he ſhould do, and does what he ſhould not.

No backbiter deſerves the name of a Chriſtian; for the Chriſtian is commanded to ſpeak well of his neighbour, and in all things draw a veil over his failings.

In ſome countries it was made a law, even by the moſt enlightened Heathens, to inflict ſome mark of infamy on a Buſy-body.

It was common to take him on the ſhoulders of four men, and carry him in triumph through the dirtieſt part of the city, that he who had expoſed the failings of his neighbour, ſhould himſelf be expoſed.

It was alſo common to throw dirt at him, as a repreſentation of his having ſcandalized his neighbour; and theſe puniſhments were common among many of the moſt barbarous nations; from whence we may infer, that to ſpeak well of our neighbour, is a principle ariſing out of natural religion. And if it is ſo diametrically oppoſite to natural religion, ſurely it muſt be much more ſo to revealed religion!

Chriſt went about doing good, but the Buſy-body goes about doing evil. It ſignifies nothing what his ſtation is, for let it be ever ſo elevated, he ſtands condemned by the word of God,

God, he is hated by men, and will be punished in eternity.

BUY, The act of purchasing goods from another, and it supposes we may either give money for them, or any thing else of an adequate value.

In buying goods, we must consistent with our holy religion, attend to three things;

First, we must consider whether the goods are proper for the use we want them;

Secondly, we should consider the circumstances of our neighbour from whom we Buy them, so as not to take any undue advantage; such as his being in want of money, and to give him too little, which he may possibly be induced to accept of from motives of necessity.

Thirdly, we must not lose sight of the truth; but be well convinced in our minds we should abide by what we first advance, unless we see reason to change our opinion.

In Buying or selling, if the one is acquainted with the nature of the goods he is to purchase, and the other knows what his different articles cost him, then there need be no more than two words, "I can give no more; and I can take no less." This would prevent the commission of many sins, which although some people may look upon as trifles, yet they are the foundation of insincerity.

One will ask twice as much for his goods as they are really worth, and another will bid him one half of their value. This is pernicious, nay sinful; a practice which destroys all that confidence which ought to take place between man and man. It points out, that we have no regard either to truth in our expressions, or justice in our actions, which are the principles of all societies whatever.

When men deal sincerely with each other, by not taking any more for their goods than what they are worth, set forth the practice of a true believer.

C

CABINS, In a naval ſenſe is made uſe of to point out the apartments of the ſuperior officers.

In ſcripture we read, "When Jeremiah was entered into the dungeon, and into the Cabins; and Jeremiah had remained there many days," Jer. xxxvii. 16.

The Jewiſh Talmudiſts, as well as their more latter criticks, tell us, that thoſe Cabins were private apartments without the priſon, where the guards did duty, and where the priſoners were kept till they were put into the dungeon. This, like all their other notions, appears to be quite fanciful, and it is the opinion of the beſt proteſtant writers, that theſe Cabbins were cells that ran along the ſide of the dungeon. Into one of theſe Cells the prophet Jeremiah was put by order of the idolatrous king Zedekiah; but that could not ſhut up a communication between him and his Maker: no, there the divine favour was manifeſted to him; while his ſovereign, who had treated him ſo cruelly, was taken priſoner by the king of Babylon, who firſt ſlew his children before his face, and then put out his eyes.

CALAMITY, A ſevere affliction that befalls either a private perſon or a whole body of people.

Thus under the Old Teſtament God, often threatened the Jews with Calamities for their many ſins; and of the wicked God ſays by the mouth of an inſpired writer, "I will alſo laugh at your Calamity, and mock when your fear cometh." Prov. i. 26. A moſt terrible declaration! but not more terrible than true.

Every ſort of affliction may be called Calamitous; and we are ſtrictly prohibited mocking thoſe in Calamity, God having threatened he will puniſh ſuch as ſhew themſelves ſo deſtitute of bowels of compaſſion. "Whoſo mocketh the poor, reproacheth his Maker; and he that is glad at Calamities, ſhall not be unpuniſhed," Prov. xvii. 5.

In a religious ſenſe, the greateſt Calamity that can befall a Chriſtian, is to be deprived of the word, ordinances, and the divine favour; and Calamity can only be prevented by a right uſe of theſe things.

Britain has long been favoured with many privileges; but if we abuſe them, God, who inflicted Calamities upon the Jews, is able to do the ſame upon us. He may take from us our religion, laws and liberties by a ſingle Calamity; and he may, as he did with the Jews of old, give ſuch privileges to thoſe who will make a proper uſe of them.

CALENDAR, A table kept by all the different nations of whom we have any accounts, in order to point out the number of days in the year; and ſometimes to contain in a regular manner a ſeries of events.

The Roman Calendar at firſt divided the year into three hundred and four days, but that being found inconſiſtent with the revolution of the heavenly bodies, Numa Pompilius divided the year into twelve lunar months, conſiſting of thirty

thirty and twenty-nine days alternately, which in the whole made three hundred and fifty four; but ſuperſtition making him fond of an odd number, he made it conſiſt of three hundred and fifty-five, at the ſame time adding a month every two years.

In this manner the Romans continued their Calendar till the reign of Julius Cæſar, when that great hero, by the advice of ſome learned men, made the year to conſiſt of three hundred and ſixty-five days, at the end of every fourth year adding one day to the month of February.

This Calendar was called the Old, or Julian Stile; but pope Gregory the XIIIth finding it erroneous cut off ten days; and to remedy the defect for the future, left out one Biſſextile day every hundred years, in order to make every fourth a leap year.

To remedy the evils ariſing from the difference of ſtile or calculations in Calendars, England adopted the Gregorian method by leaving out eleven days in the month of September, 1752; and although this gave offence to many weak perſons at the time, yet it is now univerſally embraced.

A Calendar of the chapters in the ſacred ſcriptures proper to be read every day, is prefixed to our book of Common Prayer; and according to the rules laid down by ſome eminent men, every Chriſtian ought to keep a Calendar of proper chapters to be read every day, becauſe by ſuch a method he would not only become acquainted with the word of God, but alſo by the annual rotation of his ordinary courſe of reading be able, in a great meaſure, to remember the whole.

CALF, In the common acceptation, the young one of a cow, and under that form the Egyptians worſhipped one of their idols.

It is generally ſuppoſed that while the Iſraelites were in a ſtate of bondage in Egypt, they loſt the knowledge of the true God; for when Moſes ſaw the viſion in the buſh, he ſaid, "Who ſhall I ſay ſent me unto them?"

Again, when Moſes remained in the Mount longer than they expected, they forgot the ſignal deliverance that God had wrought for them, and in a rebellious manner cauſed Aaron to make an image of gold in the ſhape of a Calf, which idea they had undoubtedly taken from the idols in Egypt. The whole account of this affair is related at large in the thirty-ſecond chapter of Exodus; and from it we may learn, that the Jews were not only a ſtiff-necked, but alſo an ungrateful rebellious people.

While they were in this manner offering worſhip to a dead idol, God commanded Moſes to go down from the Mount, for the people had corrupted themſelves.

Moſes like a real father falls down before God, and begs him to have mercy upon them, leſt the Egyptians ſhould laugh and ſay, that their idols had deſtroyed them. He tells the Almighty of his promiſe made to Abraham, Iſaac, and Jacob. "Remember Abraham, Iſaac, and Jacob thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaidſt unto them, I will multiply your ſeed as the ſtars of heaven, and all the land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit it for ever." Exod. xxxii. 13.

Here we have an inſtance of a holy man praying for mercy to a wicked ſinful people; and it ſhould teach us at all times to intercede with God in our prayers for thoſe who offend.

CALIF, An Arabian word, and ſignifies the ſucceſſor of God's meſſenger.

When Mahomet that arch impoſtor died, Abubeker his ſucceſſor aſſumed the name of Calif, and the ſame appellation was beſtowed upon all thoſe Arabian Mahometans, who extended their conqueſts on the ſouth of the Mediterranean, as far as Tangier, and on the north into Spain. They continued to be governed by their Califs, till about the eleventh century, when the Saracens, ſince called the Turks, ſubdued them; but at the ſame time embraced their religion.

It was a maxim among the Califs to propagate their religion by the ſword, and this was a proof that it was a bad one; for our holy religion, inſtead of being propagated by force, made its way by meekneſs through all the malice and oppoſition of men and devils.

The blood of the primitive martyrs had greater influence than the whole power of the Roman empire. It is certain that popery could

not be ſupported without force; but we proteſtants, who profeſs religion in all its primitive purity, muſt neither uſe force nor fraud; we muſt in the ſpirit of meekneſs endeavour to perſuade thoſe who are wrong; but if we cannot prevail, we muſt leave them to the direction of God.

CALL, To aſk one to perform ſome duty, or tell them to come near us.

In the ſacred ſcriptures it is taken in different ſenſes;

Firſt, for the voice of the prophets of old to the wicked and rebellious. "I have called, and ye have refuſed, I have ſtretched out my hands, and no man regarded; but ye have ſet at nought all my counſel, and would none of my reproof." Prov. i. 24, 25.

Secondly, it is applied to the Calling of the Gentiles, who were to partake of all the privileges of the believing Jews.

Thirdly, it is applied to the promulgation of the goſpel, and particularly to all thoſe who embrace it, "Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt." 2 Theſſ. ii. 14.

Among divines it is generally uſed in the two following ſenſes;

Firſt, to point out that they have a divine Call from God to take upon them the office of miniſters.

Secondly, to expreſs the nature of their office in Calling ſinners to repentance.

The ſame word is made uſe of in Job, to point out a firm perſuaſion of the reſurrection of the body. "Thou ſhalt Call, and I will anſwer; thou wilt have a deſire to the work of thine hands." Job xiv. 15. That is, as the human body was made after the image of God, and as Chriſt took our nature upon him, ſo God will remember that we are in a ſtate of corruption in the grave, and will raiſe us up to immortality.

It is a great bleſſing to be Called by the word of the goſpel; but infinitely greater to partake of its bleſſings, to be Called to enjoy everlaſting happineſs, with our Lord in heaven.

CALL UPON, Made uſe of in ſcripture in many different places to point out the act of petition in prayer. "Then began men to Call Upon the name of the Lord," Gen. iv. 26. This implies, that many of the deſcendants of Adam, particularly the children of Cain, had degenerated into the groſſeſt idolatry; but by ſome ſignal event, they were brought to a ſenſe of their duty.

It cannot be ſuppoſed that Adam had forgotten the almighty Jehovah, by whoſe hands he was formed; and who after his fall promiſed him a Saviour. But his children, like many other rebellious ones, forgot the God of their ſalvation, and in all their actions became prone to evil.

To Call Upon was uſed in all the Jewiſh civil courts when the perſon ſworn Called Upon God to be witneſs that he ſpoke the truth.

In prayer and meditation we ſhould conſider that it is an invaluable privilege to be permitted to Call Upon God; and if ſo, how great is his mercy when he invites us to do it? We ſhould call upon him with ſincere hearts, with a ſenſe of ſin, an earneſt deſire of relief, and a firm perſuaſion that he is both able and willing to help us.

But above all we ſhould Call Upon him in the day of adverſity; for if we do ſo, he will help us. "Call Upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorify me." Pſ. l. 15.

Our Calling Upon God is a ſtrong proof that we are true believers, and therefore let us glorify him by ſubmitting to all his injunctions.

CALLING, Any lawful employment that a man follows in order to procure a ſubſiſtence.

In ſcripture it is made uſe of to point out the nature of the Chriſtian profeſſion, and the neceſſity they are under to live conſiſtent therewith. "Wherefore the rather, brethren, give diligence to make your Calling and election ſure; for if you do theſe things, ye ſhall never fall." 2 Pet. i. 10.

It is likewiſe made uſe of to point out the eternal ſtate of that happineſs which God has prepared for all thoſe who love him, "Wherefore, holy brethren, partakers of the heavenly Calling, conſider the apoſtle and high prieſt of our profeſſion, Chriſt Jeſus."

It hath pleaſed God to Call us out of darkneſs,

neſs, by the preaching of the goſpel; and therefore it is our duty to walk worthy of our holy Calling.

In our Callings in life we are obliged, conſiſtent with the laws of ſociety, to diſcharge our duty; and if we are real, not nominal Chriſtians, we will bleſs God that ever we were honoured with ſuch a Calling.

CALOGERS, An ancient order of monks in the Greek church, who live a very auſtere life, and never taſte any victuals after they have taken the vow, until they have earned it by their labour. They are numerous in the Levant; and the Turks, who are their oppreſſive maſters knowing their induſtry, take care to fleece them of the fruits of their labour.

Theſe monks are of great antiquity; but according to all the accounts given by our modern travellers, they are extremely ignorant. Indeed they have few books among them, beſides ſome miſſals; and the oppreſſion they labour under diſcourages them ſo much, that they have no pleaſure in reading.

CALUMNIATE, To traduce the character of another perſon, by making a falſe repreſentation, either of his actions or words. It is the act of a poor mean-ſpirited wretch, whoſe heart is filled with rancour againſt another, who repines at his proſperity, but rejoices to ſee him miſerable.

Calumny is like the plague; for although falſe, yet it generally infects the minds of all thoſe to whom it is made known. Chriſtians muſt never Calumniate their neighbour, becauſe their divine maſter, when he was reviled, reviled not again. However, they muſt ſubmit to bear Calumny with patience, well knowing that if they are innocent, God will vindicate them.

A clergyman in the laſt century was going to receive holy orders, and ſome people who envied him on account of his ſuperior abilities, got a common ſtrumpet to ſwear that he had ſeduced her, and that ſhe was with child by him. The young gentleman, conſcious of his innocence, lifted up his eyes to heaven, and ſaid, "O my good God, thou wilt vindicate me!" Theſe words made ſuch an impreſſion upon the unhappy woman, that ſhe went and hanged herſelf.

Let every man, who profeſſes himſelf a Chriſtian, tremble at the leaſt temptation that may lead him to Calumniate his neighbour. Let him ſpeak well of all men; and when he finds they have not acted conſiſtent with their duty, let him draw a veil over their imperfections, and thereby convince the world that he is the ſervant of his divine Maſter.

CALVARY, A place where a heap of ſculls were laid, becauſe the moſt notorious malefactors ſuffered death on it. It was a riſing ground without the gates of Jeruſalem, and celebrated in ſacred hiſtory for being the place where Chriſt ſuffered for the ſins of his people.

According to the beſt criticks and commentators, it was the place where Abraham intended to offer up his ſon Iſaac, which he was commanded to do as a trial of his faith and obedience; and there Chriſt was offered up for the ſins of the world.

We ſhould never hear the word Calvary mentioned without reflecting on the horrid nature of ſin, and at the ſame time be thankful to our gracious Redeemer, who in compaſſion to our infirmities took our nature upon him, and to ſave us from everlaſting puniſhment ſubmitted to die on Mount Calvary. That Chriſt ſuffered on Mount Calvary in the nineteenth year of the reign of the emperor Tiberius, is acknowledged by Tacitus, who was a bitter enemy to the Chriſtians, and it ſeems to corroborate what is mentioned by St. Luke, "And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left," Luke xxiii. 33.

Let us look back to Mount Calvary, the ſcene of our Lord's ſufferings, and let thoſe agonizing pains he ſuffered fill us with love and admiration. Let us never forget, that unleſs he had died for us, we ſhould have been miſerable in time, and unhappy throughout an endleſs eternity.

CANDLE, A compoſition, that when ſet on fire, gives light to thoſe who are in darkneſs.

In

In ſcripture, as a metaphor, it is made uſe of in many different ſenſes.

Thus, when God ſhews mercy to the doubting believer, he is ſaid to light his Candle, "For thou wilt light my Candle; the Lord my God will enlighten my darkneſs," Pſ. xviii. 28. That is, when he is oppreſſed with affliction, he will in his mercy diſpel the darkneſs that hangs upon his mind, and make him comprehend clearly the wiſdom and beauty of divine providence.

Our Saviour makes uſe of it to point out the neceſſity that goſpel miniſters are under to make their talents conſpicuous before men." "Neither do men light a Candle, and put it under a buſhel: but on a candleſtick, and it giveth light to all that are in the houſe." Mat. v. 15.

Every miniſter of the goſpel is a preacher of knowledge; and knowledge is light, for it enlightens the mind in the ſame manner as material light does the body. He ſhould therefore, in the whole of his conduct, endeavour to ſhew that he is a child of light; that he is like a Candle in the hand of God, and that he is come to diſpel the miſt and darkneſs of ignorance.

Every perſon who lives inconſiſtent with the goſpel of Chriſt, muſt be ſaid to walk in darkneſs; and therefore thoſe to whom God has lighted the Candle of his goſpel ſhould conſider, that if they abuſe the mercies he has beſtowed upon them, he can remove the Candle, and give it to thoſe who will make a more proper uſe of it.

CANDLEMASS, A feſtival obſerved on the ſecond of February in memory of the purification of the bleſſed Virgin Mary. In the Romiſh churches, great numbers of Candles are kept burning while maſs is ſaying.

This feſtival was not introduced into the Chriſtian church till after the fifth century; and from thence till the middle of the tenth century, new days were ſet apart in memory of ſaints, and many ridiculous rites added.

In Flanders and in many other popiſh countries, a plain countryman is brought into the church on Candlemaſs-day. In one hand he carries the pigeons that were to be offered, and leads an aſs with the other. A woman repreſenting the Virgin Mary rides upon the aſs, with a child in her arms, and the people through whom they paſs fall down on their knees to them.

The whole is ſuch a ridiculous farce, that it ſeems liker a part of a puppet ſhow, than any thing that bears the name of divine worſhip.

CANDLESTICK, An inſtrument made either of wood or metal, in which a candle is ſet, that it may give light to all that are preſent.

It is uſed figuratively in ſcripture for the miniſters of the church; for as Candleſticks hold candles, ſo they are ſaid to contain the word. "Remember therefore from whence thou art fallen, and repent, and do the firſt works; or elſe I will come unto thee quickly, and will remove thy Candleſtick out of his place, except thou repent." Rev. ii. 5. That is, God would deprive them of paſtors, and teachers.

From this we may learn that thoſe who are bleſſed with a goſpel miniſtry, ought to be humble and make a right uſe of ſo valuable a bleſſing, leſt God in anger remove it from them, or take away their Candleſtick out of its place.

CANDOUR, A term uſed both by divines and moraliſts, and points out the actions of the amiable men that can be met with.

It ſignifies a temper of mind unſoured by envy, unruffled by malice, and uninfluenced by prejudice; ſweet without weakneſs, and impartial without rigor.

Candour is a collection of virtues joined together, and all theſe muſt be found in the Chriſtian. He will ſpeak mildly of the actions of others, he will not exaggerate faults; and although bound to do juſtice in the ſtricteſt manner, yet he will be ſure to do it with Candour.

There is a pleaſure felt in approaching the man of Candour: we think we ſee ſomething in him, that fills our hearts with love; and as we know he will not be too ſevere in his reproofs, we are encouraged to open our hearts

to him, by mentioning ſuch faults as we have been guilty of, in order to aſk his advice how we may avoid them for the future.

CANKER, In the human body, points out any thing that poiſons the exterior part of the frame, ſo as to cauſe it to corrupt.

In ſcripture, and in the writings of divines, it is made uſe of to point out the poiſonous nature of falſe doctrines, when brought by hereticks into the church; and the apoſtle Paul cautions Timothy againſt them. "But ſhun profane and vain babblings; for they will encreaſe unto more ungodlineſs; and their words will eat as doth a Canker." 2 Tim. ii. 16, 17.

Falſe doctrine may juſtly be ſaid to Canker, for it firſt corrupts the heart, and then leads to bad actions. Some of the hereſies that aroſe in the church, during the firſt three centuries, were of ſo pernicious a nature, that they corrupted or Cankered the hearts and lives of all thoſe who embraced them.

As every man will do all in his power to prevent his body from being Cankered; ſo it is the duty of miniſters to take care that the Canker of falſe doctrine do not get into the church.

CANNIBAL, One who lives on human fleſh.

It is ſaid, that ſome of the people in the wildeſt parts of North America, and in many other parts of the world, actually eat their priſoners; but the beſt writers are of opinion, that they offer them up in ſacrifice to their idols, and only eat a ſmall bit, not as a meal, but as a religious act.

At what time this horrid cuſtom began in the world does not appear; but certainly it never could have taken place till men had loſt all title to the name of rational creatures. It may ſerve to ſhew how thankful we ought to be for the light of the glorious goſpel, by which we are led to a ſenſe of every duty, and an abhorrence of ſuch unnatural abominations.

CANON, In church hiſtory, the name given to a law made by a general council, and confirmed by the ſupreme magiſtrate, for the regulation of diſcipline, either among the clergy or laity.

The word of ſcripture is called a Canon, becauſe it contains the regulations laid down by the prophets, apoſtles, and Chriſt himſelf.

There is a ſyſtem of Canons very ancient, called the Apoſtolical Canons, becauſe the Papiſts aſcribe them to the apoſtles; but they are ſo far from being written in that age, that they contain doctrines never known in the church till about the fifth century.

The papal decrees, as well as the decrees of different councils, are called Canons. The Church of England has a body of Canons for regulating the diſcipline of the church; and they were firſt approved of by both houſes of convocation, and then confirmed by act of parliament.

Indeed, every church muſt have ſome form of government; and it muſt have laws for the regulation of its members. It is alſo made uſe of to point out one who enjoys a certain revenue in a cathedral for performing divine ſervice, and he aſſiſts the dean in regulating the conduct of the other officers.

CANONICAL, The councils of the church, and every thing enjoined in the canons.

Thus we call the Bible the Canonical books, in oppoſition to ſuch as were not written by divine inſpiration.

It is likewiſe made uſe of to point out the obedience that an inferior clergyman owes to a ſuperior; and the papiſts call all thoſe hours Canonical, wherein they ſay maſs. Some of the orders among the papiſts differ in their rules, and one often calls that Canonical which another does not. Thus thoſe clergy among them who belong to the regulars; that is, thoſe who live in convents, pay no Canonical obedience to the biſhop, but only to their own ſuperiors, and of theſe, the higheſt always reſides at Rome.

CANONIST, One well acquainted with the Canon law.

When popery was the eſtabliſhed religion of this country, learning was in a manner confined to the clergy, and nothing was more likely to procure them preferment than a perfect knowledge of the Canon law. They were generally made choice of by the king to be ſent on foreign embaſſies, becauſe the miniſters at foreign courts were always Canoniſts.

At preſent, in England, Canoniſts are thoſe who ſtudy the eccleſiaſtical law, and they are divided into proctors and advocates.

The proctor not only prepares the proceſs; but may alſo in the inferior courts, plead as well as the advocate.

The advocates are ſuch as have taken their degrees in a univerſity; and they may be either clergyman or laymen.

In every biſhop's court, one of them ſits as judge, and they are allowed to plead in ſuch caſes of equity, as have any connection with their own law; ſuch as the validity of a marriage, &c.

A Canoniſt ought to be well acquainted with the beſt writers on natural law, and be able at all times to refer to the moſt ſtriking paſſages in hiſtory.

CANONIZATION, the term made uſe of by the papiſts, to expreſs the act of the pope, making a man a ſaint. That is, not only declaring him already in heaven, but likewiſe that the people ſhould keep images of him, and pray that he would intercede with God in their favour. It is one of thoſe ſolemn mockeries carried on under the name of Chriſtianity, and attended with many ridiculous ceremonies.

The pope goes in ſolemn proceſſion to St. Peter's church, where high maſs is ſung; and ſeveral witneſſes are ſworn, that the perſon departed wrought miracles, and the particulars of theſe miracles are recited.

This being done, the pope declares him to be a ſaint, and prays to him, that all other papiſts may follow his example. Letters are then ſent all over the popiſh countries, intimating what has been done; and one more ſaint has his name entered in the Roman calendar.

CANTICLE, The name commonly given to Solomon's Song, one of the books of the Old Teſtament.

Both among the Jews, and throughout all the writings of the fathers, this book was always acknowledged to be canonical; and ſome of our moſt eminent divines have written particular comments upon it.

The Deiſts have ridiculed the divine ſimilies made uſe of in it; but all their arguments have been refuted by the learned biſhop Patrick. It ſeems to have been written by Solomon, after he was brought to a ſenſe of his folly, in worſhipping the idols of thoſe countries from whence he had taken the women, whom he kept in his houſe, or ſeraglio.

It contains a figurative deſcription of that love which was to take place between Chriſt and his church, in the uſe of all the means of grace here below.

CAPTAIN, One who commands a body of men, and ſometimes given to the chief commander of an army.

In ſcripture it is applied to Chriſt as Captain or head of his church. Thus we read, That when Joſhua encamped before Jericho, (ſee Joſhua v.) he ſaw a man ſtanding before him, or rather the appearance of a man; and when he aſked him who he was he ſaid, I am the Captain of the Lord's hoſt.

Moſt commentators believe that this was Chriſt, in the appearance of his human nature, come to encourage the Captain of the Iſraelites, who might be diſcouraged for the loſs of Moſes, or afraid when he conſidered the numerous difficulties he had to ſtruggle with. Chriſt is not only Captain of the Lord's hoſt, which is the church, and all the holy angels, but he is likewiſe called the Captain of ſalvation. "For it became him, for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings. Heb. ii. 10.

As ſoldiers are obliged to be obedient to their Captain, ſo Chriſtians muſt conſider that they are under an abſolute neceſſity of being obedient unto Chriſt. Let them conſider that they fight under the banner of the King of kings; and therefore while they are faithful, they need not fear what their enemies can do againſt them.

CAPTIVITY, The ſtate in which people are when taken away from their own country, and led into bondage, by a foreign prince.

In the Old Teſtament it is uſed in that ſenſe to expreſs the condition of the Jews, when God for their many provocations ſuffered them to be led into a ſtate of ſlavery by the king of Babylon, beyond the great river Euphrates. That

their

their ſufferings were great, while they remained in a ſtate of Captivity, will appear plain to every one who reads Pſalm cxxxvii.

It is alſo uſed to point out the glory that Chriſt would receive when he aſcended into heaven. "Thou haſt aſcended on high; thou haſt led Captivity captive; thou haſt received gifts for men; yea, for the rebellious alſo, that the Lord God might dwell among them." Pſalm lxviii. 18.

When Chriſt came in the fleſh, he found People in a ſtate of the moſt miſerable Captivity to the devil, and their own luſts; but by his death he led Captivity captive, and purchaſed eternal redemption to all thoſe who obey him.

The greateſt Captivity that men can be in, while here below, is to be the ſlaves of ſin and ſatan; for, as our Liturgy ſays, Every perſon who does not live conſiſtent with the rules of the goſpel, is tied and bound with the chain of his ſins. How thankful then ought we to be to that bleſſed Jeſus, who in compaſſion to us men, and to our infirmities, ſet us free from ſuch a wretched ſtate of Captivity.

CAPUCHIN, A religious order among the papiſts, who always go barefooted, and affect great ſimplicity; but for all that, they live in the moſt luxurious manner, and have very elegant churches and convents.

They were originally of the order of St. Francis; but about the twelfth century, a diviſion taking place in conſequence of a diſpute about what neither of them underſtood, Matthew Babſchi ſeparated from the Franciſcans, and in order to make it appear that he had more religion than them, he affected the greateſt auſterity, which is ſure to pleaſe weak minds.

However, his followers ſoon became extremely rich, and under a pretenſion to ſuperior ſanctity, they have long rioted on the wages of the deluded though induſtrious poor.

CARDINAL, An officer of the Roman church, who is next to the pope in dignity, and aſſiſts him in all his councils. They are ſeventy in number; ſix are called biſhops, fifty prieſts, and fourteen deacons, and they generally have exceeding rich livings.

Originally they were no more than paſtors of churches in the city of Rome, but were called Cardinals by way of eminence. However, in time, when the biſhops of Rome aſſumed a power over all the Chriſtian church, theſe paſtors or Cardinals began to increaſe in number, and where choſen out of all nations where popery was eſtabliſhed.

Theſe cardinals are in general great ſtateſmen, endued with vaſt abilities as politicians; and in moſt European nations, where popery is profeſſed, they act as prime miniſters to the prince. They are acquainted with the nature and ſprings of government in all different nations, and war is ſeldom declared without their being ſome way or other concerned in it. They are generally men far advanced in years, and from among them the pope is always choſen.

Moraliſts, and divines make uſe of the word cardinal, to point out and diſtinguiſh the moſt important virtues, but theſe will be taken notice of under their proper heads.

CARE, An attention in the ſtricteſt manner to ſomething; and ſometimes made uſe of to point out the anxiety of the mind on account of temporal affairs, and is by our Saviour mentioned as a thing of no ſmall importance.

It is ſometimes made uſe of to ſignify the neceſſity we are under to be ſtrict in our attendance on the ſervice of God, and the watchfulneſs we ought to have over our own hearts. "For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what Carefulneſs it wrought in you, yea, what clearing of your ſelves, yea, what indignation, yea, what fear, yea, what vehement deſire, yea, what zeal, yea, what revenge." 2 Cor vii. 11.

We are alſo commanded to take Care of the things of others, which ſhews that we deſire to live as brethren. With reſpect to the Chriſtian, he muſt firſt be Careful to provide things honeſt in the ſight of all men; that is, he muſt attend in the ſtricteſt manner to the duties of his ſtation, that he may not only ſupport his family in a decent manner, but likewiſe have ſomething to relieve thoſe who are in want.

But

But he muſt remember, that although he is under an indiſpenſable obligation of providing for his family, yet he muſt not ſet his heart upon it. In all things he muſt take Care to pleaſe God, and to place his affections on things that are above. Under every afflictive diſpenſation of divine providence, we ought to caſt all our Care upon God, and he will take Care to preſerve us.

CARELESS, The act of one who does not attend to any thing productive of his own intereſt.

Thus in a religious ſenſe every man is Carleſs who neglects to attend on any of the ordinances of the church; and in common converſation, he is juſtly called Careleſs, who neglects his ſecular affairs, by which his family may be involved in ruin.

To a ſerious perſon, it is extremely affecting to ſee ſome people repeating the prayers in the churches, and at the ſame time have their eyes fixed upon other objects. Careleſs of what they are about, not conſidering that they ſhould look upon themſelves in an immediate manner as in the preſence of the King of kings.

The Careleſs perſon moſt commonly, with reſpect to temporal things, comes to poverty; and in all religious affairs, if he is Careleſs, he offers an high affront to a good and gracious Being.

CARMELITE, One of the orders of the church of Rome, and ſo called from Mount Carmel, the place where they firſt had a convent.

They ſupport themſelves by begging; and, to appearance, when they walk abroad, are the moſt naſty creatures that can be ſeen. They wear only a woollen ſhirt, with a coarſe black robe over it, reaching to their ancles, and faſtened by a ſtring in the middle, at the end of which hangs a parcel of keys. They beg from every one whom they meet; and when they return to their convents, they live in great ſplendour. They are a ſet of idle drones; and by their preying on the poor induſtrious people, are a nuiſance to every country where they are eſtabliſhed.

CARNAL, Derived from CARNIS, in the Latin, and is always made uſe of to point out ſomething fleſhly.

In a religious ſenſe it is often made uſe of to deſcribe thoſe who ſet their affections too much on earthly things. "To be Carnally minded is death; but to be ſpiritually minded is life and peace." Rom. viii. 6.

The ſame word is made uſe of to expreſs the ceremonial law, "Who is made, not after the law of a Carnal commandment; but after the power of an endleſs life." Heb. viii. 16. For a chriſtian to be Carnally minded, is a ſtrong proof that he prefers the things of this world to thoſe of eternity; for where the treaſure is, there will the heart be alſo.

To avoid being Carnally minded, we ought to reflect much on the divine life of our Saviour, who ſuffered more for us, than we are able to expreſs, or even conceive. We ought to remember, that our bodies are frail, mortal, and periſhing, and that they are to go to corruption, till Chriſt comes in glory to judge the world.

CARNIVAL, A name given to an entertainment in chief cities, and in countries where the Romiſh religion is profeſſed. It begins on twelfth-day, and laſts till Shrove-Tueſday. It was contrived by the prieſts, that the people by giving a looſe to all manner of debauchery, might be the more prepared for keeping Lent. It is carried to the moſt extravagant height at Venice; nor is there a ſpecies of debauchery that can be thought of, which is not committed at that time.

Booths are erected for the lower claſs of people, and ſtages are ſet up in the ſtreets for mountebanks and their merry-andrews to exhibit their tricks on.

The nobility meet in the ſquare of St. Mark, and the whole farce is ſeldom concluded without two or three being killed in duels. All moral obligations ſeem to be forgotten; for unleſs a man ſays ſomething to the prejudice of the ſtate, he may in all other things ſay what he pleaſes.

Intrigues are carried on, many youth of both ſexes are ruined, and murders are committed. Upon the whole, it is ſo far from being conſiſtſtent with any thing that bears the name of Chriſtianity,

Chriſtianity, that it is really a diſgrace to the civil power. Many of our young nobility have been corrupted by going to the Carnival at Venice; for there they generally contract ſuch a love of pleaſure, that they ſeldom if ever, forget it.

CASUIST, One, who being well ſkilled in divinity, can anſwer the moſt difficult queſtions concerning doubts that ariſe in the mind.

This ſpecies of divinity that is now diſtinguiſhed by the name of Caſuiſtry took its riſe in the middle ages; for the firſt ſyſtematical writer on that ſubject that we know of, is Anſelm, archbiſhop of Canterbury, who died 1117.

Philip of Lombardy wrote ſo many treatiſes on this ſubject, that he is called the maſter of the ſentences. From that time Caſuiſtical writers continued to encreaſe among the Papiſts, till the reformation; and the Proteſtants in this country followed their example, till the preſent age, that Caſuiſtical divinity has been brought into diſgrace.

At firſt, caſes of conſcience were propoſed concerning moral duties.

Thus king Charles I. aſked Dr. Sanderſon, whether, conſiſtent with his coronation oath, he could give the royal aſſent to an act for overthrowing the eſtabliſhed religion? But many practical divines have pretended to reſolve caſes of conſcience in the following manner;

How ſhall a man know that he is an object of the divine favour?

To this they generally anſwered, That the knowledge of that might be manifeſt from a variety of circumſtances.

However, this was carrying things too far; for none but God can ſee into the heart; and the ſincere Chriſtian, who finds himſelf active in the diſcharge of his duties, may reſt ſatisfied that God will reward him hereafter.

The Bible, the beſt book in the world, has been twiſted to the baſeſt purpoſes, in order to give countenance to the doctrines of Caſuiſtry. The moral law has been put in room of the ceremonial; and the ceremonial in the room of the moral.

By theſe means the minds of men have been bewildered, and an inattention to ſubjects of the utmoſt importance, has contributed to make them neglect their beſt intereſts.

Upon the whole, let their conſcience be void of offence towards God and man, and then they need not have recourſe to any perſon to reſolve difficulties concerning their eternal happineſs.

To conclude, when miniſters are ſent for to be conſulted by perſons who labour under trouble of mind, they ſhould deal with them in the moſt tender manner; and they ſhould endeavour to diſtinguiſh between the law and the goſpel, at the ſame time applying both to the ſtate of human nature.

CATECHISM, A ſhort ſyſtem of the Chriſtian principles which are or ought to be taught children, as ſoon as they can read.

Catechiſms are of great antiquity, and they ought to be drawn up in the plaineſt and moſt conciſe manner. They are the ſame as the rudiments of a ſcience, becauſe they contain an eaſy introduction to the moſt abſtruſe parts. When parents are intruſted with the education of children, they ought to teach them the principles contained in their Catechiſm in the moſt engaging manner poſſible.

It often happens, that a word properly ſpoken makes a deep as well as a laſting impreſſion on the mind, and it ought to be illuſtrated by proper examples.

CATECHIST, The name given to one who inſtructs children, or converts in the principles of religion.

In the primitive ages, there was one in every church; and when he had aſked a queſtion, and received an anſwer, he drew practical inferences from every given propoſition. This is the practice in the Lutheran churches in Germany, in the church of Scotland; and the late pious Mr. Harvey obſerved the ſame method in his pariſh.

Certainly nothing can ever be attended with more beneficial conſequences; for young ones ought to be inſtructed, not ſo much from books as from actual obſervations. The incidents in real life ſhould be applied to given propoſitions, and theſe occurrences will ſerve to keep up the memory of the doctrine.

This was the method uſed by the great philoſopher Socrates. It was very common in ancient times, and our bleſſed Lord and Saviour Jeſus Chriſt, made uſe of it, when he wanted to make his hearers both wiſer and better.

Let us therefore, who are intruſted with the care of children, endeavour to mix entertainment with inſtruction; and let us never forget that a crown of glory will be our reward hereafter, if we diſcharge our duty with fidelity.

CATECHUMEN, The perſon who is to receive inſtruction from the catechiſt or inſtructor.

In the primitive church all were called Catechumens, who were not admitted to the ſacrament. There was a place in the church, where they ſat while they were Catechumens, and it was ſeparated from the main body by a ſmall rail. The Catechumens were obliged to attend the reading and preaching, but when the believers went to partake of the ſacrament, then they retired.

The Catechumens were taught to know every thing in the word of God, and many of them ſuffered martyrdom, before they had been admitted to the ſacrament.

This ought to teach us to inſtruct our children in the firſt principles, for theſe are the ſeeds from whence all moral duties flow.

Let it be alſo the buſineſs of youth to take an example from the conduct of the Catechumens in the primitive church; let them be modeſt, humble, and ready to receive inſtruction; that being well grounded in the principles of their holy religion, they may be able to vindicate it from the attacks of infidels, and practiſe every duty with a willing mind.

CATHEDRAL, The ſeat of a biſhop or archbiſhop, where divine ſervice is performed every day. This name was given to the church where a biſhop preached, ſoon after the Chriſtian religion received a legal eſtabliſhment under the emperor Conſtantine the great.

In thoſe early ages before pariſhes were firſt taken out of biſhopricks, the biſhop preached at leaſt once every Sunday; and the clergy who lived along with him, likewiſe preached to any of the Heathens, who would hear them, and had apartments adjoining to the church; and this in time gave riſe to conventual Cathedrals.

In England, although the Cathedral church is properly the ſeat of the biſhop, yet the domeſtick government thereof is committed to a deputy, who is called dean, aſſiſted by ſeveral prebends. The biſhop has a throne in the Cathedral, and there he ordains ſuch young men as chuſe to enter into holy orders.

CATHOLICK, General or univerſal, and for the moſt part is made uſe of to point out the univerſality of the church, as well as to diſguiſh it from all ſorts of hereſies.

Ever ſince the reformation, the papiſts, whoſe idolatry is little better than heatheniſm, have pretended to be the Catholick, or univerſal church, but they could aſſign no other reaſon for it but this, that their darkneſs had for many ages overſpread a great part of the world.

If univerſality is any honour to a body of people, it muſt be only in a ſecondary degree, for ſurely from one end of the earth to the other the moſt univerſal thing is vice. However, the Catholic or univerſal church of Chriſt is the whole body of people throughout the univerſe, who believe in his word, fear his name, attend his ordinances, and ſerve him in love. Conſiſtent with the diſpenſation of a holy and wiſe providence, they may be ſcattered up and down in this world, but they will all meet together in heaven.

Univerſality in this ſenſe is only applied to ſentiment and obedience; for they all believe the ſame truths, they practiſe the ſame duties, and they all look for the ſame everlaſting inheritance.

CAUGHT, The act of laying hold of any thing ſuddenly and removing it from one place to another. "And ſhe brought forth a man-child, who was to rule all nations with a rod of iron; and her child was Caught up unto God and to his throne." Rev. xii. 5.

As theſe words have puzzled moſt of our commentators, we ſhall firſt take notice of what they ſay on the ſubject, and then deliver our own opinion with modeſty and diffidence.

Lord Napier, Junius, Tremellius, Fox, and Cowper

Cowper, ſays that it alludes to our Lord's aſcenſion. But this cannot be, for John was witneſs of that remarkable event, and therefore there was no neceſſity that the ſpirit ſhould ſhew him it in viſion.

But further, it is agreed on that by the woman here is meant, the church, and ſurely Chriſt, who is the everlaſting father of his church, cannot be called her ſon; nay he is no-where called ſo, and therefore thoſe commentators, notwithſtanding all their learning, were miſtaken.

Bernard, Mede and Brightman, underſtand by the man-child, the emperor Conſtantine the Great; but this is both a carnal and a fanciful notion. Nor is either Leigh or Taylor much better, who tell us, that it relates to the character of ſome great perſon, who in future ages would deliver the church from perſecution.

There is nothing ſo dangerous as that of leading people aſtray by falſe comments on ſcripture. It is acknowledged by all, that the woman is the church, and every believer is called her ſon. Now the man-child muſt include the whole collective body of Chriſtians throughout the univerſe in all ages.

The woman is ſaid to be delivered of them, becauſe all Chriſtians are bred and nouriſhed in the church.

As all Chriſtians are to be Caught up to heaven at laſt, ſo the ſimile here is very ſtriking; but to confine it to one perſon, would be inconſiſtent with the nature of propheſy. However, we muſt carry the idea to temporal things, namely, the ſtate of the church in this world. Where-ever God interpoſes by his providence in favour of his people, it may with the utmoſt propriety be ſaid, that they are Caught up into heaven.

Where-ever the protection of God reaches, the man who is an object thereof, is as ſafe as if he were in heaven; for none can fight againſt Omnipotence.

CAUTION, A careful attention to our conduct and behaviour in this world, ſo as not to injure our neighbours, or give offence to others.

When a perſon walks near ſlippery places, he ought to be cautious leſt he falls down, and deſtroys himſelf. In the ſame manner the Chriſtian, being continually beſet with dangers, and ſurrounded by his enemies, ought to be Cautious in what manner he either ſpeaks or acts.

Caution leads him to watch over his heart, and to take care of his words. "My greateſt enemy (ſays St. Auguſtine) is my own heart; and therefore I will not truſt it."

When Chriſtians act Cautiouſly, they will neither offend God, nor their fellow creatures. A holy jealouſy will regulate their minds, they will be afraid to offend; and with reſpect to their connections with every one in the world, they will conſider themſelves as if they were upon inchanted ground. They will look for dangers where-ever they turn their eyes, or where-ever they ſet their feet. They will be Cautious how they ſay any thing that may diſgrace their profeſſion, and they will be Cautious how they make uſe of any word to injure their neighbour.

But above all, let the Chriſtian conſider, that he muſt be Cautious with reſpect to the ſtate of his immortal ſoul. One wrong ſtep may lead him into everlaſting perdition; but if he is Cautious over his thoughts, words and actions, he will be placed on the right hand of his Redeemer, when he comes to judge the world in righteouſneſs.

CELEBRATION, A public ceremony, in order to commemorate ſome remarkable event.

Thus we Celebrate Chriſt's nativity, death, reſurrection, and aſcenſion; and it is always ſuppoſed that we ſhould do it with gladneſs of heart.

In celebrating the memory of any remarkable event, we ſhould always remember the duty we are under to God, by whoſe power and interpoſition it was brought about. This will, on every occaſion, be a laſting proof that we are not ungrateful for the mercies we have received; but that with thankful hearts we are ready to acknowledge them.

It is often made uſe of in the writings of our moſt pious divines, to point out the act of receiving the ſacrament of the Lord's ſupper. Biſhop Patrick ſays, that we ſhould conſider it as a celebration, becauſe we in the moſt ſolemn manner commemorate the death and paſſion of our Redeemer.

The birth days of kings are celebrated with publick rejoicings; and why ſhould not we commemorate or celebrate that day whereon the King of kings laid down his life for us poor miſerable ſinners? It denotes that we are convinced of the benefits we received from Chriſt in conſequence of his love to us; and when we meet together, it has a ſtriking reſemblance to the conduct of brethren.

However, when we rejoice, we muſt do it with trembling; we muſt be afraid, leſt we offend, and ſo bring ourſelves into the condemnation of the wicked.

CELESTIAL, Any thing heavenly, or an inhabitant of the heavenly regions.

Every thing good and acceptable in the ſight of God is called Celeſtial; and all thoſe are called Celeſtial beings, who ſeek to do his will.

It was an opinion among ſome of the ancient Heathens, that all the ſtars or heavenly bodies were inhabited by the ſouls of great and good men; and this ſhews that people, even in the darkeſt ages, have believed the doctrine of the immortality of the ſoul.

As we Chriſtians are the heirs of a heavenly inheritance; as we are to partake of everlaſting bleſſedneſs hereafter, let us ſet our affections on thoſe things that are Celeſtial. Let us not ſpend our time wallowing in the mud; but in all things ſeek to have our minds placed where our inheritance is to be.

CELIBACY, A term made uſe of to expreſs the character of thoſe clergy who take a vow never to marry.

It is ſomewhat ſurprizing that among all the Heathen nations, of which we have any accounts, none of the prieſts were prohibited the uſe of women in a regular manner. But for all that, the papiſts have, in a moſt unnatural way, ordered that none of their clergy ſhall marry.

In the Greek church, which is almoſt as much debaſed by human inventions as that of Rome, the prieſts are not to be ordained, unleſs they are married; but after their wives die, they are not to marry a ſecond time, otherwiſe they are ſuppoſed to act inconſiſtent with the apoſtolical inſtructions.

Celibacy among the clergy in the Romiſh church, began to be inculcated when the monaſtick life roſe into repute. In Italy it made great progreſs in the ninth century; and at laſt the popes, finding it extremely uſeful towards ſupporting their power, publiſhed bulls, ordering the clergy in all nations to abſtain from marriage.

In England, Dunſtan, archbiſhop of Canterbury, prevailed upon Edgar, a voluptuous prince, to baniſh all thoſe clergy who had wives.

One would, at firſt ſight, be apt to wonder what end ſuch an unnatural practice could anſwer; but upon a little reflection it will appear obvious. The papal decrees were in themſelves unnatural, and therefore it was not to be ſuppoſed that thoſe who had children would endeavour to enforce them.

Superſtition is inconſiſtent with ſocial duties, nor can its votaries be either good huſbands or fathers. An attachment to trifles leads their minds from more important duties; nor can it be ſuppoſed that thoſe whoſe underſtandings are blinded, will ever love their families.

It is likewiſe bewitching to weak minds; for as marriage is ſuppoſed to be the moſt natural, as well as the moſt delightful ſtate in this world, ſo unthinking perſons eſteem thoſe as ſaints who can deny themſelves ſuch a privilege.

In vain, however, do men ſet up their own inventions in oppoſition to God's inſtitution; for he will ſay to ſuch at laſt, Who hath required this at your hands?

CELL, moſt commonly made uſe of to expreſs a ſmall place of confinement.

But in a religious ſenſe, the place where a hermit or popiſh recluſe reſides.

In the moſt ignorant times, thoſe who had conceived an antipathy to lawful pleaſures, in conſequence of ſome diſappointments, often left the world in diſguſt, and took up their reſidence in caves or Cells, where they lived on ſuch roots and herbs as the earth naturally produced.

This was a ſort of will worſhip, not commanded in the word of God, but merely undertaken by men in conſequence of a carnal notion, that God will accept of them becauſe they enjoy them-

themſelves the neceſſaries of life. However, thoſe that would retire from the world, muſt not do it, unleſs impelled by neceſſity, or ſome other motives that can be juſtified in the ſight of God.

They are placed here in this world to act their parts as men and Chriſtians, and therefore they have no right to leave their ſtation in ſociety, until they are called thereto by that Being who placed them in it.

CENSER, A pan in which incenſe is burned, in order to perfume the people, and is often mentioned in the Old Teſtament.

It was one of the utenſils made uſe of in the temple that Solomon built at Jeruſalem, and it was made according to the appointment of God. "And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the Cenſers of pure gold; and the hinges of gold, both for the doors of the inner houſe, the moſt holy place, and for the doors of the houſe, to wit, the temple," 1 Kings, vii. 50.

As the prieſt perfumed the people with the incenſe in the Cenſer, ſo God in the bleſſings of his providence may be ſaid to perfume all mankind; but particularly this alludes to Chriſt, in coming to pour upon ſinners all the bleſſings of his grace.

CENSORIOUS, One who is continually blaming the actions of his neighbour, notwithſtanding their being done with the moſt ſincere intention.

There are ſome people who take pleaſure, if it can be called pleaſure, in Cenſuring the actions of their neighbours; but ſurely a Cenſorious perſon can never have a compaſſionate heart.

There is a pleaſure in commending, that none but the virtuous can feel; but the Cenſorious perſon makes all his neighbours look upon him as a tyrant.

With reſpect to maſters, they ought not to be over cenſorious of what is done by their ſervants; for by doing ſo they keep them in continual fear, and oftentimes their work is not ſo well done.

Cenſoriouſneſs implies, that there is a fixed deſign in the heart, not to approve; a readineſs to find fault; and upon the whole it points out the character of one who can never procure reſpect; he may be feared, but he cannot be loved.

CENTURION, a military officer among the Romans, who commanded an hundred men, and much the ſame in rank as a captain in the Britiſh army. They were ſtationed at different parts in the conquered provinces, as appears from the many parts of the New Teſtaments.

Thus we read, "And when Jeſus was entered into Capernaum, there came unto him a Centurion, beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented," Mat. viii. 5, 6.

Many of theſe Roman Centurions, notwithſtanding their being brought up heathens, yet were pious men; and it appears from Acts x. that one of them, who was the firſt Gentile convert to Chriſtianity, not only built a ſynagogue for the Jews, but likewiſe did ſo many good actions, that they roſe up as a memorial before God.

This Centurion was the firſt-fruits of the Gentiles; he was the firſt in the Gentile world to whom God made known the goſpel of his Son, and from this we may learn, that the gates of heaven are not ſhut againſt any body of men, nor any nation in the univerſe. For as the apoſtle Peter ſaid, when he inſtructed this Centurion in the faith, "Of a truth, I perceive that God is no reſpecter of perſons; but in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him," Acts x. 34, 35.

From this we ſee how large and unbounded the goodneſs of God is to all his creatures.

CEREMONIAL LAW, Part of the law delivered to Moſes on Mount Sinai, in the wilderneſs, namely that part between Egypt and Jordan; and during the time of its continuance, as much a divine law as any whatever.

It conſiſted of a vaſt number of rites and Ceremonies, and for the uſe of theſe there were two reaſons.

Firſt, the Jews were a hard-hearted people, and they had a ſtrong inclination to follow the abominations of the heathens around them.

To prevent them falling into idolatry, God gave them a law of carnal ordinances, which they

they were obliged to adhere to under pain of incurring his diſpleaſure.

Secondly, in many of theſe rites and ceremonies, the work of man's ſalvation was pointed out, though it only preſented a faint diſtant proſpect, reſembling a ſhadow, rather than a ſubſtance, "For the law, having a ſhadow of good things to come, and not the very image of the things, can never with theſe ſacrifices which they offered year by year continually, make the comers thereunto perfect," Hebrews, x. 1.

The Ceremonial Law was a great burden to thoſe who were obliged to conform to it, and therefore the Chriſtian religion is with the utmoſt propriety called a law of liberty. Indeed, a load of carnal ordinances was proper for a people of carnal inclinations, whoſe minds were covered with groſs darkneſs; and in order to acquire knowledge, were obliged to have recourſe to viſible repreſentations.

The Chriſtian, however, who is ſet free, muſt not imagine that Chriſt came to exempt him from the duties of the moral law. No; he came to explain and enforce its doctrines, which in their own nature are the image of the divine perfections. He came to fulfil all righteouſneſs, by his obedience to the Ceremonial Law; and by his ſufferings and death, he magnified the moral law, in pointing out to all his followers how odious a thing ſin is in the ſight of a holy and juſt God.

CERTAINTY, Uſed in two ſenſes by divines, firſt to point out truth, and ſecondly a knowledge of it.

Certainty of truth is, when any given propoſition, or hiſtorical fact, is ſupported by ſuch a rational evidence that there remains no room for the leaſt doubt.

Thus I believe that it is right to forſake ſin, becauſe both natural and revealed religion enforce that duty; and I believe that Chriſt ſuffered in the reign of the emperor Tiberius, becauſe it is atteſted with the utmoſt Certainty not only in the ſacred ſcriptures, but alſo in the writings of the heathens who lived in that age.

Secondly, Certainty of knowledge is a convincing proof in the mind, that we underſtand the given propoſition as well as the hiſtorical fact. Thus I believe that Chriſt while here on earth taught every duty; I underſtand with Certainty the nature of his commands, and therefore I believe with Certainty that I am obliged to obey them, in order to obtain an eternal inheritance in that kingdom prepared for the ſaints in light.

CHAIN, In general, made uſe of to point out the fetters by which priſoners legs are confined together, ſo as to prevent them from making their eſcape.

In ſcripture it is uſed as a metaphorical expreſſion to deſcribe the nature of ſin, and the dreadful puniſhments that God will inflict on ſinners. "And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting Chains under darkneſs unto the judgment of the great day." Jude 6.

There is not a more beautiful ſimile can be made uſe of than Chains, to point out ſin as well as its conſequences. We ſay a man is a ſlave to his luſts, his pride, or his paſſions, and ſlavery always conveys the idea of a Chain.

It appears that when Paul was brought before the Jewiſh tributary king Agrippa, and the Roman proconſul Feſtus, he was in Chains, but happy for Paul he was in Chains for a good cauſe.

To be in Chains for committing a crime, may be looked upon as ſpecies of ſuffering, and undoubtedly it is ſo, but alas! how trifling is that when put in compariſon with being Chained down by our ſins.

However, the Chains of our ſins may be broken by repentance and divine grace, but there is no ſuch thing as breaking the Chains of God's wrath. What a dreadful thought (ſays biſhop Taylor) to be Chained down for ever in a ſtate of torment, where the worm dieth not, and the fire is never quenched.

CHALICE, In ancient times, a cup made uſe of at publick entertainments, and uſually had a pedeſtal upon which it ſtood.

At preſent it is uſed to point out the name of thoſe veſſels out of which communicants drink the wine whe n they partake of the Lord's ſupper.

per. As the ordinance itſelf is of a very ſacred nature, and the band by which Chriſtians are united; ſo many perſons in different ages have left very rich and curious ones for that purpoſe.

Such biſhops and prieſts, as acquired great fame by the faithful diſcharge of their duty, were uſually buried with a Chalice by their ſide, and the author of this work once ſaw a ſtone coffin dug up in which were the remains of a human ſkeleton, a ſtaff, a Chalice, and a ring. Theſe were the diſtinguiſhing marks of a biſhop, and from what obſervations we made upon it, it appeared to have been interred upwards of ſix hundred years.

It is undoubtedly the duty of every Chriſtian to beſtow, as far as lies in his power, decent ornaments on the place of worſhip where he attends the ſervice of his God; but it is of a much more important nature, to attend to the ſpiritual meaning of every thing. Not to debaſe his mind by looking at things of an external nature; but remember the importance of thoſe that are internal, and will laſt throughout the lateſt ages of eternity in the preſence of that God, who appointed the ordinances for which they were intended.

CHANCE, Any thing happening by accident; and among divines it is always taken in a bad ſenſe, becauſe it ſtrikes at the root of a fundamental principle, both in natural and revealed religion, namely a particular providence.

The eye of God is continually on all his creatures; and although he cannot be the author of moral evil, yet he is certainly in many caſes the author of natural evil.

Thus the plague, or any other calamity, is an evil to man, becauſe it creates affliction; but what man, who believes the word of God, can ſay, that the plague comes by Chance? The providence of our heavenly Father extends to all his children; the thickeſt darkneſs cannot conceal them from his ſight; and whether good or bad, they ſhould acknowledged the hand of providence in it, and not aſcribe it to blind Chance, as if God took no notice of the affairs of this lower world.

To believe in Chance, is the doctrine of the Epicureans, and robs God of his Glory, as the governor of the world. Thoſe who believe in it are the greateſt fools in the world, and to it may be juſtly aſcribed the origin of gaming. What opinion muſt that man have of God, who believes that the affairs of this world are regulated by Chance, without the interpoſition of him, in whom we live, move, and have our being?

CHANCEL, Derived from the Norman French, and ſignifies that part of a church that ſtands on the eaſt end, including the altar, where the communicants receive the ſacrament.

In that part of the church the catechiſts uſed to ſit within a rail, and a clerk along with him, who alſo was a prieſt, and who wrote down what was ſaid by the Catechumens.

In the ſame place the biſhops official uſed to ſit, and give judgment in all caſes of ſcandal, or any thing that was cognizable in an eccleſiaſtical court.

Chancels were firſt added to churches in the latter end of the fifth century; and ſo far as we are able to learn, the moſt ancient is that of St. Sophia at Conſtantinople, built in the reign of the emperor Juſtinian.

The Chriſtians in thoſe days were fond of any thing that reſembled the croſs upon which our Saviour ſuffered, and therefore they built their principal churches in that ſhape. Thus the nave, or long ayles, from the front to the croſs ayles, were to reſemble the feet, the croſs ayles repreſented the hands extended, and the Chancel the head.

Let any perſon look to the ſection of a cathedral, and he will be convinced that nothing in the world can ſo much reſemble the croſs upon which the Romans executed malefactors.

CHANCELLOR, Originally, one who ſat writing in a court of judicature; and becauſe he ſat within a rail that ſeparated him from the bench, he was called *Cancel*, and *Arius*, that is, partly ſeen, and partly hidden.

It is of great antiquity, for we read, "Rehum the Chancellor, and Shimſhai the ſcribe, wrote a letter againſt Jeruſalem to Artaxerxes, the king," Ezra iv. 8.

In a religious ſenſe, a Chancellor is one who ſits judge in the biſhop's court, and acts conſiſtent

ſiſtent with the civil, the canon, and the ſtatute law; for the canons of England, upon which their proceedings are founded, are a mixture of the three. He gives judgment in caſes of ſcandal, illegal marriages, tithes; but his decree cannot be executed till a writ for that purpoſe iſſues out of Chancery.

In all diſputes between the clergy and their pariſhioners, they are the judges, unleſs the king, as ſole proprietor of the land-tax, is concerned, and then the affairs muſt be decided in the court of Exchequer.

A biſhop's chancellor may either be a clergyman or a layman; but he muſt be a doctor of the civil and canon laws. He ought to be well acquainted with the Juſtinian pandects, and converſant with the decrees of general councils, many of which are built upon principles of natural equity. This is the more neceſſary as there are no juries in their courts; ſo that they ought to have very inlarged ideas, and not be ſlaves to contracted notions.

CHANGE, To make ſome alteration in a thing, or the act of God in overthrowing one monarch, and ſetting up another, and ſometimes it is made uſe of for goods Changing or ſetting aſide the ordinary courſe of nature.

Thus God cauſed the ſun to ſtand ſtill, while the children of Iſrael were deſtroying the Amorites, and the ſun went backward on the dial of Ahaz. See John x. and Iſaiah xxxviii.

As God is the author of nature, and as all created beings are upheld by his power, ſo he has an indiſputable right to Change the times and the ſeaſons, and among princes to ſet up or put down whom he pleaſes.

CHANT, To ſing, but more particularly applied to Cathedral worſhip.

It muſt be of great antiquity, for we read that about the year 603, when Auſtin converted the Kentiſh Saxons, he and his attendants uſed to walk to the church ſinging their Litanies. Perhaps it was borrowed from the temple ſervice at Jeruſalem, and it ſeems to have been univerſal throughout Chriſtendom before the reformation.

In ſome very ancient manuſcripts we find pſalms ſet to muſick, and they are ſo in the miſſale, ſaid to be written by St. Iſidore, the oldeſt that we know of in Europe, except the Alexandrine, copy of the Bible in the Britiſh Muſeum.

To ſing, indicates chearfulneſs, and therefore thoſe who Chant the praiſes of God, ought to have their hearts filled with thankfulneſs for all his mercies.

CHAPEL, A ſmall building ſet apart either for the accommodation of people, who live at a diſtance from their pariſh church, that they may hear the divine ſervice, or for a college, hoſpital, and ſometimes for a private family.

Pious people in all ages have endeavoured to promote the worſhip of God, and for that purpoſe many of them founded Chapels, and endowed them with a ſufficient ſalary for the miniſter. Many of the revenues by which theſe Chapels were formerly ſupported, have been given to, or taken away by great perſons, and it is much to be lamented, that in ſome parts of this kingdom the poor country people are obliged to go ſeveral miles, before they can attend divine worſhip.

That Chapels are of great antiquity, will appear from the following words, "But prophecy not again any more at Bethel: for its the king's Chapel, and it is the kings court. Amos vii. 13. Thus we find that the kings in ancient times had their Chapels, and ſurely nothing could be more proper, than to ſet a place apart for the worſhip and ſervice of the King of kings.

CHAPTER, A conſiſtory of clergymen meeting together under a dean or preſident to regulate the affairs of a cathedral, and take care that the worſhip be performed in a proper manner.

It is alſo uſed to point out the diviſions of a book, particularly the Bible. In many of the old verſions of the Bible, the Chapters are different from the manner in which we have divided them, but that makes no alteration as to the ſenſe.

In the verſion aſcribed to St. Jerome, the ninth and tenth Pſalms are joined together, and the ſame is done in the popiſh vulgate. In our tranſlation, the learned tranſlators have adhered ſtrictly

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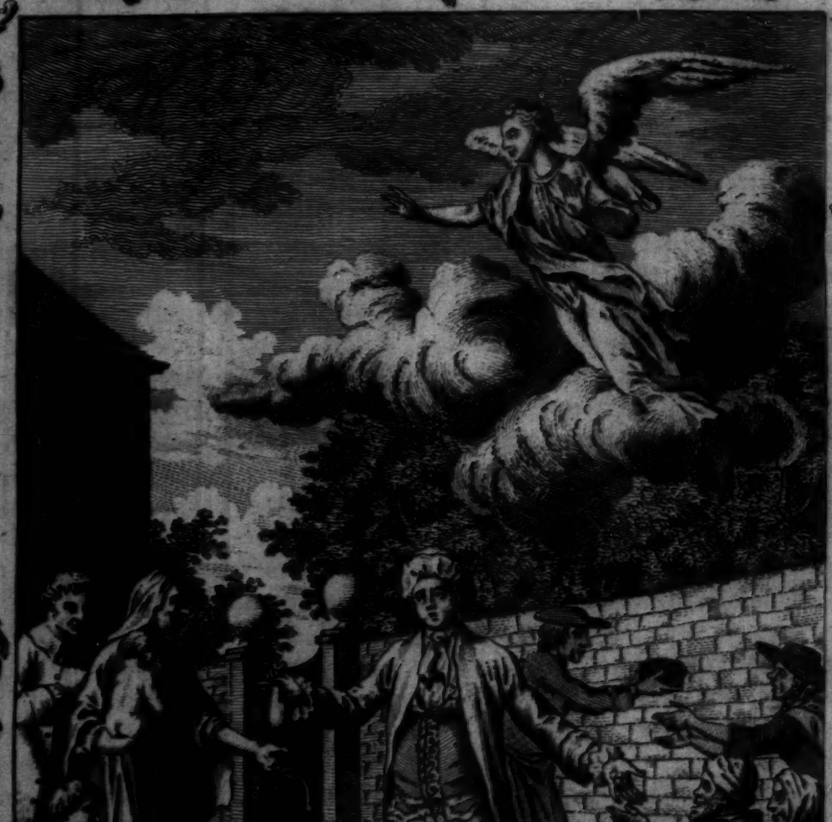

Wale delin. D. Taylor sculpt.

CHARITY. 1 Peter ch. IV. 8.

Blest is the Man, who does humanely dry
The tear that trembles in Affliction's eye;
Who freely gives to feed the Hungry Poor,
And cheers Distress that murmurs at his Door.

ſtrictly to the Jewiſh diviſion of chapters, as continued in their Hebrew manuſcripts; and in the tranſlation of the New Teſtament, they have divided the chapters in the ſame manner as was done by Robert Stephanus.

The diviſion of the Bible into chapters is of great ſervice to the reader, becauſe it gives him time to pauſe and reflect on what he has read. By theſe means, the mind becomes gradually filled with knowledge; and the reader, while he remembers his Bible, comes to underſtand it.

CHARACTER, The diſcriminating qualities by which a perſon is diſtinguiſhed.

In a moral as well as a religious ſenſe, it is uſed to point out what we really are or ought to be. When our actions are altogether praiſeworthy, we are ſaid to have a good Character; and our Character is ſaid to be bad, when we live in a continual neglect of our duty.

Nothing can be more amiable among men than a fair Character; and Chriſtians are obliged not only to live without giving offence, but alſo to do ſuch actions as will entitle them to the approbation even of thoſe who are enemies to the goſpel.

The amiable Characters of ſome Chriſtians have contributed more towards promoting the knowledge of the goſpel, than ſome of the beſt ſermons, even from the mouths of pious divines.

CHARGE, An order delivered by a ſuperior to an inferior, and it always ſuppoſes the authority to be lawfully veſted in the ſuperior.

Thus we read, that when our Saviour cured the two blind men, by reſtoring them to their ſight, he Charged them not to tell who had done it. When the Apoſtle Paul had given proper inſtructions to Timothy, he ſaid. "I Charge thee before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things without preferring one before another, doing nothing by partiality." 1 Tim. v. 21.

The archdeacons of the church are obliged to deliver a Charge to the clergy, at their annual meetings, and the biſhop does the ſame once in three years. It is the duty of miniſters to Charge their people to live conſiſtent with the goſpel of Chriſt, and parents ought to Charge their children to walk in the fear of the Lord.

CHARITY, The ſame word made uſe of to point out love in the heart, and it always ſuppoſes it to be pure, and untainted with luſt or any other vice.

In the ſacred ſcriptures, and in the writings of our moſt eminent divines, it is uſed firſt actively, and ſecondly intentionally. Active Charity implies our giving all we can conſiſtent with our circumſtances to ſupport the ſick, the aged, or to bring up young ones in the principles of learning, virtue and religion.

Private active Charity, is the doing all in our power to relieve ſuch individuals as are oppreſſed with any load of temporal afflictions. Thus we hear of a perſon diſtreſſed in his circumſtances, and we convey relief to him without ever letting him know from whoſe hand it came.

But Charity is of too noble, too enlarged a nature to be confined to the periſhing things of this world; for, ſecondly, it is intentionally, and in that light the pooreſt man may be Charitable. "Charity ſuffereth long, and is kind; Charity envieth not; Charity vaunteth not itſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." 1 Cor. xiii. 4, 5, 6, 7, 8.

Thus we find that all the Chriſtian virtues are contained in Charity. It is the mark by which all the followers of Chriſt are to be known. But we muſt conſider, that it is not in conſequence of Charity, without faith, that we are to be juſtified. Faith is the root, Charity the branches; it points out that we have not believed in vain, but are daily bringing forth fruits meet for repentance. It ſuppoſes us meek, humble, modeſt, and merciful, having bowels of compaſſion for our neighbours, although it may not be in our power to relieve them.

CHARM, Is uſed either to denote ſome ſort of witchcraft, by which a change is wrought upon a perſon's mind or body, or the power that muſic or beauty has in pleaſing us.

Among divines, it is always taken in the firſt ſenſe; and a Charm is called, with great propriety, witchcraft.

Pliny, in his natural hiſtory, has told us many romantic ſtories of charms; but that author was not thoroughly acquainted with natural hiſtory, nor did he believe in the perfections of the Deity.

A Charm made uſe of under pretence of ſetting aſide the ordinary courſe of nature, is a high indignity offered to the Lord of heaven and earth. But it ought to be ſome comfort to the pious Chriſtian, that thoſe who make uſe of Charms, are no better than impoſtors. God is the ſovereign of the univerſe, and let all thoſe who love and fear him, treat with contempt every one, who, by the uſe of what is called Charms, endeavours to impoſe upon them.

CHASTISE, To inflict ſome puniſhment upon another; and when made uſe of as the act of God, it ſuppoſes it to be done either in wrath or mercy.

"Then I will walk contrary unto you, alſo in fury; and I, even I, will Chaſtiſe you ſeven times for your ſins." Lev. xxvi. 28.

Again, in mercy. "I have ſurely heard Ephraim bemoaning himſelf thus; Thou haſt Chaſtiſed me, and I was Chaſtiſed, as a bullock unaccuſtomed to the yoke; turn thou me, and I ſhall be turned; for thou art the Lord my God," Jer. xxxi. 18.

It is alſo applied to the act of a magiſtrate in puniſhing an offender. "And the elders of that city ſhall take that man, and Chaſtiſe him." Deut. xxii. 18.

But the moſt common acceptation of the word is as follows. God loves his people in the ſame manner as a parent does his child; and as a parent Chaſtiſes his child for his good, ſo does God his people, in order to bring them to a ſenſe both of ſin and duty.

When the Chriſtian ſmarts under the Chaſtiſing hand of affliction, let him remember that it is his heavenly Father who inflicts the puniſhment; and let him acknowledge it in humility, and reſolve firmly, thro' the divine aſſiſtance, not to offend any more.

CHASTITY, Purity both in men and women, and, according to the principles of natural religion, binding upon every man and woman.

Under the Moſaic diſpenſation, it was enforced by the prohibition of unchaſtity, which was one of the precepts in the Jewiſh law.

Under the Chriſtian diſpenſation, it is ſo often and ſo forcibly enjoined, that no man who ever read the New Teſtament, can be ignorant of it. In all ages and nations, Chaſtity has been always looked upon as the greateſt virtue that could adorn a woman.

Indeed the Baron Le Honton, in his account of North America, tells us, that the women and men live together promiſcuouſly; but his accounts of other things are ſo romantic, that we cannot pay much regard to what he ſays on this ſubject.

In the ſame manner, Cæſar and Xiphlin both tell us the ſame ſtory concerning the ancient Gauls and Britons; but even allowing each ſtory to be true, yet they neither prove anything more, than that the people were ſunk beneath the dignity of rational creatures.

The following well atteſted narrative will ſhew in what eſtimation women conſidered Chaſtity, even in Heathen nations.

"One day as the young princes were drinking together in the tent of Sextus Tarquin, a diſpute aroſe concerning the virtue of women; and Collatinus aſſerted, that his wife Lucretia exceeded all the others. The wine having heated their blood, they all mounted their horſes, and ſet out for Rome; where they arrived in the duſk of the evening, and having viſited each of their wives, found them all engaged in trifles, except Lucretia, who was employed in working ſome fine wool along with her maids.

"The controverſy was now decided, and the young princes returned to the camp; but Tarquin formed a reſolution to raviſh Lucretia. Accordingly Tarquin, without acquainting Collatinus, ſet out for Colatia, attended by one ſlave only, and entered the apartments of Lucretia, with his ſword drawn, while ſhe lay faſt aſleep.

"Inflamed

"Inflamed with luſt, he laid his right had on her breaſt, and ſaid, I am Sextus Tarquin, ſpeak not a word, or I will kill you. Lucretia awaked, in a terrible fright; and when the brutal prince found her reſolute to preſerve inviolate her honour, he told her, that unleſs ſhe complied with his deſires, he would kill both her and his ſlave, and then lay them together on the ſame bed.

"The fear of ſhame induced her to comply; and the brutal raviſher being ſatisfied returned to the camp at Ardea. The injured lady, however, could not ſurvive the thoughts of being uſed in ſuch a manner; but concealing her reſentment, diſpatched a meſſenger to her father at Rome, and to her huſband and brother in the camp at Ardea.

"When they arrived, they found her ſitting in a moſt diſconſolate manner; and her huſband aſking her the reaſon, ſhe anſwered, that ſhe had been raviſhed, and begged that the adulterer might not go unpuniſhed.

"She then mentioned the particular circumſtances; after which, pulling out a dagger from under her robe, ſhe ſtabbed herſelf through the heart. Her brother Brutus, laying hold of the dagger, held it up with the blood dropping from it, and ſwore that the blood of the Chaſte Lucretia ſhould receive an ample revenge." See Livy, book i. chap. 57.

This incident overturned the kingly government in Rome, and in conſequence thereof the commonwealth was eſtabliſhed.

Our great poet Milton compares Chaſtity to the pleaſing ſmells ariſing from a bed of flowers, and Unchaſtity to the noxious effluvia that ariſes from a vault filled with corrupted bodies.

Chaſtity muſt be exerciſed in thoughts, words and actions; and although it is often mentioned as a female virtue, yet men muſt be Chaſte alſo. No impure thoughts ſhould be nouriſhed in the mind; the mouth ſhould never expreſs unchaſte words; nor ſhould our actions tend to any thing of that nature.

Chaſtity is a ſtriking proof that the perſon fears God, and knows his own heart; he knows that all pleaſures are of a periſhing nature; and as he loves and fears his God, ſo he will, on every occaſion, keep himſelf pure and undefiled.

CHEARFULNESS, The pleaſure that the human mind enjoys, in conſequence of receiving ſome particular benefit, and that benefit is ſuppoſed to have been legally obtained, or beſtowed as an act of benevolence.

No perſon has ſuch a right to be Chearful as the pious Chriſtian. If he looks around him, he ſees the whole works of nature ready to corroborate the truth of his ſentiments; if he looks downward, the gates of hell are ſhut againſt him; and if he looks upward, he ſees heaven opened, and the eternal Redeemer, with arms of mercy, ſitting at the right hand of God, ready to receive him into the manſions of eternal glory.

The Chriſtian ſhould be filled with Chearfulneſs, when he reflects on what a friend he has in heaven, who is ever ready and willing to help him. When he reflects that the Lord Jeſus Chriſt is to be his judge at the laſt day; and when he conſiders that the ſmiles of a good conſcience points out to him that he will be juſtified, he muſt rejoice with Chearfulneſs. He will be chearful under every act of divine providence; but that Chearfulneſs will be free from ſin. He will endeavour to make every one in company chearful; but at the ſame time he will take care that not a ſingle word of a criminal nature drops from his mouth.

In a word, no life whatever can afford real ſatisfaction, but that of a Chriſtian, and he alone is intitled to Chearfulneſs.

CHERISH, In general, applied to the act of a nurſe, in bringing up a child in the moſt tender manner. It ſuppoſes that ſhe watches over it with the utmoſt care, and procures proper remedies for all its diſorders.

In the ſame manner, God is the indulgent nurſe or parent of his children; for all their wants are relieved by his benevolence.

Throughout all the occurrences in common life, and under every diſpenſation of providence, his mercy takes care of us, even when we forget ourſelves. When ſtruggling under a load of temporal infirmities, he often raiſes us up a deliverer in the perſon of one whom we never thought of.

When conſcious of ſin, and ſtruggling under the agonizing pains of a guilty conſcience, he manifeſts to us the benefits of his love, and cheriſhes us with the light of his countenance.

In the ſame manner we ought to extend our benevolence to each other. Does God cheriſh us under all our difficulties; and ſhall we not do ſo to our fellow creatures? Do we ſee our fellow creatures in want, or in diſtreſs; and ſhall we not do all in our power to Cheriſh them?

Let us only act to our fellow creatures as God has commanded us, and as he does to us, as far as is conſiſtent with the ſtate of human nature in this life; and then there is not the leaſt doubt but we ſhall be juſtified before the judgeof the world, and obtain the divine approbation.

CHERUBIM, In general, is made uſe of to denote thoſe glorious ſpirits that miniſter before the throne of God. And as the Jews were a people carnally minded, figures of them, by the divine direction, were placed round the mercy-ſeat in the Holy of Holies. There God was ſuppoſed to dwell, and theſe images were placed as his attendants.

They pointed out that God was a being of infinite power, and that he could at any time direct his angels to execute his orders.

The Papiſts tell us, That as the Cherubims were placed on each ſide of the mercy-ſeat, ſo they repreſented angels, and therefore we have a right to make images of thoſe celeſtial beings. But this is a moſt notorious falſhood; for we are not to worſhip God by images, nor any other way not appointed in his word.

Cherubims were pointed out as the attendants of God, as well as the guardians of his church and people; and this ought to fill our minds with love, when we reflect on his gracious care for us.

Cherubims are repreſented as mighty beings; and mighty indeed is the power of that God, under whoſe providence we ſubſiſt in the world.

CHIEF, Any perſon who is placed at the head of a ſociety, or who in conſequence of his ſuperior abilities, is intitled or commiſſioned to command an army of men.

Among divines, as well as in the ſcripture, Chief is in the firſt place applied to Chriſt, our Lord and Saviour. He is the Chief head of his church. All the benefits that his members enjoy, are derived from him; and he has, as a Chief, the ſole right to demand obedience from them.

He laid down his life to ſave them from eternal deſtruction, to ſave them from the pains of hell, and to make them heirs of his kingdom; and ſurely in conſequence thereof he has a juſt right to be called their Chief.

All the members of Chriſt's church are parts of his body; for he is not only purchaſer of them from the wrath of God, but he is their Chief as a ſovereign; for they are to regulate their conduct entirely in conformity with his injunctions.

We Chriſtians ought to conſider it as our higheſt privilege, that we have no leſs a perſon to be our Chief than the Lord Jeſus Chriſt, who lived and died for us; who is the brightneſs of the Father's glory, and the expreſs image of his perſon. His power is of the moſt unbounded nature; and that power is by the moſt ſolemn engagements to be exerciſed in our favour againſt all the malice of the devil, and every enemy that can, in our ſtate of pilgrimage, riſe up againſt us. Our Chief is Chriſt, and we ſhould do all we can to fight glorioufly under his banner.

CHILDISH, Uſed to ſignify the weakneſs of every young perſon who has not arrived at a ſtate of maturity. "When I was a Child, I ſpake as a child, I underſtood as a Child; but when I became a man, I put away Childiſh things," 1 Cor. xii. 11.

Childiſh is alſo applied to thoſe people, who, although advanced in years, yet act rather as Children than men.

In a religious ſenſe it is made uſe of to point out the manner in which too many Chriſtians live, who are furniſhed with the means of grace, and taught to hope for everlaſting glory. It implies that they do not make a proper uſe of the word of God, by prayer and meditation; and

and that they never improve any providential occurrences. That they go on in a giddy, unthinking manner through life, and in conſequence thereof loſe all thoſe pleaſures which flow from genuine Chriſtianity.

CHILDREN, In general, made uſe of to point out infants, who are not able to provide for their own wants; and therefore their parents are to watch over their tender years.

That parents might, under the Chriſtian diſpenſation, be encouraged to diſcharge their duty to their children, our Saviour bleſſed ſuch children as were brought to him, telling his diſciples, that of ſuch was the kingdom of heaven.

Pupils, and in fact all ſorts of inferiors, are ſometimes in ſcripture called Children. "Hear, ye Children, the inſtruction of a father, and attend to know underſtanding," Prov. iv. 1.

All the diſciples of Chriſt are called his Children, in many different parts of the ſcripture, and with great propriety, becauſe he is their everlaſting Father.

All the faithful Jews, under the Old Teſtament, were called the children of Abraham, not ſo much that they were deſcended from him in the ordinary way of generation, but rather becauſe they were followers both of his faith and obedience.

Chriſtians are called Children of light, and of the day. "Ye are all the Children of light, and the children of the day; we are not of the night, nor of darkneſs," 1 Theſ. v. 5.

The wicked are called Children of the fleſh, of diſobedience, and of the devil; becauſe they freely chuſe to diſobey God, and ſerve their own luſts, by becoming the willing ſlaves of the devil.

CHOIR, A band of muſicians, who ſometimes meet to ſing the praiſes of God in concert; and it is ſometimes uſed to expreſs that place of a cathedral where divine ſervice is performed.

It is of very great antiquity in the Chriſtian church; for we read in Gregory Nazianzen, of every church having its certain number of ſingers.

In the reign of king Charles I. 1630, one Mr. Farrar, a proteſtant, and a man of great piety, founded a houſe near Bugden in Huntingdonſhire for himſelf, and about thirty others, who retired to it, and ſupported themſelves by ſmall annuities left them by their relations. Adjoining to the houſe was a place built in the form of a Choir, and thoſe people divided themſelves in ſuch a manner that each party attended in their turn, and ſung hymns taken out of the ſacred ſcriptures.

On Sundays they went unto their own pariſh church to attend divine ſervice; and, in that heavenly manner, they continued to worſhip God, till the civil wars broke out, when their houſe was demoliſhed, and themſelves diſperſed.

Choirs in cathedrals, or ſinging in concert, in the manner they do, was firſt eſtabliſhed as a type or emblem of the glorious muſic that ſhall be ſung by the angels and ſaints in heaven, when God ſhall wipe away all tears from their eyes.

CHOSEN, Oftentimes made uſe of in ſcripture, to point out the peculiar privileges of the Jews.

God made choice of Abraham, that his deſcendants might keep up his worſhip in the midſt of the Heathen nations.

In the ſame manner Chriſt came to make his goſpel known, that he might purify to himſelf a Choſen people. "But ye are a Choſen generation, a royal prieſthood, an holy nation, a peculiar people; that you ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light." 1 Peter ii. 9.

As Chriſt hath Choſen us out of other nations, to hear the glorious goſpel, ſo let us make choice of his ſervice in preference to every thing in this world.

The apoſtle Paul was a Choſen veſſel, to preach the goſpel to the Gentiles; and therefore let every Chriſtian look upon himſelf as a Choſen ſervant of God, who is to enjoy an everlaſting inhetitance.

CHRIST, One who is anointed and ſet apart for an office.

In ſcripture it is the name given to our Lord and Saviour. He was anointed by his Father to preach the glad tidings of ſalvation to a

loſt world. "Thou haſt loved righteouſneſs, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows," Heb. i. 9.

Chriſt is called the anointed of God, becauſe he is ſet apart to act the offices of prophet, prieſt, and king to his people. He is their anointed prophet, becauſe he reveals to them the will of God, and inſtructs them in every thing that may promote their intereſt in time and in eternity. He is their prieſt, becauſe he laid down his life for them; and he is their king, becauſe they muſt be obedient to his laws; but theſe articles will be more fully illuſtrated under their proper heads.

CHRISTIANS, the name given to all thoſe who profeſs the name of Chriſt throughout the world; but ſome of them have debaſed the glory of the goſpel, and introduced many Heatheniſh rites and ceremonies into their worſhip.

It is lamentable to conſider how many who profeſs the name of Chriſt are loſt in the groſſeſt darkneſs. Popery is the eſtabliſhed religion of many countries; and it is well known that it is very little better than Paganiſm.

The religion of the Greeks is eſtabliſhed in Ruſſia; and moſt of the inhabitants of Leſſer Aſia, and all along in Europe, from Dalmatia to the Black Sea, are of the ſame religion. The Greeks have debaſed their religion in the ſame ſame manner as the Papiſts, and in many of their rites and ceremonies they are ſtill more ridiculous.

How thankful then ought we Proteſtants to be, when we conſider that God has given us his word and ordinances in their primitive purity! In the mean time, while we endeavour to lead the lives of Chriſtians, let us pity thoſe who are deprived of ſuch bleſſings; and let us never forget, that as our anceſtors were deſtitute of theſe privileges, ſo God may take them from us, for our diſobedience.

CHRISTMAS, A feſtival ſet apart by Chriſtians to celebrate the birth of our Lord, and is held on the twenty fifth day of December.† In England & Roman Catholic Countries

It is undoubtedly the duty of every Chriſtian to celebrate the time when the Lord of heaven robbed himſelf of his glory, and took their nature upon him, in order reſcue them from ſlavery to the devil.

However, in the celebration of all feſtivals, the Chriſtian muſt rejoice with trembling. That is, he muſt be afraid to offend, and not imagine that attendance on divine worſhip in the forenoon, can make an atonement for an afternoon's debauch. No, God did not become man, that men ſhould become beaſts.

He would have us to celebrate his nativity, in a chearful, though humble manner, and never forget that we are ſurrounded with many temptations, which if not reſiſted may work our ruin.

Lord chief juſtice Hale, during a ſucceſſion of twenty years, made it a conſtant rule to write a hymn on Chriſtmas-day; and the ſame pious Chriſtian tells us, that on Chriſtmas-day we ſhould reflect on the loſt ſtate in which mankind were, when our Saviour came in the fleſh; and on his unexampled humility in condeſcending ſo low as to take our nature upon him.

CHURCH, Sometimes made uſe of to expreſs the whole body of Chriſtians, ſometimes the eſtabliſhed form of religion in a nation, but more commonly the places ſet apart for divine worſhip.

The Church is called the houſe of God, and with great propriety, for there his name is ſaid to dwell. "It muſt grieve an ingenious mind, (ſays the pious Mr. Hervey) to have our own houſes wainſcoted with cedar, and painted with vermilion, while the houſe of the Lord of hoſts is deſtitute of every decent ornament; of old the habitation of his feet was glorious, let it not now ſeem ſordid and contemptible.

The ornaments of Churches ought to be neat plain, and decent. Every thing ſhould ſeem ſuitable to the divine ſervice performed in them; and the whole ſtructure, both exterior and interior, ought to be contrived for the advantage of the hearers, ſo as they may be able to attend the worſhip in the moſt commodious manner.

CHURCH-WARDEN, An officer inſtituted for the benefit and advancement of religion, whoſe

This was not always the Case throughout Britain
the World see the London Journal for Janry 1857 p. 288

whoſe chief buſineſs is to ſuppreſs all immorality and profaneneſs, and to ſee that the publick worſhip be performed with due decency and reverence.

They are to take care of every thing of a temporal nature belonging to the Church, and in moſt places they are elected by the pariſhoners in general.

After their election, the archdeacon of the bounds ſwears them into their office, and from thence till the time is expired they are the temporal governors of the church.

When a new election is made, the old Church Wardens are to give their ſucceſſors a true ſtate of the money &c. belonging to the pariſh, that they may be able to act in a proper manner.

CHURCH-YARD, A piece of ground ſurrounding the church, where the dead bodies of the pariſhioners are depoſited.

Church-yards are of great antiquity; and nothing can be more natural, than for the relations of the deceaſed to depoſit his body where he worſhipped his God.

It ſeems to have been the practice of our Pagan anceſtors, for where-ever we find the remains of a druidical temple, we are ſure to diſcover ſome monuments of the dead. In the ſame manner, ever ſince Chriſtianity received a civil eſtabliſhment, places have been ſet apart for the burial of the dead, though Church-yards, in the regular manner we now have them, did not come into uſe till about the ninth century.

The reaſon was, there was but one church in the dioceſe where the biſhop reſided, and from thence he ſent out his clergy on the miſſion to the neighbourhood.

Churches and Church-yards from that period became common; and at laſt, about the tenth century, they had the ſame appearance as at preſent; for ſeldom any Church was without its place of interment for the dead.

CIRCUMCISION, A religious act under the Old Teſtament diſpenſation, performed by cutting off a ſmall bit of ſkin from the fore parts, and it was the ſign of the covenant that God made with Abraham. "And he gave him the covenant of Circumciſion. And ſo Abraham begat Iſaac, and circumciſed him the eighth day; and Iſaac begat Jacob, and Jacob begat the twelve patriarchs," Acts vii. 8.

It was the act of initiating proſelytes into the Jewiſh church, and it was a type of the holy ſacrament of baptiſm.

As the children of Iſrael were entitled to all the temporal bleſſings in the land of Canaan, in conſequence of Circumciſion, and living in every thing conſiſtent with the ceremonial law; ſo Chriſtians by baptiſm are entitled to all the bleſſings of Chriſt's kingdom, if they keep his commandments.

Circumciſion was the ſeal of a covenant and ſo is baptiſm. The firſt was the ſeal of the covenant between God and Abraham; the ſecond is the ſeal of the covenant between Chriſt and his people.

The Jews, by the rite of circumciſion, were diſtinguiſhed from all other people in the world, and ſo Chriſtians are by baptiſm the ſame. Both were appointed by the Almighty for wiſe ends; but by the inſtitution of baptiſm, Circumciſion is aboliſhed. Circumciſion was the ſeal of carnal ordinances; but baptiſm is the ſeal of a better covenant, namely, a new and living way.

CIRCUMSPECTLY, The act of behaving conſiſtent with a given rule, and not deviating from it upon any conſideration whatever.

Thus the apoſtle makes uſe of it to ſignify the uniform conduct of a Chriſtian, when he does all that he can to live conſiſtent with his holy profeſſion. "See then that ye walk Circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil," Eph. v. 15, 16.

That is, you were once ſinners, but now you are brought to the knowledge of the truth, therefore let it be your conſtant ſtudy to live in obedience to your divine Maſter's laws; like wiſe men, who conſider the importance of their duty, and not like fools, who neglect every thing; you have loſt much time in ſin, and therefore by an attendance on duties, endeavour to redeem it.

CIRCUMVENT, To over-reach a perſon by ſuperior craft, and impoſe upon him, under the name of friendſhip.

It is one of thoſe mean, baſe acts, that makes

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a man a diſgrace to ſociety. Nay, not only a diſgrace, but even a plague and a peſt. The perſon who Circumvents, goes about in a private manner to prejudice one man againſt another. By ſuch practices many families have been ruined and it may be juſtly ſaid of the perſon who Circumvents another, that he does not believe that God will judge the world in righteouſneſs.

The man who circumvents another, cannot with any propriety be called a Chriſtian; for Chriſtians are to promote the intereſts of each other, as far as lays in their power. By ſo doing they convince the world that they are the ſincere diſciples of Chriſt; whereas the perſon who circumvents his neighbour is like the devil, who goes about ſeeking the deſtruction of all mankind.

CIVIL, In the firſt inſtance applied to communities in general; but in a moral and religious ſenſe, it is made uſe of to denote the behaviour that a perſon ſhould exerciſe towards another.

It was a queſtion aſked by one of the pupils in the ſchool of Socrates, What made a man? The anſwer was, Civility.

St. Auguſtine being aſked, What made the difference between a man and a chriſtian? anſwered, That Civility diſtinguiſhed a man, and grace a chriſtian.

Indeed the graces that are abſolutely neceſſary to diſtinguiſh the real Chriſtian include Civility; for how can a man be either modeſt, chaſte, temperate and benevolent, unleſs he is Civil in the whole of his deportment? Civility muſt be always engaging, but much more ſo when flowing from a mind inlarged with the knowledge of Chriſt.

Every Chriſtian is under the ſtrongeſt obligations to be Civil to his neighbour; for as Civility intitles him to a place in ſociety, ſo no man can pretend to the character of a Chriſtian who is not Civil to his brethren.

CLANDESTINE, Any thing done in ſuch a manner as is inconſiſtent with the rules of ſociety.

It is often made uſe of by divines to expreſs the act of marrying contrary to the deſire of the parents.

Thus we read, that good old Iſaac and his wife were grieved, when their eldeſt ſon married contrary to their inclinations. "And Eſau was forty years old, when he took to wife Judith, the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite, which were a grief of mind unto Iſaac, and to Rebekah." Gen. xxvi. 34, 35.

Undoubtedly clandeſtine marriages are not to be countenanced, unleſs the parents have acted in a cruel manner, by hindering them from ſatisfying their own inclinations conſiſtent with the law of nature.

In all Clandeſtine marriages, there is ſomething that ſeems either to imply a want of modeſty, or a want of prudence. Modeſty and prudence ought to go hand in hand together, and the one ſhould ſerve to illuſtrate the other.

CLAY, The matter of which man's body is formed; but even that clay itſelf was made by the Lord God out of nothing, "Behold I am according to thy wiſh, in God's ſtead: I alſo am formed out of the Clay." Job. xxxiii. 6.

When we reflect on the materials of which we were originally formed, we ought to be filled with the moſt humiliating thoughts; eſpecially when we are convinced that one day our fleſh will return to its original ſtate. But notwithſtanding, let us remember, that our divine Redeemer took our nature upon him; and, to ſmooth the way for us, laid his head in the ſilent grave.

Our clay ſhall re-aſſume its former ſhape, when our Lord comes to judge the world. However, let us always remember, that as we were made of Clay, ſo we ought not to decorate our bodies in any other manner than is conſiſtent with common decency. Of the Clay we were formed, and to Clay ſhall we return; but we ſhall, if we lead the lives of pious Chriſtians, be raiſed up to a moſt glorious immortality.

It is remarkable that the decaying ſtate of monarchies is compared to miry Clay. Perhaps no alluſion can be more beautiful as will appear from the following words. "This image's head was of fine gold, his breaſt and his arms of ſilver, his belly and his thighs of braſs, his legs of iron, his feet part of iron and

part

part of Clay. Dan ii. 32 33. As Clay is of a corruptible nature, ſo every ſtate or community, when it is on the decline, may, with the utmoſt propriety, be compared to clay.

CLEANNESS, In general, made uſe of to denote one who is purged from all manner of impurity in the body; and ſometimes to ſhew the decent appearance of his dreſs.

In a religious ſenſe, it is made uſe of to expreſs the act of God's juſtifying a ſinner in conſequence of his earneſt petitions to him, while he is ſtruggling under a load of guilt. "Waſh me thoroughly from mine iniquities, and Cleanſe me from my ſin," Pſ. li. 2.

That is, as deep as the contagion has taken place in my nature, ſo deep let the healing influences of thy mercy extend. I am a poor miſerable creature, altogether impure; but do thou, O God, pardon my offences; and then, as one in a ſtate of innocence, I ſhall appear pure in thy ſight.

As a virtue in common life, Cleanlineſs is very commendable; for it ſerves to convince the world of our induſtry.

Mr. Ray, in his treatiſe on the wiſdom of God in the works of creation, takes notice, that even lice are uſeful, becauſe they tend towards inducing us to keep ourſelves clean.

Laſt of all, let us as men and Chriſtians endeavour to keep our conſciences clean from all manner of impurities, that we may in the end be proper objects of the divine favour.

CLEMENCY, A virtue taught both by divines and moraliſts, and on every occaſion points out one who is truly great, and really good.

It is often applied to the humanity of a chief magiſtrate, who with patience hears what a priſoner has to ſay in his defence. "Notwithſtanding that I be further tedious unto thee, I pray thee that thou wouldſt hear us of thy Clemency a few words," Acts xxiv. 4.

CLOISTER, The place where the religious of either ſect in the Romiſh church reſide, and it is always ſuppoſed that the building is near a church.

In ancient times the people called Monks reſided in places not near churches; for they attended divine ſervice along with the pariſhioners.

In thoſe early ages of ſimplicity, thoſe men, who retired from the world, uſed to work at ſecular employments; and all their wages, beſides what was neceſſary for their immediate ſupport, they gave to the poor.

In latter times, Cloiſters became elegant places; for they were built in the moſt ſumptuous manner, and the monks lived in all manner of luxury. In general, they were contrived in ſuch a manner as to inſpire the mind with a ſort of melancholy; for that was the principal idea that all the builders of monaſtick ſtructures had in view.

CLOSET, A ſmall room uſed for many private purpoſes; and in a religious ſenſe for the place where the ſincere Chriſtian retires to, in order to offer up his prayers to God. "But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father, which is in ſecret; and thy Father, which ſeeth in ſecret, ſhall reward thee openly," Mat. vi. 6.

Prayer ſuppoſes that we keep up an intercourſe with God, and therefore while we are convinced that he ſeeth us in ſecret, no place can be more proper than a Cloſet for us to offer up our prayers or praiſes. Therefore, when we enter into our Cloſets, let us remember that we are ſtill in the preſence of the King of kings; and for that reaſon, let our devotions flow from hearts guided by ſincerity.

CLOUD OF WITNESSES, One of thoſe fine metaphorical expreſſions peculiar to the ſacred writers; and ſometimes made uſe of to expreſs the whole collective body of Chriſt's followers, or the people of God under the Old Teſtament diſpenſation.

Thoſe under the Old Teſtament, whoſe faith was ſtrong, were compared to a Cloud; and it ſeems to be an alluſion to the Cloud that ſeparated the Iſraelites from the Egyptians. "Wherefore ſeeing we alſo are compaſſed about with ſo great a Cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us, looking unto Jeſus, the author and finiſher of our faith; who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the

right hand of the throne of God," Hebrews xii. 1, 2.

From this we may learn, that the actions of all God's faithful ſervants are to be evidences, or as a Cloud of Witneſſes, either for or againſt them. We are compaſſed about by them, and let us go on in our Chriſtian courſe, looking unto Jeſus, the captain of our ſalvation, who has trod the way before us.

COGITATIONS, The thoughts that ariſe in the mind on any ſubject whatever, eſpecially in conſequence of ſtriking events. "As for me, Daniel, my Cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart," Dan. vii. 28.

In the writings of our divines, Cogitations are mentioned as evil thoughts, by giving encouragement to the luſts of the fleſh, which ought to be ſuppreſſed as ſoon as they ariſe in the mind; for the ſooner it is done, the more eaſily is the temptation overthrown.

COMFORT, the act of ſympathizing with one in diſtreſs, ſo as to make the affliction as light as poſſible, or to remove it entirely.

Thus the Holy Ghoſt is called the Comforter, and for this reaſon, that as the diſciples of Chriſt would be dejected on account of his leaving them, ſo the Holy Ghoſt was to be ſent to Comfort them. Before he left them, he aſſured them that the Comforter was to come; nay, that he would ſend him; and they by faith believed his promiſe.

God Comforts all his creatures by the bleſſings of his providence; and Chriſt, by the bleſſings of his grace, gives Comfort to every believer.

Let it therefore be our duty as Chriſtians to comfort each other, by adminiſtering to them all the aſſiſtance that lies in our power. When we Comfort each other, it is a ſtrong proof that our minds are filled with love, that we have bowels of compaſſion, and that we ſeek to imitate our divine Lord, who came to adminiſter Comfort to miſerable ſinners.

COMMAND, The act of a ſuperior, when he orders an inferior to perform ſomething; and it always ſuppoſes the power veſted in him to be lawful, in order to make the duty incumbent. "Yet the Lord will Command his loving kindneſs in the day time, and in the night his ſong ſhall be with me, and my prayer to the God of my life." Pſ. lxii. 8.

But, in general, under the Old Teſtament diſpenſation, the moral law is called the commandments of God; and although they made a part of the Jewiſh law, yet they are ſtill binding on every Chriſtian.

Under the Chriſtian diſpenſation, all the ordinances appointed by Chriſt in his church are called his commandments; and ſurely none had a better right to Command, than he who purchaſed us with his own blood.

Again, "A new Commandment I write unto you, which thing is true in him and in you, becauſe the darkneſs is paſt, and the true light now ſhineth," 1 John ii. 8.

All thoſe who keep the Commandments of Chriſt, are to be bleſſed with the fulneſs of his grace. "Bleſſed are they that do his Commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14.

When we obey the commands of Chriſt, we honour him as our divine ſovereign; and he has aſſured us that we ſhall be rewarded eternally in heaven.

COMMEND, To praiſe another for ſome virtuous action; and ſometimes denotes that we, by a regularity of conduct, recommend ourſelves as objects of favour, either to God or our neighbour.

It is alſo uſed to point out the act of ſome one who gives another a good character. "I Commend unto you Phebe, our ſiſter, which is a ſervant of the church which is at Cenchrea." Rom. xvi. 1.

When we find that our neighbours have performed any actions in the beſt manner they can, we ought to commend them, becauſe Commendation gives encouragement. It indicates a moſt benevolent heart, to draw a veil over human frailties, and it induces the perſon whom we Commend to make greater progreſs for the future.

Biſhop Burnet, in his character of the duke of Lauderdale, tells us, that he was a cold friend, but a moſt bitter enemy. He was unwilling to Commend even the moſt virtuous perſon, but

but eager to condemn thoſe who committed the moſt trifling faults.

In all our actions in this world, let us endeavour to behave in ſuch a manner as to deſerve Commendation; and at the ſame time let us in a particular manner be ready to Commend the actions of children, when they make the leaſt progreſs in knowledge, becauſe it influences their tender minds.

COMMIT, In the ſcripture, and in the writtings of all our divines, the act of ſinning againſt God by breaking any of his commandments; and it is alſo uſed to expreſs the act of intruſting a perſon with ſomething. "But contrariwiſe, when they ſaw that the goſpel of the uncircumciſion was committed unto me, as the goſpel of the circumciſion was unto Peter." Gal. ii. 7.

However, it is naturally made uſe of to expreſs a bad action; thus ſome are ſaid to Commit idolatry, ſome theft, fornication, murder, and in general any thing that may offend a holy and righteous God.

To avoid Committing ſin, three things muſt be carefully attended to.

Firſt, we muſt endeavour to form proper notions of the divine perfections, as laid before us in the ſacred ſcriptures, in order to be convinced of the infinite diſtance that is between the Almighty Lord God of heaven and earth, and we poor periſhing mortals. This will point out to us the right he has to Command, and the obligations we are under to obey.

Secondly, we muſt conſider the love of Chriſt, who in compaſſion to a miſerable world took our nature upon him, and died for ſin, in order that we might be ſaved from all its dreadful conſequences.

Thirdly, we muſt conſider, that at all times, and in all places the eye of God is continually upon us. He ſees our moſt ſecret thoughts, and our actions are regiſtered in the book of his remembrance. If we attend to theſe things, and keep them continually in our mind, we will be afraid to commit ſin, not only as an offence againſt God, but as an irreparable injury to our own ſouls.

The man who loves the laws of his country, will be afraid to break any of them, by committing a crime; and he who loves the law of God, will not only make it his ſtudy day and night, but he will alſo be afraid to ſin againſt it.

COMMUNICATION, Speaking or writing to each other, ſo as to make our thoughts known.

The uſe of ſpeech, as well as writing, was given unto us for good purpoſes, namely, that we ſhould on all occaſions endeavour to inſtruct each other, and not corrupt any one's mind by indecent words, either in converſation or by letter. "Let no corrupt Communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers. Eph." iv. 29.

When we Communicate any thing to another in converſation or writing, we ſhould do it in the moſt ſincere and tender manner; where there is a neceſſity to reprove, we ſhould remember that we ourſelves as frail mortal men, are liable to fall into the ſame ſnare.

If we have the intereſt of the perſon in view, we will leave nothing undone to promote it; and therefore our communication with him will be founded on truth, and regulated with prudence. "Evil Communcations corrupt good manners." 1 Cor. xv. 33. That is, all manner of profane or obſcene talk tends towards corrupting the morals of others, eſpecially thoſe who are young.

St. Auſtin ſays, that the tongue of the profane perſon, who by his evil Communication corrupts the morals of youth, will be tormented in a particular manner in hell.

No thought can be more natural than to imagine, that any member of the human body, made uſe of in polluting the minds of youth, ſhould be puniſhed in a moſt exemplary manner.

Whatever men may do in this world, they will find God juſt at laſt. He gave them the uſe of ſpeech in order to promote the advantage of each other; and ſevere will the puniſhment of thoſe be, who attempt to ſet aſide the order of God. Let us on every occaſion endeavour to edify each other, ſo that our Com-

munication

munication may be acceptable to God, and uſeful to men.

COMMUNION, An amicable meeting, or an agreement among a body of people, who reſolve to live conſiſtent with a preſcribed form or rule. "Be ye not unequally yoked together with unbelievers; for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what Communion hath light with darkneſs." 2 Cor. vi. 14.

In general, both in ſcripture and in the writings of our moſt eminent divines, the word Communion implies the holy ſacrament of the Lord's ſupper. "The cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? the bread which we break, is it not the Communion of the body of Chriſt". 1 Cor. x. 16.

From theſe words we may ſee, that the Papiſts have gone into a great error, in denying the wine to the communicants; for here we have in expreſs words pointed out to us, that the apoſtles bleſſed both, and gave them to the communicants.

In Communion, Chriſtians ought to conſider each other as brethren, as children of the ſame common parent, as ſoldiers of the Captain of their ſalvation, and heirs of the ſame heavenly inheritance.

They ſhould on ſuch occſiaons look back to the ſufferings of their divine Lord, who inſtituted this ordinance as a memorial of his death.

It was the ſupper that he ate with his beloved diſciples the ſame evening in which he was betrayed, and he commanded that the memory of it ſhould be kept up until he came again.

It is the ſame to Chriſtians, as the paſſover was to the Jews. When the Jews ate the paſover, they were obliged to have their loins girt up, and a ſtaff in their hands, in the ſame manner as perſons in the eaſt do when they ſet out on a journey; and this was to keep in memory their deliverance from Egyptian bondage.

In the ſame manner, when a Chriſtian partakes of the holy Communion, he ought to conſider himſelf as taking leave of all the ſinful pleaſures of this world, in order to begin his journey for heaven.

When the Jews ate the paſſover, they all looked upon themſelves as children of the ſame parent, and heirs of the ſame inheritance; and when Chriſtians partake of the Communion, they ſhould conſider that they are the children of Chriſt, and are all to enjoy a ſhare in his glory.

When the Jews ate the paſſover, they were obliged to have all differences reconciled among themſelves; and when Chriſtians go to the Communion, they ought to be in charity with each other.

The Jewiſh paſſover was a commemoration of the deliverance of the children of Iſrael from Egyptian bondage; and the holy communion is a memorial of the death of Chriſt.

When the deſtroying angel paſſed over Egypt, and ſlew the firſt born of all the males in every family, the Jews, who had the blood of the paſchal lamb ſprinkled on their doors, were not hurt; and when the Chriſtian partakes of the Lord's ſupper with faith and ſincerity, he is entitled to the divine favour.

Upon the whole, let the communion here on earth put us in mind of the communion of ſaints in heaven, when ſin and ſorrow will be done away, and when Chriſt ſhall be all in all.

COMPASSION, A tender ſympathy that one has for another, while in a ſtate of ſuffering; and it indicates a truly generous, benevolent mind. "Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, ſhe may forget; yet will I not forget thee," Iſ. lxix. 15.

As if he had ſaid, it is almoſt impoſſible, conſiſtent with nature, that a woman ſhould forget her child by diveſting herſelf of bowels of compaſſion; but although inſtances of that nature may be found, yet ſuch is the truth of all God's promiſes, that he will never forget to perform them, he will ſtill have compaſſion on thoſe who love him.

The man who has no bowels of Compaſſion, is not intitled to the name of a Chriſtian; for it ſhews that he neither knows God nor religion. God had Compaſſion for our firſt parents, when he promiſed them a Saviour, and in the return of

of the ſeaſons it appears evident, that his Compaſſion is the ſame in all ages and nations. But in a more particular manner he had Compaſſion upon us, when he fulfilled the promiſe made to our firſt parents, by ſending Chriſt in the fleſh.

The whole that Chriſt did and ſuffered for us, was one continued act of Compaſſion; for us he lived, and for us he died. Therefore let this lead us to be Compaſſionate to each other, and bear with one another's infirmities. We are all ſinners; and as we expect mercy from God, ſo let us, on every occaſion, have bowels of compaſſion for thoſe who ſuffer.

This was the character of the good Samaritan. "And when he ſaw him, he had Compaſſion on him," Luke x. 33.

Compaſſion for our ſuffering fellow creatures, is a ſtrong proof of our love of Chriſt; for as St. Ambroſe ſaid, I will love all men for the ſake of that God who made them, and all Chriſtians for the ſake of my Saviour who redeemed them.

COMPEL, The act of one perſon forcing another to do ſomething; but in ſcripture it is taken in another ſenſe. "And the Lord ſaid unto the ſervant, Go out into the highways and hedges, and Compel them to come in, that my houſe may be filled," Luke xiv. 23.

Theſe words are a moſt beautiful alluſion to the irreſiſtible evidence that ſupports every truth in the goſpel. It does not imply an actual coercive authority, but merely that every miniſter of the goſpel ſhould do all that lies in his power to convince ſinners of the errors of their ways, and point out Chriſt as the only phyſician of their ſouls.

It does not intimate, that man is deprived of the freedom of his will, nor does it deprive God of his glorious privilege of forcing an obſtinate ſinner to believe the goſpel.

Lord Lyttelton, in his eſſay on the apoſtleſhip and converſion of St. Paul, juſtly obſerves, that the evidences in ſupport of Chriſtianity are ſo ſtrong, that the mind is forced to embrace them; but ſtill God may, by an act of his own power, ſet aſide the uſe of theſe means, and arreſt a ſinner in the road to deſtruction, as he did Paul, when he was going to perſecute the Chriſtians in Damaſcus.

The Papiſts, however, have, in conſiſtency, with the reſt of their conduct, wreſted this text to the baſeſt of purpoſes.

They ſay, that by Compelling people, means the inflicting of corporal puniſhments on all thoſe who will not embrace the tenets of their idolatrous church. Compel them to come in (ſay they) means, that we muſt ſeek the aſſiſtance of the civil power to force them to embrace all the doctrines of our religion; but this is utterly foreign to the ſpirit of Chriſtianity, for no ſuch thing was ever intended.

When Charles the great extended his conqueſts over Germany, he gave his captives leave to chuſe, whether they would ſuffer death, or be baptized. The love of life induced them to embrace the latter; but ſurely thoſe poor ignorant creatures could not be called Chriſtians!

Let miniſters of the goſpel attend to this; and as the religion of Chriſt is ſupported by the moſt rational evidence, ſo let them make themſelves ſuch maſters of the ſubject, as to be able at all times to convince the moſt obſtinate unbelievers.

CONCUPISCENCE, The luſting of the fleſh, or the inclinations of the mind to ſomething that is forbidden in the divine word.

In this ſenſe it is uſed by the apoſtle Paul, when he ſays, "But ſin taking occaſion by the Commandment, wrought in me all manner of Concupiſcence," Rom. vii. 8. That is, the luſts of my fleſh were ſo ſtrong, that notwithſtanding all the precepts of the divine law, yet I was led to commit ſin, by giving encouragement to every unlawful thought.

Concupiſcence is often made uſe of among Popiſh writers, to point out the conduct of ſuch of their clergy as have any carnal connections with women; but among Proteſtant divines, it always implies, that the perſon guilty of it has been cheriſhing ſuch thoughts in his heart as are utterly inconſiſtent with the doctrines contained in the goſpel.

The law of God is pure, and reaches to the moſt interior parts of the heart; and therefore, as we would avoid evil ſpeaking, and evil actions, ſo we muſt never give indulgence to any thought that may in its conſequences lead us from our duty.

CONDEMNATION, The act of a judge in paſſing ſentence on a criminal, who has been legally convicted by the evidence of credible witneſſes. It is a declaration that the perſon convicted ſhall ſuffer death according to the laws of the country in which he lives; and it implies that he is dead to the community, becauſe he has forfeited his life.

In all ages and nations the life of a man was always thought of ſo much importance, that the utmoſt care was taken to preſerve it, where that could be done in a practicable manner.

Among the Jews, every woman taken in adultery, was to be ſtoned to death, of which we have an example in the goſpel, when the people of Jeruſalem wanted to lay a ſnare before our our Saviour. They brought a woman to him, who had been taken in the act, and aſked his opinion concerning what puniſhment ſhe was to have inflicted upon her? Chriſt knew their hearts, namely, that they did not come to him for the ſake of information, but only to diſcover, whether he was an enemy to the law of Moſes. Upon which he ſtooped down, and wrote ſomething on the ground with his finger, after which he got up, and ſaid. "He that is without ſin among you, let him firſt caſt a ſtone at her. And again he ſtooped down, and wrote on the ground; and they which heard it, being convicted by their own conſciences, went out one by one, beginning at the eldeſt, even to the laſt; and Jeſus was left alone, and the woman ſtanding in the midſt. When Jeſus had lifted up himſelf, and ſaw none but the woman, he ſaid unto her, Woman, where are thine accuſers? hath no man condemned thee? She ſaid, No man, Lord; and Jeſus ſaid unto her, Neither do I condemn thee; go and ſin no more." John viii. 8, 9, 10, 11.

But the moſt ſtriking ſenſe in which this word is uſed, is the puniſhment of the wicked in hell, who will for ever be ſeparated from the preſence of God, and conſigned over to everlaſting torments.

When the judges, in the Areopagus of Athens, condemned a criminal, they gave him a black ſtone; but if he was acquitted, they gave him a white one.

Indeed this ſeems to have been a cuſtom among many of the eaſtern nations; for in the book of the Revelation, we read as follows. "To him that overcometh will I give to eat of the hidden manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth, but he who receives it." Revelation ii. 17.

In the ſame manner, when Chriſt comes to judge the world, his faithful followers will be diſtinguiſhed from his enemies by a very particular mark; and as whiteneſs is the emblem of innocence, ſo then it muſt conſequently be made uſe of to point out their appearance. On the other hand, blackneſs and darkneſs are both made uſe of to denote the character of the wicked, becauſe they are to take up their everlaſting abode in thoſe regions of darkneſs where light never can come.

The word Condemnation is alſo made uſe of to expreſs the aggravations of crimes, and the puniſhments that men will ſuffer, if they continue to perſiſt in them. "My brethren, be not many maſters, knowing that we ſhall receive the greater condemnation," James iii. 1. That is, do not domineer in an arbitrary and cruel manner over your ſervants, or thoſe who are under any obligations to you; for if you do ſo, God will inflict a very ſevere puniſhment upon you.

Let us therefore, on every occaſion, and under all the diſpenſations of providence, endeavour to eſcape that Condemnation which will in the end overtake all thoſe who forget God, and diſobey the goſpel of his Son.

CONDESCEND, The kind compaſſionate action of one, who, although in a ſuperior ſtation, yet humbles himſelf to attend to the diſtreſſes of thoſe who are his inferiors. "Be of the ſame mind one towards another; mind not high things, but condeſcend to men of low eſtate," Rom. xii. 16.

Condeſcenſion to thoſe who are in diſtreſs, is a mark of a Chriſtian ſpirit; and we ſhould on every occaſion endeavour to condeſcend ſo far in favour of our neighbour, as is conſiſtent with our circumſtances.

When we condeſcend to do an act of charity to thoſe who are in diſtreſs, we imitate the conduct

duct of our divine Maſter, who went about doing good. He condeſcended to humble himſelf, in order to retrieve us from hell; and therefore we ſhould be ready at all times to condeſcend to the ſtate of thoſe, who by ſome acts of providence, conſiſtent with the will of the Almighty governor of the univerſe, have been placed in a low ſtation, or at leaſt inferior to ourſelves.

Condeſcenſion implies all that is amiable, either in natural or revealed religion, and it points out, that we are not aſhamed of being called the followers of our Redeemer, who Condeſcended to take our nature upon him, in order to ſave us from deſtruction.

CONFESSION, In general it points out the act of one who freely acknowledges, that he has committed ſome crime, and it is neceſſary before pardon can be obtained. "I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin." Pſalm. xxxii. 5.

Confeſſion is one part of prayer, and it implies, firſt, that we are ſenſible of ſin; and ſecondly, that we are earneſt to obtain pardon. But, however neceſſary Confeſſion may be, yet we find that the papiſts have abuſed it to the worſt of purpoſes, and upon that abuſe reſts a great part of the dignity aſſumed by their prieſts.

But as the word Confeſſion makes ſo great a figure in polemical divinity, we ſhall here explain its riſe, progreſs, and preſent ſtate among the papiſts.

In the primitive church, it was natural for thoſe who laboured under any diſtreſs of mind, to reveal the matter to their miniſter, in order that he might adminiſter ſpiritual conſolation. But this was a voluntary act of the perſon, for no precept in the church injoined it.

However, about the ſeventh century, the prieſts who had brought ſuperſtition into the church, began to teach that no man could obtain ſalvation, unleſs he came to them, and Confeſſed his ſins.

The council of St. John de Lateran, in the tenth century, ordained, that thoſe who did not Confeſs their ſins to a prieſt, and receive the communion at leaſt once in the year, ſhould not be buried in conſecrated ground. From that time till the reformation, the prieſts reigned abſolute lords of the conſciences of the people; and it may be eaſily imagined, that gave them great influence over them.

In the Roman canons it is ordained, that no prieſt ſhall ever reveal what is told him in Confeſſion; but in latter times, even in the moſt bigoted popiſh countries, the Kings or other chief magiſtrates have given ſtrict orders, that if any thing is told the prieſt in Confeſſion, that may affect the ſtate, he is to make it known for the public ſafety.

Proteſtants ought to be ready at all times, like the primitive Chriſtians, to open their minds to their miniſters, that they may know in what manner to adminiſter advice ſuitable to their circumſtances. But this muſt not be abuſed or turned to ſuperſtition, for we muſt always conſider, that God alone is the only one in a primary ſenſe to whom we are to Confeſs our ſins.

CONFIDENCE, The truſt that a man repoſes in another, becauſe he believes that he acts upon principles of integrity. "Is not this thy fear, thy confidence, thy hope, and the uprightneſs of thy ways. Job. iv. 6.

Confidence among men is abſolutely neceſſary in civil ſociety, otherwiſe people would look upon each other as thieves. And if ſo, then it muſt be the duty of every Chriſtian to act in ſuch a manner as to induce his neighbour to put Confidence in him.

The hope of every ſincere believer is called Confidence in God. "But Chriſt as a Son over his own houſe: whoſe houſe are we, if we hold faſt the Confidence, and the rejoicing of the hope firm unto the end," Heb. iii. 6.

We muſt place full confidence in God, by believing that he will perform all his promiſes to us, but we muſt not expect the performance of thoſe promiſes while we live as if there was not a God to take notice of our actions.

CONFIRM, Sometimes made uſe of to point

point out the act of that perſon who finiſhes ſomething, or makes it more perfect than it was before.

It likewiſe ſignifies to ſtrengthen any thing, and in that ſenſe it is made uſe of in many parts of ſcripture. "How ſhall we eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him?" Heb. ii. 3.

To Confirm, among divines, is a formal act by which a young perſon is declared fit to be admitted to the holy ſacrament. It implies that the perſon underſtands the principles of Chriſtianity as laid down in his catechiſm; and a certificate thereof is made by the miniſter to the biſhop, who, on a day appointed for that purpoſe, Confirms the Catechumens, by laying his hands upon their heads, and implores the divine bleſſing upon them.

However neceſſary it is for every Chriſtian to make uſe of all the means of grace, becauſe they are appointed to promote his happineſs, yet he muſt not reſt in them. He muſt be well confirmed in the faith, and he muſt endeavour to Confirm ſuch weak brethren, as may have any doubts upon their minds.

God has ſworn that he will perform all his promiſes, and therefore we ought to be well convinced of his truth. "Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, Confirmed it by an oath," Heb. vi. 17.

But we muſt not only be Confirmed in the faith, for we muſt alſo be Confirmed in the neceſſity of practiſing good works; and God who has ſworn, will confirm it in our favour.

CONGREGATION, Generally made uſe of to point out an aſſembly of Chriſtian people meeting together to worſhip God; but in the Old Teſtament it is often uſed to point out the whole body of the children of Iſrael. "And they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of ſin, on the fifteenth day of the ſecond month after their departure out of the land of Egypt," Exod. xvi. 1.

Chriſt ſays, that where only two or three are gathered together in his name, there will he be in the midſt of them. That is, let the people who meet together to worſhip him, be ever ſo few in number, yet if they aſk in ſincerity according to his appointment, he will pour upon them all the bleſſings of his grace and favour.

Congregations of Chriſtian people meeting together to worſhip their God and their Redeemer, have ſomething majeſtic, as well as beautiful in their appearance. It implies that they are all children of the ſame Father, and followers of the ſame Redeemer. It alſo points out that equality that will take place among the bleſſed in heaven.

Whatever may be the ranks of different perſons in life, yet when they meet together in a congregation, the addreſs made to the Almighty Lord of the world is juſt the ſame, whether proceeding from the lips of the king or the beggar, from the man of learning or the ignorant.

In all congregations of Chriſtian people, they ſhould have hearts filled with love to each other, and a modeſt decency ſhould attend all their actions.

Their hearts ſhould be filled with reverence, on account of the place being ſet apart for the worſhip of God, and whatever they hear ſhould be carefully treaſured up in their memories.

CONSCIENCE, A faculty of the mind or ſoul that approves of our conduct, when we do well; but condemns us when we do evil. "For when the Gentiles, which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves, which ſhews the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another," Rom. ii. 14, 15.

A good conſcience is the greateſt bleſſing that any man in this world can enjoy. He cannot be happy while his conſcience condemns him, nor can he ſuffer, if his conſcience acquits him.

Conſcience is the mark or impreſſion made by the hand of God upon the ſoul of man to be a living witneſs to all his actions. Conſcience is a faithful monitor, and it is the duty of Chriſtians

Chriſtians to have Conſciences void of offence both towards God and man.

It ſignifies little to be poſſeſſed of all the riches in the world, or to have conquered as many nations as Alexander or Julius Ceſar, unleſs we have the ſmiles of a good Conſcience, to make us chearful in life.

A good Conſcience ariſes from having taken a ſerious view of our former conduct, and find that all our actions were at leaſt intentionally right; for intention is the foundation of the action.

The pooreſt man in the world, who enjoys the ſmiles of a good Conſcience, is a thouſand times more happy than the conqueror, who has laid whole provinces deſolate; or the wretch, who, by oppreſſing the poor, hoards up his thouſands and ten thouſands, which is generally ſquandered away by ſome graceleſs heir.

CONSECRATE, To ſet any thing apart for a ſacred and religious uſe. "And thou ſhalt put them upon Aaron thy brother, and his ſons with him; and ſhalt anoint them, and conſecrate them, and ſanctify them, that they may miniſter unto me in the prieſt's office," Exod. xxviii. 41.

In a religious ſenſe, particularly in the writings of divines, it is uſed in two different ways.

Firſt, it is uſed as the act of the biſhop, when, by the eſtabliſhed form uſed in the church, he ſets any thing apart for a ſacred uſe. Thus the church, where the people aſſemble to worſhip God, muſt firſt be Conſecrated, and ſo muſt the ground in which the dead are interred. But in a more inlarged ſenſe, it is uſed to denote the act of a Chriſtian, when he dedicates his whole mind to the will of God; that is to act conſiſtent with all the rules preſcribed in his word.

When a ſinner repents of his ſins, and turns to God with full purpoſe of obedience, he may he ſaid to Conſecrate himſelf, becauſe he is ſuppoſed to prefer the worſhip and ſervice of God, with the diſcharge of every moral obligation, to all the pleaſures of this life. Our hearts ſhould be Conſecrated from impure thoughts, our tongues from indecent expreſſions, and all our actions ought to be performed in ſuch a manner, as if we were in the preſence of God.

When we go to a place of worſhip, we ſhould endeavour to chaſe from our minds all impure and wandering thoughts, that we may be able to attend to the ſervice without diſtraction. When we approach the Lord's table, we ſhould reflect that we are going to commemorate his death and ſufferings; and in all theſe caſes, if we attend in a proper manner to our duty, we are ſaid to Conſecrate ourſelves.

Ever ſince Chriſt bleſſed the bread and wine, the night in which he was betrayed, it has been the uniform practice kept up in the church, to implore a bleſſing on thoſe elements, the miniſter at the ſame time laying his hand upon the bread, and the cup in which the wine is. It is undoubtedly a decent practice, and ought not to be diſpenſed with, becauſe Chriſt has ſet us the example.

CONSIDER, A ſolid, judicious reflection in the mind, in order to be able to know what is propoſed to us, and whether it will be for our advantage.

The ſtubborn Jews, who rejected the exhortations of the holy prophets, were ſaid, not to Conſider; and, in the moſt beautiful language that could be made uſe of, thoſe inconſiderate perſons are ſaid to be even more unthoughtful than the beaſts that periſh. "Hear, O heavens, and give ear, O earth; for the Lord God hath ſpoken: I have nouriſhed, and brought up children, and they have rebelled againſt me. The ox knoweth its owner, and the aſs his maſter's crib; but Iſrael doth not know, my people doth not Conſider," Iſaiah i. 2, 3.

In all the affairs of common life, a man is looked upon as little leſs than a fool, when he does not Conſider the nature of his buſineſs; and, in the ſame manner, that perſon ſcarce deſerves the name of a Chriſtian, who does not in the moſt ſerious, attentive manner, Conſider every thing contained in the ſacred ſcriptures.

We ſhould Conſider, that God made us out of nothing, ſo that he is the author of our being; and we ſhould Conſider that we are all

guilty of offences committed againſt the divine law. We ſhould alſo Conſider the forlorn ſtate in which all mankind were, when Chriſt came in the fleſh; and we ſhould Conſider the many mercies that we enjoy in conſequence of his death and ſufferings. We muſt in the ſame manner Conſider that we are under the ſtrongeſt obligations to be obedient to him, who has done ſuch great things for us.

CONSOLATION, The doing all that lies in one's power to adminiſter comfort to thoſe who are in diſtreſs.

When we find that any of our fellow creatures have met with temporal calamities, we ſhould in the moſt tender, affectionate manner, adminiſter to them all the Conſolation that lies in our power. We ſhould go and enquire into the nature of their circumſtances, and endeavour to ſuit our diſcourſe accordingly.

Chriſt came to adminiſter Conſolation to ſinners, and therefore it is the duty of Chriſtians to adminiſter Conſolation to each other. A word of Conſolation, when ſpoken in a proper manner, and ſuited to the circumſtances of the perſons, is often attended with the moſt beneficial conſequences.

Biſhop Patrick, in his Conſolatory diſcourſes, takes notice, that when a perſon viſits another, who is in diſtreſs of mind, he ſhould never make uſe of harſh expreſſions, leſt he ſhould drive the ſufferers to a ſtate of deſpair. He ſhould ſpeak in a tender, affectionate manner, and, like a good phyſician, pour balm into his wounds. He ſhould conſider, that no one can tell how ſoon he himſelf may be in want of the ſame Conſolation.

However, he muſt not give him what divines call a falſe peace. That is, he muſt not ſcreen him wholly from cenſure, if it appears that he has repined at the diſpenſations of divine providence. He muſt direct him to examine his own heart, and, if poſſible, diſcover where the principle lies, that has brought him under the divine diſpleaſure. He muſt endeavour to convince the ſufferer, that God is righteous in all his ways, and holy in all his works; and that no temporal affliction happens to his creatures without being ordered by him, who has a right to diſpoſe of them according to his own will, in whatever manner ſhall ſeem proper to his infinite wiſdom.

CONSUMMATION. It is generally made uſe of in the writings of our divine to denote the final end of all things, and in the ſame ſenſe it is made uſe of by the prophet Daniel. "And he ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to ceaſe, and for the overſpreading of abominations, he ſhall make it deſolate, even until the Conſummation, and that determined ſhall be poured upon the deſolate," Dan. ix. 27.

When we reflect, that all things will be conſumed at laſt, it ought to teach us to ſet our minds upon heaven, and pay no more regard to this world than what is conſiſtent with our duty in it as men and Chriſtians.

It ſhould alſo fill us with humility; for let the works of art be ever ſo finely conſtructed, yet they will all be deſtroyed, along with every natural, every material being.

However, if we are ſincere in our Chriſtian profeſſion, we have this comfort, that when the end or Conſummation of all things ſhall come, we ſhall be caught up with Chriſt into heaven, and there enjoy a bleſſed immortality.

Then all tears ſhall be wiped away from our eyes, and the myſtery of divine providence will be laid open to us in ſuch a manner as to fill us with love, wonder, and admiration, while we are contemplating the glories of our exalted Redeemer.

CONTEMPT, The act of treating another perſon, on account of his actions, in the moſt diſreſpectful manner, ſo as to point out that we do not look upon him as worthy of being our companion; and ſometimes it is made uſe of as the act of God, when he looks down upon the actions of great princes. "He poureth Contempt upon princes, and weakeneth the ſtrength of the mighty," Job xii. 21.

Whatever God may do with his creatures, or in whatever light he may conſider their actions, whether with approbation or Contempt, yet poor frail mortals are not to treat their fellow creatures with Contempt, and much leſs Chriſtians

tians, eſpecially when they conſider themſelves as heirs of the ſame heavenly inheritance.

To look with Contempt upon the actions of others, is a convincing proof that we are unacquainted with our own hearts, nay, even with our ſtate and condition in the world. It ſuppoſes that we are free from faults, although we are aſſured by divine revelation, that there is not a juſt man upon the earth that doth good and ſinneth not.

How can we look with Contempt on others, when we conſider what innumerable mercies we daily receive from God? To look with Contempt upon others, is a ſtrong proof of a bad heart.

It is ſaid of the pious Mr. Bradford the martyr, that whenever he ſaw a man commit any immorality, he laid his hand upon his heart, and looking up to heaven, ſaid, "Lord, I ſhould have done ſo, had it not been for thy grace."

In the ſame manner, when we ſee people act inconſiſtently with the duty of a rational creature, we ought not to hold them in Contempt, but conſider them as objects of pity. We ſhould be tender hearted to each other, and thereby convince the world that we are the children of light, not of darkneſs.

CONTENTMENT, To be ſatisfied with the ſtation in which providence has placed us; and it implies an acquieſcence with the divine will. "But godlineſs with contentment is great gain." 1 Tim. vi. 6. And again, "Having food and raiment, let us be therewith content," ver. 8.

To be Content with our ſtation in life, indicates that we are obedient children to that God, who, in his infinite wiſdom, thought proper to place us in that ſtation.

No man can be Content, who repines at the providence of God; and were he only to conſider ſeriouſly, he would ſoon be convinced, that the almighty Governor of the univerſe has a right to beſtow his favours in what manner he pleaſes.

We read of a Heathen, who was ſo much reſigned to the will of God, that when he went to pray in his cloſet, he always made uſe of the following expreſſions, "Lord, give me ſuch things as may be uſeful to me, although I ſhould not deſire them; and keep back thoſe that may be hurtful, though I ſhould ſeek them in the moſt earneſt manner."

Our Saviour, in his divine ſermon on the Mount, has inculcated the duty of Contentment, in the moſt beautiful manner. "Therefore I ſay unto you, take no thought for your life, what ye ſhall eat, or what ye ſhall drink, nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment. Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you, by taking thought, can add one cubit unto his ſtature? And why take ye thought for raiment? Conſider the lilies of the field, how they grow: they toil not, neither do they ſpin; and yet I ſay unto you, that even Solomon in all his glory was not arrayed like one of theſe; wherefore if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven; ſhall he not much more clothe you, O ye of little faith, Mat. vi. 25. 30.

Thus we ſee how our divine Lord inculcated the doctrine of Contentment; and ſurely, we who call ourſelves his followers, and are to partake of his heavenly inheritance, ought to be content with ſuch things as we have. Not to be anxious after the periſhing pleaſures of this life, but to be well ſatisfied in our own minds that our heavenly Father has intended all for the beſt.

CONTENTION, A ſtrife or quarrelling ariſing among people, who before were united in the bonds of friendſhip; and it is generally ſuppoſed to be the effect of pride. "Only by pride cometh Contention, but with the well adviſed is wiſdom," Prov. xiii. 10.

We are commanded to Contend in the moſt earneſt manner for the faith once delivered to the ſaints; but that Contention muſt be conducted conſiſtent with the regard we ought to have for the divine law.

But in general, the word Contention is taken in a bad ſenſe, namely, that of pointing out

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ſome diviſions in a ſociety, and it always implies that at leaſt either one of the parties is wrong, or that neither underſtands the other.

In the Chriſtian church, there ſhould be no Contention, becauſe all believers are members of the family of Jeſus Chriſt. They ſhould therefore conſider it as an indiſpenſable obligation binding upon them to make peace where any appearance of Contention ſeemeth to ariſe. As they are all to be members of the ſame heavenly community, ſo there ſhould be no Contention among them here, unleſs it be, who ſhall love God moſt and ſerve him beſt. In every thing elſe, let them conſider that Contention about trifling things, is utterly inconſiſtent with the character of Chriſtians, and much more applicable to the wicked, who are called the children of darkneſs.

CONVENIENT, Any thing that is ſuitable to one's circumſtances, ſo as to accommodate them through all the ſtages of this life; but ſometimes it is made uſe of to point out ſomething of a temporary nature.

In a moral and religious ſenſe, Convenience ſignifies the actions of thoſe Chriſtians, who conduct themſelves in a manner conſiſtent with their duty, who endeavour to make a ſuitable proviſion for their families, and in the moſt eaſy, Convenient manner, bring up their children in the principles of virtue.

It intimates alſo that they ſhould, on every occaſion, do all in their power to conduct their ſecular affairs, in ſuch a manner, as to prevent confuſion.

It further points out, that every thing ſhould be conſiſtent with the end which it is deſigned to promote.

Thus it is Convenient that ſervants ſhould have decent places for their accommodation; but it is altogether inconvenient that they ſhould be ſuperfluous.

It is Convenient for miniſters of the goſpel to keep to a regular manner in their publick preaching; and it is Convenient that every Chriſtian ſhould keep regular times for reading, prayer, and meditation.

In religious affairs, nothing is more proper than to take the utmoſt care that they never interfere with our ſecular employments; and if we act in that beautiful and regular manner, we ſhall then find every thing Convenient.

CONVERSATION, The act of two or more people, ſpeaking to each other; and it implies, that it ſhould be uſeful, entertaining, edifying and inſtructing.

There is nothing in the world can be more delightful to a pious mind than to converſe on religious ſubjects, with ſuch as fear and love God. Their minds become more inlarged in conſequence of their diſcourſing on the works of providence and grace; innumerable wonders preſent themſelves to the mind, and fill it with adoration at infinite wiſdom and divine benevolence.

In Converſation, we ought to have nothing in view but the following things, namely, an earneſt deſire to receive and to communicate knowledge; and a fixed reſolution to point out the infinite wiſdom and goodneſs of God.

In the life of Mr Poole, the learned author of the Synopſis Criticorum, we meet with the following anecdote:

That gentleman often ſpent the afternoon with ſome friends, at the houſe of an eminent brewer in Clerkenwell; and after converſing on the moſt entertaining ſubjects, till near eight in the evening, he ſaid, Let us now ſee what is to pay? The company underſtood what he meant; for no ſooner had he ſpoken the words, than he introduced a diſcourſe on a religious ſubject; and when he brought the minds of his friends into a ſerious frame, he left them, and returned to his lodgings.

Converſation carried on in ſuch a manner muſt be of great ſervice to Chriſtians in general; and it always denotes that we are willing to communicate knowledge to each other.

In Converſation, we muſt be modeſt, humble and unaffected. We ſhould ſpeak with diffidence of our own abilities, and at the ſame time endeavour to profit by what we hear. While Converſation is conducted in this manner, we may look up for the divine bleſſing; and we ſhall reſemble the children of God, who are to converſe for ever in heaven.

CONVERSION, The act of changing the nature

nature of a thing; and ſometimes applied to the removal of a thing from one place to another.

In a religious ſenſe, it is made uſe of to expreſs the act of a ſinner, when he repents of his ſins, and reſolves to live in newneſs of life. That change which takes place in the conduct of a ſinner, is with the utmoſt propriety called Converſion, becauſe their lives are altogether different from what they were before.

Thus the glutton becomes moderate; the drunkard ſober; the laſcivious chaſte; the avaritious generous, and ſo on with reſpect to all other vices, for virtues, directly oppoſite, take place. No ſooner does the ſinner become convinced in his mind that his conduct has given offence to a holy and righteous God, than he looks upon himſelf with abhorrence. He then turns from his evil ways, and begins to love that he deſpiſed before.

That change is generally taken notice of by all thoſe with whom he is converſant, and therefore, as it is of ſo potent a nature, reaching even to the heart, ſo it may with the greateſt propriety be called Converſion.

CONVINCE, To prove to another that ſomething is true; and it implies, that there muſt not be a doubt left remaining on the mind.

For inſtance; I ſay there was ſuch a perſon as Moſes, who led the children of Iſrael out of Egypt, acroſs the Red Sea, and through the Wilderneſs; and I prove it two ways.

Firſt from the teſtimony of the Pentateuch; and ſecondly, from this circumſtance, that the Moſaic account is corroborated by Thucidydes, Herodotus, and moſt other Heathen authors; and they were the inveterate enemies of the Jews.

Again; I ſay Chriſt ſuffered death at Jeruſalem, in the reign of the emperor Tiberius; and I will prove the ſcripture account to be true, becauſe it is corroborated by all the cotemporary authors who wrote in that age.

But in divinity, and throughout the ſcriptures, to Convince, always ſignifies to make an offender ſenſible of his ſin, by pointing out how far his conduct is inconſiſtent with his duty; and to make it evident to him that the law of God is holy, juſt and good. The miniſter ſhould, on all occaſions, take care to Convince his hearers of the truth of the goſpel, and then he ſhould Convince them of the neceſſity they are under of complying with its conditions.

By laying open the evidences in ſupport of the truth, he Convinces the mind that there is an abſolute neceſſity to believe it; and then all doubts being removed, he goes on in his Chriſtian courſe rejoicing. He is glad that ever God ſent his Son to die for man, and he bleſſes him, that he has been Convinced of the truth of the goſpel; ſo that for the future he might walk in newneſs of life.

CONVOCATION, In general, made uſe of to denote an aſſembly of the clergy, met together to regulate the affairs of the church; and ſometimes it is uſed to point out the whole body of the Jewiſh people aſſembled together, on a particular day. "In the firſt day ſhall be an holy Convocation; ye ſhall do no manner of ſervile work therein." Numb. xxviii. 18.

In this nation, by the word Convocation, we underſtand a meeting of the national clergy as by law eſtabliſhed, and in former times they were ſummoned in order that they might grant money to the king out of their livings, in the ſame manner as is done by the houſe of commons.

But in the reign of Charles II. the clergy, in order to pay a high compliment to that prince, agreed in Convocation that their livings ſhould pay ſo much to the crown as in proportion was aſſeſſed on all freehold eſtates, or, as we call it, the land tax.

Till the year 1716 the Convocations conſiſted of two houſes, namely the upper houſe compoſed of the biſhops, and the lower of delegates from the inferior clergy, who uſed to meet at the ſame time with the parliament; but ſome diſputes ariſing about the extent of clerical authority, our kings have made it a fixed rule to prorogue, by writ out of chancery, the Convocations on the day after they meet.

In an eſtabliſhed church, ſupported by the civil power, there cannot be any great reaſon for the clergy to meet; but if it ſhould happen that they do, then they ought to take care

that all their proceedings be conducted with a Chriſtian ſpirit, in meekneſs and moderation; not too poſitive in their aſſertions, but humble, modeſt, and diffident.

CORNER STONE. It is one of the principal ſtones by which a chief part of the building is ſupported.

There was a tradition in the early ages of Chriſtianity, that when the workmen were building Solomon's temple, there was a ſtone that they could by no means fit to any part of the building, till they came to the finiſhing part and then it fitted as the Cope ſtone. "The ſtone which the builders refuſed is become the head Stone of the corner." Pſal. cxviii. 22.

Theſe words ſeem to give a ſanction to the tradition, and undoubtedly they relate to Chriſt, who is the chief or head Corner Stone of his church. "And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief Corner Stone," Eph. ii. 20.

Thus we find, that notwithſtanding the foundation laid by the apoſtles, and their ſucceſſors, yet the church could not wholly be finiſhed till Chriſt became the chief Corner Stone.

In doctrine, diſcipline, worſhip and government in the church, we ought to take care that every thing be built upon the foundation laid by Chriſt, and his apoſtles, becauſe that is the only foundation that will ſupport the building.

Chriſt is called the mighty God; and ſurely none ſo proper to ſupport the church as he who is poſſeſſed of infinite power. This ought to teach us to truſt at all times in him, becauſe he is both mighty and able to ſave, and it ſhould comfort us under all the croſs marks of an angry providence, when we reflect, that we are the faithful diſciples of Chriſt, and that he is the Corner Stone, by which we are ſupported.

CORRECTION, In general, any chaſtiſement inflicted on another, and it is ſuppoſed to be done with an intention of promoting their happineſs.

In a religious ſenſe, and in many parts of ſcripture, it is uſed to point out the act of a good and gracious God, who chaſtiſes his people in order to bring them back to a ſenſe of their duty.

As a tender father will not correct his child till there is a neceſſity for it, ſo God never chatiſes his people till they have given him the utmoſt offence. "Behold, happy is the man whom God Correcteth; therefore deſpiſe not thou the chaſtening of the Almighty," Job v. 17.

Thus we ſee that God, when he chaſtiſes his children, has nothing in view but their intereſt. As a father, as the author of their being, he has a right to Correct them in the ſame manner as a natural parent does a child. However, when God Corrects his children, they ought to be humble, and look upon him as their beſt friend.

Indeed no Correction or chaſtiſement can be agreeably reliſhed by us mortals; but we ought to conſider, that God has a right to do it, and who dare contradict his will? Who can or who dare call in queſtion the wiſdom of his providence?

When we ſubmit with a becoming reſignation to all that God thinks proper to inflict upon us, we ſhew that we are at leaſt obedient children; and if we improve theſe things by repentance and humility, there is not the leaſt doubt but we ſhall reap the advantages ariſing from them, when Chriſt comes to judge the world in righteouſneſs.

CORRUPTION, That ſtate in which the human body is when laid to rot in the grave.

When God judged our firſt parents, he ſaid or rather pronounced this ſentence. "Duſt thou art, and unto duſt thou ſhalt return." The body is laid in a ſtate of Corruption in the grave, till Chriſt comes in glory to judge the world; but the ſoul is to return to that God who gave it. That is, in conſequence of the ſin of our firſt parents, our bodies muſt for ſome time be conſigned to a ſtate of Corruption, but at laſt God will raiſe up all his faithful followers to a glorious ſtate of immortality.

However, both in ſcripture, and in the writings of our moſt eminent divines, by Corruption is meant the depravity of our nature.

That

That our nature is corrupted by ſin, is too true to be denied, for even the actions of our moſt early youth are a convincing proof of that doctrine. There are but few of our beſt actions in life, when we become men, that are not tainted with ſin, either in thought, word, or deed.

This ſhould fill us with the moſt humiliating notions of ourſelves, and at the ſame time lead us to admire the infinite wiſdom of God, who ſent his ſon to make a complete attonement for us.

The thoughts that our bodies ſhall be reduced to a ſtate of Corruption, ſhould put us in mind of the contaminating nature of ſin; but let us not be diſcouraged upon that account, for if we love God and obey his goſpel, then we may reſt ſatisfied that they will be raiſed up in the moſt glorious manner, and then death ſhall be ſwallowed up in victory. As the grave could not hold Chriſt, ſo corruption ſhall not for ever triumph over his followers.

COVENANT, An engagement or agreement between two parties, that ſomething may be performed on each ſide; and in ſome caſes it may be between a ſuperior and an inferior.

Thus God entered into a conditional agreement with our firſt parents; namely, that they ſhould enjoy all the bleſſings of the garden of Eden, as well as the divine favour, if they refrained from eating the forbidden fruit. And this is called the Covenant of Works.

Again, God entered into a Covenant with the Children of Iſrael, when he gave them the law; and it conſiſted of two general conditions.

The firſt was, that they were obliged to perform a certain number of rites and ceremonies; and if they did ſo, God was to prevent the people in the nations around them from hurting them. Thoſe rites and ceremonies were a great burden to the people; but God thought proper to impoſe them, on account of the hardneſs of their hearts.

This ceremonial law was called the Covenant of the Old Teſtament diſpenſation; and it was utterly aboliſhed when the veil of the temple was rent, at the time our Lord ſaid, It is finiſhed, and gave up the ghoſt.

The ſecond general condition of the ceremonial law was, that God was in his own proper time to ſend his Son to be their ſaviour.

But the third and laſt Covenant, is the Covenant of grace; and it will be beſt underſtood by peruſing the following words, "Behold the days come, ſaith the Lord, when I will make a new Covenant with the houſe of Iſrael, and with the houſe of Judah: Not according to the Covenant I made with the fathers in their day when I took them by the hand to lead them out of the land of Egypt; becauſe they continued not in my Covenant, and I regarded them not, ſaith the Lord. For this is the Covenant I will make with the houſe of Iſrael, after thoſe days, ſaith the Lord. I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they ſhall be to me a people: And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord; for all ſhall know me, from the leaſt to the greateſt. For I will be merciful to their unrighteouſneſs; and their ſins and their iniquities will I remember no more." Heb. viii. 8,—12.

Here we have an illuſtration of the Covenant of grace, by which Chriſtians are to be ſaved. God is not to put us to the drudgery of an attendance on carnal rites and ceremonies; but he is by his word and ordinances, while we uſe them in a proper manner, to put his fear in our hearts, and be our God and preſerver thro' all the ſtages of this life.

COVETOUSNESS, An earneſt deſire in the mind, either to obtain ſomething prohibited, or to acquire the goods of others in an unjuſt manner. And it is prohibited, not only in the tenth commandment, but alſo in many parts both of the Old and New Teſtament. "The wicked boaſteth of his heart's deſire, and bleſſeth the Covetous, whom the Lord abhorreth," Pſ. x. 3.

The apoſtle Paul ſays, "Let your converſation be without Covetouſneſs, and be content with ſuch things as ye have," Heb. xiii. 5.

We

We are not by any means whatever to Covet the goods, nor any thing belonging to another, becauſe in obtaining what we Covet, we not only injure them, but likewiſe diſtruſt the gracious providence of that God, who hath ſaid that he will never leave nor forſake, thoſe who put their confidence in him.

When Covetouſneſs takes place in the mind, diſhoneſty generally follows in the actions, for the one is the root, the other the branches. To avoid Covetouſneſs, let us endeavour to form proper notions of the ſmall value of the periſhing things of this life, by comparing them with thoſe of a heavenly nature.

This will lead our minds to the ſtudy of divine knowledge, and prevent us from entertaining an irregular wiſh to the injury of our neighbours.

COUNSEL, In the ſcripture, is made uſe of to denote the gracious goodneſs of God, when by his Spirit he ſupports and directs thoſe who truſt in him. "I am continually with thee, thou haſt holden me by my right hand. Thou ſhalt guide me with thy Counſel, and afterwards receive me to Glory," Pſalm lxxiii. 23. 24.

God's government both of the world and of the church is ſaid to be by his Counſel; and undoubtedly that is a beautiful metaphorical expreſſion. The wiſdom of God is not only pointed out by the works of the creation, but all the occurrences that happen in this world remain a ſtriking proof of it. Let this teach us to aſk Counſel of God, under every trying difficulty, for in him dwells all wiſdom.

Taking advice or Counſel of a ſuperior being, has been univerſally practiſed all over the world; and although many of thoſe who did ſo, asked Counſel of idols, yet even that is a proof of the neceſſity of the thing; for unleſs there had been a pure worſhip in at leaſt one place, falſe ones would never have been ſet up.

It is like the current coin of a nation, for unleſs it was conſidered as genuine no perſon would counterfeit it.

COUNTENANCE, Sometimes uſed to expreſs the act of a judge, when he is partial in his decrees. "Thou ſhalt not follow a multitude to do evil; neither ſhalt thou ſpeak in a cauſe to decline after many, to wreſt judgement: Neither ſhalt thou Countenance a poor man in his cauſe," Exod. xxiii. 2. 3.

That is, a judge muſt not be diverted by the popular prejudices of the multitude; but in the diſtributions of juſtice, he muſt pay no regard to the ſtation of one perſon in preference to another.

Again, it is in ſcripture language made uſe to point out the ſmiles of the divine favour. "There be many that ſay who will ſhew us any good? Lord, lift thou up the light of thy Countenance upon us," Pſalm iv. 6.

In general, it is made uſe of to point out the exterior appearance of the face; thus we ſay, a man has a pleaſant Countenance, an agreeable one, a beautiful one, or an angry one.

Many people, who had naturally ſour tempers, which often diſcovers ſomething diſagreeable in their Countenance, have ſo far brought their paſſions under reaſon as to ſeem totally changed.

We ought to endeavour to make our Countenances chearful, when we addreſs ourſelves to the poor, or any perſon ſtruggling under a load of temporal calamities, becauſe it indicates that we ſympathize with them.

It encourages them to believe, that we feel for their ſufferings, and that we would leave nothing undone to promote their intereſt. An angry look ſtrikes deep into the heart of a poor afflicted perſon; while a chearful Countenance often contributes towards removing his affliction. Therefore let our Countenances be chearfull, that we may endear ourſelves to each other.

COURAGE, A ſtrength of mind that enables a perſon to overcome great difficulties without ſhrinking under them, or even being afraid of them.

We have many inſtances in hiſtory of the Courage of thoſe heroes, who have fought in defence of their country, againſt lawleſs power; for where-ever Courage is exerted, it ought to be in a good cauſe. In the year 1715, when the rebels had taken poſſeſſion of Preſton in Lancaſhire, they fired upon the king's troops; and

in order to ſecure the place, ſet up a wooden rail near the bridge, thinking to prevent the royal army from croſſing it. However, the brave colonel Gardiner, who was ſlain in 1745, went boldly forward, and with his own hands pulled it up, although the rebels were firing upon him.

The Courage of Xenophon, who retreated with the ten thouſand Greeks from Perſia, and led them ſafe home to Athens, has been celebrated all over the world, where learning has been cultivated.

But even that inſtance of Courage, and many more that might be mentioned, ſignifies little, when compared with the Courage of the apoſtles, particularly Paul, who went about converting the Heathens to the religion of Chriſt. Nay, even while he was ſuffering many hardſhips, he would not take any thing from his hearers, but rather choſe to work as a tent-maker. All this was done, becauſe it was the will of Chriſt that his goſpel ſhould be preached to ſinners.

This ſhould teach us not to faint under afflictions, but be Couragious, eſpecially when we are aſſaulted by temptations.

COURTEOUS, It generally ſignifies a willingneſs to oblige any one, whoſe wants call for our aſſiſtance.

"Finally, be ye all of one mind, having compaſſion one upon another; love as brethren; be pitiful; be Courteous," 1 Pet. iii. 8. It points out a fixed reſolution in the mind to do all we can to oblige others, and to do it in the moſt engaging manner, ſo as to make the perſon both eſteem and love us.

It is ſaid of Titus, the Roman emperor, that when he beſtowed a favour, he did it with ſo pleaſing a countenance, that the party who received it, admired him ever afterwards.

We are alſo told of Charles I. that when he granted a requeſt to any one, he did it in ſo cold, ſtiff, and haughty a manner, that it was almoſt as great a pain to receive it, as to be deprived of it.

As men and Chriſtians, we ought to be Courteous to each other, and ſo fulfil the law of Chriſt.

CRAFTINESS, A ſtudiou ort of cunning; and it generally ſuppoſes the Crafty perſon poſſeſſed of great abilities. But for all that, even the moſt Crafty are often taken in their devices; for God, the author of all the good we enjoy, deſpiſes thoſe who by their Craftineſs would do us any injury. "He taketh the wiſe in their own Craftineſs; and the counſel of the froward is carried headlong." Job. v. 13.

Craftineſs is a moſt odious vice in ſociety; for it ſuppoſes the perſon continually laying plots and ſnares for his neighbour. This deſtroys the mutual confidence that ought to be the cement of human ſociety, and makes men look upon each other as the moſt odious of beings.

CREATION, Generally uſed to point out the act of God in making all things out of nothing; and that God created the univerſal frame of nature, has been handed down by tradition thro' the moſt ignorant ages.

Indeed it is impoſſible to conceive in what manner it could have a being, unleſs created by a ſuperior power. If we deny that God made the world, then we muſt ſay that it was made by ſome other being, or it muſt have made itſelf.

As to the firſt, none but an infinite being could make ſuch wonderful, ſtupendous bodies as the heavenly orbs, nor give them thoſe laws that regulate their motions in their daily or yearly circuits.

With reſpect to the ſecond, namely, that the world made itſelf; it is ſo ridiculous, that no man endued with rational faculties could ever believe it; for how can a being make itſelf?

Ariſtotle aſſerted, that the world was eternal; but that was blaſphemy, becauſe it aſcribed that quality to matter which was due to God.

The Epicureans believed, that the world was made by chance; that is, a certain number of ſmall particles, ſtuck to each other; and at laſt compoſed all thoſe beautiful works that we daily and nightly behold. The abſurdity of this thought is however ſo ſtriking, that none but fools will pay the leaſt regard to it. Can any man ſuppoſe or imagine that a watch or a clock, an organ, or any other curious piece of art, can make itſelf; and what are all the works of art, to the human body? much leſs to the univerſal frame of nature!

The Carteſians believed that the world was made of pre-exiſtent matter; but allowing even that to be true, yet it proves nothing; for that muſt have been previouſly made.

Heſiod, Ovid, and almoſt all the Heathen poets, have given us the moſt ridiculous accounts of the Creation of the world; but ſtill they allow that the Supreme Being did create it.

However, the moſt rational and the moſt conſiſtent account of that event, is what we find in the book of Geneſis; and every Chriſtian is under an indiſpenſable obligation to believe it.

In the firſt verſe of the Bible, the heavens are ſaid to be Created before the earth; and therefore let us as men always endeavour to keep heaven in our eye, and the earth under our feet, by preferring celeſtial things to thoſe of a temporal nature.

CREATURE, Any thing made by the great Creator; and ſometimes applied to the whole frame of nature.

Thus we read, "The Creature was made ſubject to vanity; not willingly, but by reaſon of him who ſubjected the ſame in hope; becauſe the Creature itſelf ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Rom. viii. 20, 21.

That is, this world, in conſequence of the ſin of our firſt parents, has been ſo much diſfigured, as to make it appear in a ſtate of bondage; but when our Redeemer comes to judge the world, we who are the Creatures of God, ſhall, if we love and ſerve him, be caught up into glory, and have our whole nature renewed, ſo as to enjoy the glorious privileges of children intitled to a heavenly inheritance.

As Creatures of God's making, let us never forget that we are the works of his hands; that he hath made us, and not we ourſelves. Let it fill us with humble notions of earthly grandeur, and let us never forget that there was a time when we had not a being.

CRIMES, In general, made uſe of to denote a moſt notorious breach, either of the laws of God, or of the country wherein we live.

No man, who takes upon himſelf the name of a Chriſtian, can indulge himſelf in the habitual commiſſion of Crimes; for by doing ſo, he ſhakes off from his mind the fear of God, and the love of religion. However, if he ſhould fall into any crime inadvertently, let him remember, that Chriſt came to ſave ſinners, and that the greateſt crimes are not beyond the reach of his pardoning mercy.

Let him not deſpair; for that proves that he doubts the divine veracity; but let him not preſume to do evil, that good may come; for the apoſtle ſays, of thoſe who do ſo, their damnation will be juſt.

As we are not to deſpair of the mercy of God, ſo we are not to preſume upon his goodneſs, becauſe it is offering a high indignity to his laws, and trampling his commandments under our feet. God will not be mocked by any of his creatures; and although he will ſhew mercy to the penitent, yet let every one be afraid to offend.

CROSS, Sometimes made uſe of to point out temporal calamities, but more commonly the Croſs upon which our Lord ſuffered for our ſins, on Mount Calvary, without the gates of Jeruſalem.

The barbarous manner of puniſhing criminals by crucifixion, ſeems to be of great antiquity, for we read in Quintus Curtius, that Alexander the Great crucified eight hundred of the natives of Tyre.

The Romans however improved upon this method of execution, or rather they added more barbarity to it than had ever been practiſed by the Greeks. The criminal being condemned, the lictor or executioner was ordered to whip him in the moſt cruel manner; and then, while fainting under the agony of pain and loſs of blood, he was ordered to take the Croſs on his back or ſhoulders, and carry it to the common place of execution.

When he came there, his back was laid upon it; and two ſtrong nails driven through his hands. His feet were likewiſe nailed to a board near the foot of the main poſt of the Croſs, and then the Croſs was hung up upon a ſtake or gibbet, till ſuch time as the criminal was dead. If he died before ſun ſetting, the officers took him down; but if not, they broke his legs and arms, and ſo diſpatched him.

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Such was the nature of that moſt ignominious death, to which our Lord ſubmitted for our ſakes; and let us never hear the word Croſs mentioned, without reflecting on his ſufferings. That he ſuffered for us is an article of our creed, and therefore let us lament the horrid nature of ſin, that required ſuch an atonement before we could be reconciled to the divine being.

CROWN, An emblem of regal dignity, by which kings are diſtinguiſhed, when they take upon them the government of a nation.

In ſcripture, it is often made uſe of to point out the glorious ſtate of believers in heaven, who are to be made kings and prieſts unto their God.

Thus the apoſtle Paul ſays in his epiſtle to Timothy, "For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a Crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day; and not to me only, but unto all them alſo that love his appearing," 2 Tim. iv. 6, 7, 8.

Theſe words of the apoſtle are a moſt beautiful alluſion, to the Crowning of victors with laurel among the Romans, when they returned from ſome expedition. It alſo alludes to the rewards given to ſuch as won the races at the Olympic games among the Greeks.

The great apoſtle Paul, had travelled through many nations to propagate the knowledge of Chriſt, and he ſuffered innumerable difficulties. He had by the moſt unwearied induſtry founded many churches, and now he was in his advanced years brought before the Tyrant Nero, who condemned him to loſe his life for doing his duty.

He looked upon death as a moſt eaſy paſſage into a glorious eternity, and conſcious of having fulfilled the divine will in bringing many ſinners to repentance, he looked forward to that Crown of Glory that Chriſt had ready to beſtow upon him.

This ſhould teach at us all times to be aſſidious in the diſcharge of our duty, that we may meet death with comfort. The courage that ſome of the martyrs ſhewed, when they met death, is very ſurprizing; and nothing could have enabled them to go through with ſuffering the cruelty of tyrants, had not they like the holy apoſtle truſted in the veracity of God, that he would crown them with everlaſting glory.

When Stephen was ſuffering death, he forgot pain, and kept his eyes and mind fixed upon heaven. When Polycarp was brought to the ſtake at Smyrna, he embraced the faggots, and never ſhewed the leaſt ſign of fear or pain; and while our divine Redeemer was ſuffering on the Croſs, he prayed for his enemies.

Let theſe, and many more examples that might be mentioned, enable, and encourage us to to go through life with unſpotted conſciences, that when we come to meet death, we may be ſupported under our ſufferings by the divine favour.

CRUELTY, The act of inflicting any thing on another, ſo as to put him to pain, while we have no right to do it.

Cruelty is either the abuſe of power, or the act of one who has ſet both human and divine laws at defiance. "Thus Jacob, when he pronounced his laſt bleſſing on his children, took a retroſpective view of their former conduct; and as Simeon and Levi had murdered the Shechemites, he ſaid, "Simeon and Levi are brethren; inſtruments of Cruelty are in their habitations. Gen. xlix. 5.

Cruelty indicates that the perſon is deſtitute of bowels of compaſſion, and has no feelings for the ſufferings of his neighbour. It proves a moſt fixed hardneſs of heart; and ſurely that muſt be inconſiſtent with the character of a follower of Chriſt, who for us men and for our ſalvation came down from heaven, and took our nature upon him; who went about ſpending his time in acts of mercy, and at laſt, that we might be ſaved, ſubmitted to the ignominious and cruel death of the croſs.

Cruelty is a proof of barbarity; and notwithſtanding all the politeneſs of the Romans, yet they were a cruel people, for many of their priſoners, who had never given them any offence, beſides that of defending the liberties of their reſpective countries, were ſhut up in an incloſure, and tortured to death by wild beaſts, while the people looked upon them in the moſt unconcerned manner.

Let-

Let us Chriſtians never be Cruel to each other; but let us reflect, that the time will come, when God will acquit the righteous, and condemn the wicked.

CUNNING, Sometimes taken in a good ſenſe, and ſometimes in a bad one.

Thus when it is made uſe of in a good ſenſe, it points out, that the Cunning perſon is well acquainted with all ſorts of knowledge, particularly ſuch as is of a religious nature.

In a bad ſenſe, it means a fellow who by the moſt artful tricks endeavours to impoſe upon his neighbour.

In a religious ſenſe, we ought to conſider it as pointing out the neceſſity, we are under to become acquainted with our bibles, and the whole compaſs of divine knowledge.

In that light we ought to puruſe it with the utmoſt aſſiduity, and leave nothing undone to acquire the moſt perfect knowledge of it. In a bad ſenſe, we ſhould ſhun it with the utmoſt care, and fly from it as a thing attended with the moſt hurtful conſequences.

Let us take our Saviour's advice, to be wiſe as ſerpents, and harmleſs as doves. Let us acquire all ſorts of wiſdom, that may be of ſervice to our ſouls or bodies, but let us abhor that which may do any injury to our neighbour.

Let us be Cunning or wiſe to underſtand the word of God, but let us be eſpecially ſo to avoid the ſnare laid for us by the grand adverſary of mankind, who goeth about like a roaring lion, ſeeking whom he may devour.

CURSE, The act of God in puniſhing any of his creatures, either in time or eternity.

Thus Moſes told the Jews, "But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee. Curſed ſhalt thou be in the city, and Curſed ſhalt thou be in the field. Curſed ſhall be thy baſket and thy ſtore. Curſed ſhall be the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep. Curſed ſhalt thou be when thou comeſt in, and Curſed ſhalt thou be when thou goeſt out. The Lord ſhall ſend upon thee Curſing, vexation and rebuke, in all that thou ſetteſt thine hand unto, for to do, until thou be deſtroyed, and until thou periſh quickly; becauſe of the wickedneſs of thy doings whereby thou haſt forſaken me." Deut. xxviii. 15—20.

It has been often taken notice of by divines, that the Old Teſtament ends with a Curſe, and the New Teſtament ends with a bleſſing. "And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with a Curſe," Mal. iv. 6.

"The grace of our Lord Jeſus Chriſt be with you all, Amen." Rev. xxii. 21.

This ſhould teach us to bleſs God that we were born under the New Teſtament diſpenſation, when all the bleſſings of Chriſt's goſpel are freely offered to us.

But however dreadful it is to be Curſed in our temporal circumſtances, yet, alas! how trifling is that, when compared with that Curſe which will conſign the wicked to everlaſting torments. "Then ſhall he ſay unto them on his left hand, Depart from me, ye Curſed, into everlaſting fire, prepared for the devil and his angels," Mat. xxv. 41.

A moſt dreadful ſentence, which will paſs upon all thoſe who love not God, and obey not the goſpel!

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D A M

DAMNATION, The ſtate of the wicked in hell, when for ever ſeparated from the preſence of God, and conſigned over to endleſs puniſhment. "Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt ſhall receive to themſelves Damnation," Rom. xiii. 2.

It always points out the act of God; and as doctor Hammond juſtly obſerves, it ought not to be applied to any thing that is not eternal. It is many times uſed in the ſcripture; but always in the ſenſe above mentioned.

No thought can be more dreadful than that of being for ever ſeparated from the preſence of God; and not only ſo, but alſo to be tormented with devils, in the lake of fire and brimſtone, where the worm never dieth.

Doctor Tillotſon, in his ſermon on the Rich Man and Lazarus, ſays, "O how dreadful muſt the condition of thoſe be, who never lift up their eyes, till they are awaked by the flames of hell!"

That God ſhould condemn his diſobedient creatures to eternal puniſhment, is entirely conſiſtent with the nature of his perfections. In all his atrributes he is boundleſs and unlimited, and therefore the offence committed againſt him muſt require a puniſhment greater than we are able to form a proper notion of.

D A R

DARKNESS, In common converſation, it denotes the want of light; and in a religious ſenſe, the want of knowledge.

It likewiſe points out one who deſpiſes the light of the glorious goſpel, and rather chuſes to walk or live in darkneſs.

Sometimes indeed it is applied to natural things, and ſometimes to ſpiritual things. Thus we read, "The ſun ſhall be turned into Darkneſs, and the moon into blood, before the great and terrible day of the Lord come," Joel ii. 31.

Again we read, that when our Lord was nailed to the croſs, there was Darkneſs over all the land, from the ſixth to the ninth hour, "The ſun hid his face (ſays Gregory Nazianzen) rather than look on his maker's ſufferings; and the moon and the ſtars durſt not behold."

That there was a univerſal darkneſs at that time, has been taken notice of by many Heathen writers. Dionyſius the Athenian being at that time a ſtudent, in the academy at Alexandria in Egypt, and not being able to account for ſuch a wonderful appearance, cried out, Either the world is at an end, or the God of nature ſuffers!

However, the worſt Darkneſs that ever we can labour under, is the want of divine knowledge.

When God afflicts a nation with heavy judgments, they are ſaid to be in a ſtate of Darkneſs, becauſe the Divine Being hides from them the light of his countenance. "And they ſhall look unto the earth; and behold trouble and Darkneſs, dimneſs of anguiſh; and they ſhall be driven to Darkneſs," Iſaiah viii. 22.

No man loves to ſit in Darkneſs, becauſe every beautiful object is then hidden from his ſight; and thoſe whoſe minds are darkened with error or vice, can never be ſaid to enjoy real pleaſure.

The Lord Jeſus Chriſt came to deliver us ſinners from a ſtate of darkneſs; and well it might be called Darkneſs, when we conſider the ſtate in which the world was, at the time of his appearance. "Who hath delivered us from the power of Darkneſs, and hath tranſlated us into the kingdom of his dear Son," Col. i. 13.

The devil is called the prince of Darkneſs; and all wicked people are called children of Darkneſs. Hell itſelf is called a ſtate of Darkneſs, becauſe there ſinners will be confined in chains of Darkneſs.

Let us therefore endeavour to walk in light, as children of our heavenly father, that we may never be condemned to utter Darkneſs.

DAWNING, The firſt light that appears in our hemiſphere, upon the approach of the ſun in the morning; and the ſame word is made uſe of to point out the hopes which the Jews, as well as many Heathen nations had, that a great perſon was to be born juſt at the time of Chriſt's appearance.

From the time that God made the promiſe to our firſt parents, till Chriſt appeared in the world, the light was gradually Dawning; but as it is generally darkeſt juſt before the light appears, ſo at the time when Chriſt came in the fleſh, the world was dark indeed.

The Jews were in a moſt wretched ſtate; and they looked every day for their deliverer, who was to ſet them free from bondage. But notwithſtanding, when the Sun of righteouſneſs aroſe, with healing under his wings, ſo Darkened were the minds of his people, that they could not behold his glory, thro' the veil of his fleſh.

Dawning is often made uſe of to denote the beginning of repentance. The mind being brought to a ſenſe of its guilt, begins to ſeek after the moſt proper means to be made uſe of in order to eſcape from puniſhment. Then the light begins to Dawn; and although for ſome time it ſhines faintly, yet at laſt it breaks out in all its luſtre.

The Dawning of the morning is often obſcured, but ſometimes the ſun will break out afreſh. In the ſame manner, when a ſinner reſolves to forſake his ſins, he will often meet with temptations, both from his own heart and his companions; but if he ſeeks aſſiſtance from God, grace will be adminiſtered to him, and he will be enabled to go on his way rejoicing, from the Dawning of the morning, till the time that Chriſt comes in the brightneſs of his glory to give light to all his faithful followers.

DAY, Generally uſed to denote the ſpace of time from the ſun riſing till the ſun ſetting; and ſometimes to point out twenty-four hours, including both the day and the night.

In ſcripture it is uſed to expreſs the deſire that God would bear with the provocations of the Jews; and our Saviour uſes it, when he put the Jews in mind that their Day of grace was over. "O Jeruſalem, Jeruſalem, that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not: Behold your houſe is left unto you deſolate," Mat. xxiii. 37, 38.

Unhappy indeed are thoſe, who deſpiſe Chriſt ſo long, that he turns away from them, and leaves them deſolate!

"There is a certain meaſure, (ſays St. Auguſtine,) of ſin and grace, after which God withdraweth himſelf."

Our life in this world is compared to a Day, as death is to night. "I muſt work the works of him that ſent me, while it is Day: The night cometh when no man can work," John ix. 4.

The infancy of our life may be compared to the morning of a natural Day; our manhood to that time, when the ſun is in the meridian; the afternoon, to our advanced years, when we begin to decline; and the evening, to a death-

bed.

bed. However, the moſt important light in which we ought to conſider the word Day is, that time in which we are placed in the world, eſpecially while we have an opportunity of attending to the means of grace.

If we improve that time or Day in a proper manner, it will be attended with glory, honour and immortality. But if we deſpiſe that Day of grace, and reject the offers of ſalvation in the goſpel, then we ſhall for ever loſe ſo favourable an opportunity.

Day is uſed to denote the Sabbath, which is called a Day of reſt; and alſo for the laſt Day, when Chriſt ſhall judge the world; but both theſe will be taken notice of under their proper heads.

DAILY BREAD, The whole of that nouriſhment that ſupports the human body; for although it is called bread, yet it includes all other ſorts of proviſions.

We are ordered to pray for our Daily Bread, and that implies that we cannot procure it unleſs God thinks proper to beſtow it. A man may uſe all the means that are in his power, but unleſs he looks up to the Divine Being for ſuccour, he may find himſelf diſappointed, notwithſtanding all his induſtry.

God may, if he pleaſes, ſet aſide the ordinary courſe of nature, and leave us without rain three years and ſix months, as he did the people of Iſrael, in the reign of that wicked prince king Ahab. He may ſuffer us to procure victuals for our daily ſubſiſtence, but he may at the ſame time deprive us of health to enjoy them, ſo that we may even die in the midſt of plenty. He may, if he pleaſes, make our beſt proviſions poiſon to our bodies, ſo that our comforts may become killing.

He may, conſiſtent with that right he has to govern the world, cauſe the earth to with-hold her fruits, and leave us to periſh by hunger; but notwithſtanding all our provocations, he cauſeth the ſun to riſe on the good and on the bad, and ſendeth rain on the juſt and on the unjuſt. Therefore let us never forget that we are under an indiſpenſable obligation to aſk God for whatever we want, and acknowledge his goodneſs with thankfulneſs.

We muſt alſo aſk for a bleſſing upon all that we enjoy; and whether we eat or drink, or whatever we do, we muſt do all to the glory of that God, in whom we live, move, and have our being.

DEACON, An officer in the church, whoſe buſineſs orginally was to take care of the poor, by diſtributing to them the alms of the faithful.

We have a particular account of their firſt inſtitution in the ſixth chapter of the Acts, and it aroſe from the following circumſtance. In thoſe times, when the hearts of believers were warm with the love of their Redeemer, they contributed freely towards the wants of their diſtreſſed brethren; but a diſpute aroſe among thoſe who were widows, that an equality was not obſerved in the diſtribution of their gifts.

The apoſtles, finding that they could not be engaged in the preaching of the goſpel, and at the ſame time attend to the temporal neceſſities of the poor, made choice of ſeven men to enquire into their wants, and relieve them in a proper manner. In the ſubſequent ages of the church, till the fourth century, every congregation had its deacons, who took notice of both the temporal and ſpiritual circumſtances of the people.

They attended at the celebration of the euchariſt, and collected the offerings of the faithful; they diſtributed theſe offerings among thoſe who were in want, and on every occaſion they viſited the ſick in order to adminiſter to them ſpiritual conſolation.

They were then conſidered as men in a lay capacity, not clergymen; but in latter times they were reckoned among the orders of clergymen.

According to the canons of our church, no man can be ordained a prieſt, unleſs he has firſt been a Deacon. To be a Deacon, he muſt be properly qualified with human learning, and he muſt be twenty one years of age.

When he receives Deacon's orders, he is to perform all the parts of divine ſervice, except that of reading the abſolution, which he cannot do till he is ordained a prieſt, but ſome are ordained Deacons and prieſts at the ſame time.

DEAD, The ſtate of the human body when the ſoul is departed from it, but in ſcripture taken in many different ſenſes. "Then ſhall the duſt return to the earth as it was; and the ſpirit ſhall return unto God who gave it," Ecl. xii. 7.

In a religious ſenſe to be dead, is to be inſenſible of all the gracious offers that are made to us, by Chriſt in his goſpel; and we are ſaid to be Dead in treſpaſſes and ſins, when we become ſuch ſlaves to the devil, as not to pay any regard to the divine law. As a dead body is deprived of motion, ſo a perſon who is ſunk into all manner of wickedneſs, may properly be called lifeleſs, inactive, and Dead.

The heart of a ſinner is dead to all the threatenings of the law, and all the promiſes of the goſpel; it is neither afraid of the one, nor encouraged by the other. He lies like an inactive body, and what is worſt of all, ſeems contented with his wretched condition.

In ſcripture, a perſon is ſaid to be Dead to ſin, when his whole heart and affections are averſe to it. "What ſhall we ſay then? ſhall we continue in ſin that grace may abound? God forbid. How ſhall we that are Dead to ſin, live any longer therein?" Rom. vi. 1 2.

The Chriſtian who would wiſh to obtain the divine approbation, ſhould be dead to all the allurements of the world; and he ſhould hate temptation, were it to come under ever ſo engaging a form. We are commanded to place our affections on things above, and therefore we ſhould be Dead to every thing here below

As a dead man cannot, conſiſtent with the ſtate of human nature, reliſh any of the pleaſures of this life, ſo thoſe who reſolve to follow Chriſt, ſhould not have any reliſh for the moſt ſweet enjoyments that can pleaſe the ſenſes.

Let us therefore be Dead to all the pleaſures of this world; and in conſequence thereof, let us attend with diligence to the means of grace, that we may be ſaved from eternal death, and made partakers of that heavenly inheritance where there is life for evermore.

DEATH. It is uſed in two ſenſes.

Firſt, as the act of God in inflicting upon us the puniſhiment due to us and our firſt parents for their diſobedience to the divine law.

Secondly, for the puniſhment of ſinners in hell. "It is appointed unto all men once to die," Heb. ix. 27. That is, in conſequence of the ſentence which the Lord God paſſed upon our firſt parents, we muſt ſubmit to all the agonies of a dying bed.

From the king to the beggar, none are exempted from it, all muſt undergo the ſame pain. But great indeed is the difference between the death of the righteous and that of the wicked.

When Mr. Addiſon lay on his Death bed, he ſent for a young man who had been one of his pupils, and laying hold of his hand, ſaid, "See with what pleaſure a Chriſtian can die."

Death, or rather a Death bed, is the ſcene in general, where the hearts of the moſt obdurate will be opened, ſo as to bring them to a ſenſe of their ſtate, while they are entering upon an endleſs eternity.

Death bed ſcenes have often made laſting impreſſions on the living; and many pious parents have taken their children to be witneſſes of ſuch occurrences, that their minds might be weaned from the world.

We read in the fifth chapter of Geneſis, that Methuſaleth lived nine hundred and ſixty nine years, and then died. A long life indeed! but death ſucceeded at laſt.

Whatever may be our condition in this world, Death will overtake us at laſt; and however highly we may be favoured of the Almighty, yet we cannot be exempted from thoſe pains which are inſeparably connected with humanity.

No, we muſt like Elijah, paſs through fire to heaven; but however ſevere our ſufferings may be, yet they will be ſhort when put in competition with thoſe that are to laſt to eternity.

The only conſolation that can ſatisfy us againſt the fears of Death is, that if we are the faithful diſciples of Chriſt, he will beſtow on us a glorious immortality.

We ought alſo to conſider, that our Lord has traced the way before us; that he ſuffered

Death

Death for us upon the Croſs; and in order to make the grave pleaſant to us, he laid his head down in it.

In our journey through life let us never forget death; and when any temptation of an alluring nature is ſet before us, let us remember, that the time will come when we ſhall lie extended on a Death bed, where nothing will be able to give us comfort, but the favour of that God in whoſe preſence we are to appear.

Chriſt in his love to us has ſwallowed up Death in victory, he has removed its ſting, and he has taken away the hand writing of carnal ordinances, ſo as to magnify the law, and make it honourable.

If we are really ſincere Chriſtians we cannot be afraid of Death; for although it is compared to a dark valley, yet, we ſhall ſoon get through it, and then all our afflictions will be over. "The wages of ſin is Death, but the gift of God is eternal life, through Jeſus Chriſt our Lord," Rom. vi. 23.

Death has triumphed over the children of Adam ever ſince our firſt parents ate of the forbidden fruit, but when Chriſt comes in Glory, Death will be ſwallowed up in victory. "So when this corruptible ſhall put on incorruption, and this mortal ſhall put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin; and the ſtrength of ſin is the law. But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt." 1 Cor. xvi. 54, 55, 56, 57.

But, beſides that Death which ſeparates the ſoul from the body, there is alſo a ſecond Death mentioned in ſcripture, and that implies the puniſhment of the wicked in hell. Thus we read, "Bleſſed and holy is he that hath part in the firſt reſurrection; on ſuch the ſecond Death hath no power, but they ſhall be prieſts of God and of Chriſt, and ſhall reign with him a thouſand years," Rev xx. 6.

Were we to conſider what agonies our dear Lord underwent, in order to ſave us from hell and Death, we ſhould not be much ſurprized that God ſhould order us to paſs through a few afflictions before we arrive at eternal reſt.

What is all that we can ſuffer on a Death-bed, when put in competition, with the ſufferings of Chriſt on the croſs. But there is this difference, however, that Chriſt was innocent, we are guilty. We ſuffer for the juſt reward of our ſins, he ſuffered to procure pardon for us.

Let us take this conſideration along with us, that if we are the faithful diſciples of Chriſt, he will make our paſſage into eternity as ſweet as is conſiſtent with the nature of our circumſtances, and the ways of his divine providence.

DEBASE, A ſort of voluntary humility, when a perſon ſubmits to ſuffer ſomething that he is not under an obligation to do, or where he acts beneath his ſtation in order to ſerve another.

It is in ſcripture made uſe of to denote the wretched ſtate into which the Jews plunged themſelves, when they embraced the idolatry of the Heathen nations; thus we read, "And thou wenteſt to the king with ointment, and didſt increaſe thy perfumes, and didſt ſend thy meſſengers far off, and didſt Debaſe thy ſelf even unto hell," Iſaiah lvii. 9.

In a religious ſenſe, under the New Teſtament diſpenſation, to Debaſe, points out that we look upon ourſelves as utterly unworthy of the divine favour: that we conſider ourſelves as rebels to the divine law; and that we are willing, nay earneſt to obtain ſalvation as ſinners according to the rules laid down in the goſpel.

In all our approaches before the throne of God, we ought to conſider the infinite diſtance and difference that is between him and us. We ſhould conſider God as the moſt exalted of all beings, and ourſelves as nothing but duſt, when compared to him.

We ſhould conſider that God is the eternal author of our being, we have nothing but what we receive from him, and therefore we ſhould at all times come before him with humility, and Debaſe ourſelves as much in his preſence, as the difference is between a ſovereign

Lord of the univerſe, and poor, periſhing mortals.

Theſe conſiderations will at all times fill our hearts with humility, and teach us to come before the throne of God low and Debaſed. We muſt, however, take care never to Debaſe ourſelves by degrading our nature, in ſinking down to low mean actions; but keep up a ſpirit of dignity, inconſiſtent with pride and arrogance.

We muſt remember that we are made after the image of God, and that he will reſtore us to all the privileges of his children, if we attend to our duty as men and Chriſtians. In a word, to Debaſe ourſelves means no more, than that we ſhould be lowly and humble before God; and that notwithſtanding our ſtation in life be ever ſo elevated, yet we ought to ſympathize with thoſe who are in diſtreſs; for God reſiſteth the proud, and giveth grace unto the humble.

DECEIT, A ſort of wicked ingenuity, by which one perſon impoſes upon another, under pretence of friendſhip.

Thus the apoſtle tells us, that among the many other crimes committed by the Gentile world, at the time of Chriſt's appearing, this was one. "Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, Deceit, malignity, whiſperers," Rom. i. 29.

The people of God have, in all ages, been impoſed upon by the Deceitful, who never failed to bring falſe accuſations againſt them. Thus the Pſalmiſt ſays, "Judge me, O God, and plead my cauſe againſt an ungodly nation. O deliver me from the Deceitful and unjuſt man." Pſ. xliii. 1.

Thus we find, that conſcious of his own integrity, he invoked God to judge, whether the accuſation brought againſt him by the Deceitful man was true or falſe. In all our actions as men and Chriſtians, we muſt never Deceive our neighbour; for to do ſo is contrary to the doctrines both of natural and revealed religion. It is a moſt odious vice, and when we meet with any temptation to commit it, let us only remember, that our moſt ſecret actions cannot be hidden from that God, who is of purer eyes than to behold iniquity.

A Deceitful perſon is juſtly abhorred by every honeſt, ſincere member of ſociety, becauſe it is ſuppoſed that his whole time is ſpent in laying ſchemes to injure others.

The Deceitful perſon does not only think to impoſe on man, but even on God, who he never thinks will take notice of his actions; but for all that, he keeps a book of remembrance, in which all the ſchemes laid by the Deceitful man will be carefully regiſtered, and laid before him at the judgment ſeat of Chriſt.

DECENTLY, Any thing conducted in ſo regular a manner, that the whole appears engaging and beautiful.

In ſcripture, it is applied to the ordinary manner in which the public worſhip of God ſhould be conducted. "Let all things be done Decently, and in order," 1 Cor. xiv. 40.

That is, whether in praying, ſinging or preaching, or in any other publick offices, we ſhould conduct things in ſuch a manner as to reſemble ſomething of the deſcription we find in ſcripture of the glory of the ſaints in heaven. However, although we muſt behave Decently in the publick worſhip of God, yet Decency is not confined to thoſe places.

We muſt be Decent in our apparel; our furniture, and we muſt take care that no indecent expreſſions ever drop from our lips. As nothing can convey a more vile idea than the indecent actions of a man or woman, ſo nothing is more nauſeous to a virtuous mind than to make uſe of indecent expreſſions.

It was very remarkable, that the dreſs worn by the Jews, while they lived in Paleſtine, was much more Decent than that of any of the Heathen nations around them. There is ſomething in Decency that makes the virtuous in love with us; for indecency, although it may afford a few moments mirth to the profane ſwearer or beaſtly drunkard, yet the indecent perſon is never eſteemed, even by his own companions.

Let us therefore keep a ſtrict watch over our hearts, not to conceive the leaſt evil thoughts, eſpecially ſuch as tend to indulge our luſts. We muſt

muſt alſo take care, while in company, never to make uſe of an indecent expreſſion, nor muſt we give countenance or approbation to any perſon who does ſo, let his ſtation be ever ſo elevated.

DECREE, In general, the act of a judge, when he has terminated a point between contending parties.

In ſcripture, and in the writings of divines, it is uſed as a mark of infinite wiſdom in God, in regulating the affairs both of nature and Grace. It does not imply, that God deprives man of the freedom of his will, but only that he appoints ſuch general cauſes in nature, as produce particular effects; and in grace he appoints times and ſeaſons for inlarging his church, or chaſtiſing offenders.

Thus he Decreed the time and place where Chriſt was to be born; and he Decreed that Cyrus the Perſian ſhould give leave to the Jews to return and build their city and temple. God cannot, conſiſtent with the nature of his attributes, decree any thing that is bad, in a moral ſenſe, but none, except a Deiſt, will deny, that he has a right ſo to do in a natural ſenſe.

Thus he Decreed the deſtruction of Jeruſalem, under the emperor Veſpaſian; but why did he decree it? The anſwer is eaſily made. The people were plunged in all ſorts of vices, and to fill up the meaſure of their iniquity, they had rejected the goſpel, and crucified the Lord of glory.

Their ſins cried for vengeance upon them; nay, they had even prayed that the blood of Chriſt might be upon them and their children. Therefore it was juſt in a moſt holy God to devote them to deſtruction; and that had been foretold by Moſes, when he ſaid, that thoſe who rejected the Meſſiah, ſhould be cut off from among the people.

When we meditate on the divine Decrees, we ſhould have our minds filled with reverence; and while we admire the infinite wiſdom of God, we ought to praiſe him for his goodneſs, and fear to offend.

DEDICATE, In general uſed to denote the ceremony made uſe of when a place is ſet aſide for a particular uſe.

Thus we are told, that Solomon dedicated his temple, as was the common practice in all eaſtern nations, and very probably in all nations whatever. When a thing is Dedicated or converted for the ſervice of the divine Being, it is always looked upon as ſeparated from things of a ſecular nature; and this principle leads every one to treat it with reſpect.

But whatever reſpect we pay to places of worſhip, yet let us never forget that we muſt Dedicate our ſouls and bodies to the ſervice of God. We are to attend to our ſecular employments in life, according to the ſtation in which providence has placed us; but we muſt ſtill remember that our hearts muſt be Dedicated to God. We muſt alſo make a renewal of that Dedication.

When the temple had laid ſeventy years in ruins, Nehemiah rebuilt it, and then it was Dedicated a ſecond time. In the ſame manner, if we ſhould ſo far forget God, as to commit any grievous ſin, we ſhould confeſs it to him; and in the deepeſt humility, ſay, O God, I have ſinned againſt thee. I have provoked thee by my tranſgreſſions, and am not worthy of the leaſt of all thy mercies. But thou takeſt pleaſure in forgiving ſinners; and, O Lord, I will from this moment Dedicate my whole ſoul to thee. From this moment my heart ſhall be a temple for thy holy Spirit, and my tongue ſhall ſing of thy mercy and goodneſs all the day long.

It is a pleaſant thing to ſee youth Dedicate moſt part of their time to the ſervice of God; for it lays a foundation for happineſs in their more advanced years.

In the mean time, let not thoſe who have ſinned be afraid to turn; and when they Dedicate themſelves to God, let it be in reverence and humility.

DEFAME, To revile any one, and ſpeak things to the prejudice of other people's characters, which generally hurts their circumſtances.

It is often uſed in ſcripture; for thus we read, "For I heard the Defaming of many, fear on every ſide: Report, ſay they, and we will report it: All my familiars watched for my halting, ſaying, peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take our revenge on him," Jer. xx. 10.

To

To Defame another perſon's character, is a moſt odious vice; and, as a moſt eminent divine in the laſt century ſaid, "It is a ſure ſign of a bad heart." No good man can bear the thought of Defaming his neighbour; and ſurely no Chriſtian will ever Defame his brother.

To ſpread Defamation around us, ſo as to injure our neighbour, is like a wicked perſon in the ſtreet throwing mud and dirt upon the clothes of every innocent perſon who paſſes by. It indicates the mind to be filled with malevolence; and ready and willing to ſeek every opportunity for ſpuing it out.

It ſhould be our conſtant buſineſs to ſpeak well of others; and when we are tempted to Defame, we ſhould aſk our own hearts, how or in what light we would conſider thoſe who would Defame us? Indeed, in all our actions wherein we are connected with others, we ſhould never do any thing to our neighbour that we would not wiſh them to do to us.

Let us watch with the ſtricteſt care againſt malice or ill-will getting poſſeſſion of our hearts; and before we ſpeak, let us enquire, whether we intend good or evil by it. But above all, let us take care to live in ſuch a manner, as to give no cauſe to any perſon to Defame our character; and let us be afraid of the indignation that will be juſtly poured out upon thoſe at the laſt day, who know not God, and obey not his goſpel.

DEFILE, The act of a perſon, who, by an unlawful intercourſe with one of the other ſex, pollutes his body by fornication, or adultery.

Uncleanneſs, or the act of defiling our bodies, has always been condemned by the moſt ſerious Chriſtians in every age and nation. The ſeventh commandment, delivered by the Lord God on Mount Sinai to Moſes, contains a ſtrict prohibition of it; and the apoſtle ſays, that as our bodies are deſigned to be temples for the Holy Ghoſt, ſo we muſt not proſtitute them to harlots. Nothing that defiles will be ſuffered to come into the kingdom of God, for he requires purity in our thoughts, words and actions.

In another ſenſe it is uſed to denote the act of introducing, as the Papiſts have done, ridiculous rites and ceremonies into the church, by which the glorious purity of the goſpel is Defiled, and a ſcandal brought upon our divine Redeemer's ordinances.

Again, it is applied to wicked actions in general, by which our conduct in life is Defiled, and made an object of ridicule to all thoſe who know us.

All ſorts of falſe religion may with propriety be called unclean, and conſequently it is implied, that in their operation they Defile.

Laſtly. We muſt take care never to do any thing that might Defile our conſcience; for conſcience is a ſwift witneſs to give evidence againſt us. As an indulgence of our luſts is ſaid to Defile the body, ſo an indulgence of evil thoughts always Defiles the mind, or rather pollutes the conſcience.

Purity in the ſight of God is ſaid to recommend us to his favour; and therefore let us, on every occaſion, endeavour to live in ſuch a manner as neither to Defile his worſhip, nor upon any occaſion whatever either Defile our characters, by bad actions nor pollute our conſciences by evil thoughts.

DEFRAUD, An artful cunning act, by which we wrong our neighbour out of his property.

It is generally the firſt beginning of theft, and with propriety it may be called ſtealing. It is condemned by every moral writer, becauſe it is utterly inconſiſtent with the laws of ſociety.

With reſpect to the character of a Chriſtian, no man can deſerve that name, who defrauds his neighbour, or even attempts to do it.

In ſcripture it is compared to concupiſcence, or the luſts of the fleſh. "That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles who know not God: That no man go beyond and Defraud his brother in any manner; becauſe that the Lord is the avenger of all ſuch, as we have alſo forewarned you, and teſtified," 1 Theſſ. 4, 5, 6.

As if he had ſaid, Let every one know what properly belongs to himſelf; and although he may be under a neceſſity of ſeeking relief from his neighbour, yet he muſt not take any thing from

from him by means of any unjuſt practices; for that was the practice of the Gentile world, who were ſunk into the groſſeſt idolatry.

In our dealings with men, we muſt not attempt to over-reach them, by giving a falſe account of that commodity we want to diſpoſe of; but in all our actions take care, that integrity ſhall conſtantly flow from ſincerity.

The perſon who defrauds is doubly guilty, for he is both a hypocrite and a cheat. He is a hypocrite, becauſe he pretends to be what he is not; and a cheat, becauſe he takes under an aſſumed character what is not his own. By hypocriſy he aſſumes the character of an honeſt man, and in conſequence of having aſſumed that character, he wrongs his neighbour out of his property, without reflecting that God will, at the laſt day, call him to an account for a conduct ſo inconſiſtent with the goſpel.

DEGENERATE, The act of one who neglects his duty, and ſinks into a lower ſtate than he was in before.

In a religious ſenſe, it is applied to thoſe who having profeſſed themſelves believers of the goſpel of Chriſt, but afterwards give themſelves up to be guided by the luſts of the fleſh. Thus we read, "Yet I had planted thee a noble vine, wholly a right ſeed: how then art thou turned into the Degenerate plant of a ſtrange vine unto me," Jer. ii. 21.

When we once Degenerate from a religious courſe of life, we generally ſink lower and lower, till at laſt, we plunge ourſelves into endleſs miſery. Degeneracy is much more unpardonable than if we had never known the truth of the goſpel.

To Degenerate indicates, that we are not well-wiſhers to our holy religion, and that we ſeek for happineſs in the uſe of means that God not only never appointed, but which he has prohibited in the ſtrongeſt manner.

To avoid Degeneracy, we ſhould adhere ſtrictly to the following reſolution, namely, not to put too much confidence in ourſelves. To be continually watching againſt the firſt motions of pride that may ariſe in our minds; for no man who nouriſhes pride, can ever be a true diſciple of Chriſt.

We ſhould conſider, that the Chriſtian life is of a progreſſive nature, and that there is an abſolute neceſſity for our making preparation for that ſtate in which we are to live for ever. Degeneracy never knows an end, till it terminates in hell; and therefore let us, on every occaſion, remember, that although we may not pay a proper regard to the privileges we enjoy in this world, yet God will not be mocked; for in the end, he will pour his juſt indignation upon all thoſe who have rejected his goſpel, and held his offers of grace in contempt.

DELIGHT, The pleaſure we take in any object, in conſequence of its being according to our deſire, or the ſatisfaction a perſon gives us.

Thus our bleſſed Lord is ſaid to have been the Delight of God his Father, before all worlds. "Then I was by him, as one brought up with him; and I was daily his Delight, rejoicing always before him: rejoicing in the habitable part of the earth, and my Delights were with the ſons of men," Prov. viii. 30.

As God Delighted in his dear Son, becauſe he was to accompliſh the work of our redemption, ſo we ſhould be filled with Delight when we look back to what he ſuffered for us. But this is not all, for the Delight we have in looking back to all the benefits purchaſed for us by Chriſt, ought to lead us to Delight in all his ordinances.

We ſhould Delight in meditating on his word, and with pleaſure ſhould obey all his injunctions. We ſhould prefer his ſervice to every conſideration, let it be ever ſo valuable in its appearance, becauſe the conſequences in the end will turn out to our advantage.

There is no man that ever lived, who can be fit to reliſh the joys of heaven, unleſs he takes pleaſure in a divine life.

As our Lord, before he humbled himſelf to take our nature upon him, placed his Delight upon the ſons of men, ſo now that he is glorified, the ſons of men muſt place their whole Delight upon him. And how can it be ſuppoſed that they ſhould not? Nothing certainly is more natural for us, than to love our friends, and we muſt be convinced that there never was ſo benevolent a friend as Jeſus Chriſt. He ſuffered the moſt excruciating tortures for us; and

he redeemed those who are willing to obey him, from death and hell.

Let this consideration fill our minds with gratitude; and let us never forget that we are under an indispensable obligation to Delight in the law of the Lord.

DELIVER, The act of one person setting another free from a state of bondage; and it may be applied to God as well as man.

In the first sense it is used by the apostle Paul, when he takes notice of the happy state of those people, who in consequence of their believing the gospel had been delivered from the chains of darkness, in which they had been before confined; "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light; who hath Delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Colos. 1. 12, 13.

Again, it is used as the act of upright judges, in distributing justice to every member of the community. "Nevertheless the Lord raised up judges, which Delivered them out of the hand of those that spoiled them." Judges ii. 16.

When Christ came in the flesh, it was to Deliver us from a worse than Egyptian bondage, namely, a slavery under the dominion of our lusts, and the power of the devil.

When a generous person Delivers a poor captive from a state of bondage, it is natural to expect, that the person who has received the benefit will, at least, be grateful; and on every occasion testify, by his actions, that he was not unworthy of such a favour. In the same manner, if we are really convinced of what Christ has done and suffered for us, in order to deliver us from everlasting perdition, we will admire his goodness, and praise his holy name.

It is natural for one, who was in a state of confinement, to bless the generous person who set him at liberty; and shall not we bless that Redeemer, who came to Deliver us from everlasting destruction?

Let us never forget that we were the poor abject slaves of sin and satan, and that our divine Redeemer opened a new and living way, through the veil of his flesh, to bring us to a complete state of everlasting happiness.

DELUSION, the act of imposing upon a person, by some false pretensions, or rather by assuming a character to which we have no right.

It intimates an imposition on the faculties of the soul, in the same manner as cheating does on the senses of the body. Thus we read, "I also will choose their Delusions, and will bring their fears upon them, because when I called, none did answer; when I spoke, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not," Is. lxvi. 4.

It is also used in scripture to point out the fatal consequences that will attend all those, who, under the name of Christians, embrace errors of such a nature as to defame the name and glory of Christ. "And for this cause God shall send them strong Delusions, that they should believe a lye; that they might all be damned, who believe not the truth, but had pleasure in unrighteousness," 2 Thess. ii. 11, 12.

Delusion is one of the most odious names or phrases that ever can take place in religion. It supposes that we are either wicked or weak. Wicked, to design to impose upon our neighbour; or weak, to be imposed upon by every designing villain.

Our Saviour commanded his followers to be wise as serpents, and harmless as doves; and therefore upon every occasion, we should take nothing on trust, but all upon tryal. When any thing is proposed to us as worthy our notice, we should make the most minute enquiry, whether there is the least appearance of its being of service to us or not; for we must not, like the Papists, take it implicitly. God would have us all to come to the knowledge of the truth; for he hateth ignorance, as the direct opposite to light or knowledge.

Delusion is like a dream, by which a person is lulled asleep, and thinks he sees things that never existed, nor does he awaken till he comes upon the confines of eternity, and falls into hell.

DEMONSTRATION, An actual proof of a given proposition; and it may be either mathematical or historical.

Mathe-

Mathematical Demonſtration is, that ſort of evidence that addreſſes itſelf to the ſenſes.

Hiſtorical evidence depends upon written records, or accounts of the facts publiſhed by thoſe who lived when they happened.

Thus a deiſt will aſk, How do you know that the account given of Chriſt in the goſpel is true?

I would anſwer, firſt, externally; becauſe all the leading facts, concerning our Lord and Saviour Jeſus Chriſt, as handed down to us by the four evangeliſts, are ſupported by the teſtimony of Heathen writers; ſo that the apoſtle Paul might have, with the utmoſt propriety, ſaid, "This thing was not done in a corner."

Internally, the evidence ſupporting the truth of Chriſtianity is ſo ſtrong, that none but a fool will deny it. The precepts in the goſpel are ſo well calculated to promote the good of man, that they could never have been dictated by his enemy.

They contain a tranſcript of the divine perfections, and the image of God is every-where ſtamped upon them. Suppoſing them forgeries, no good man could have been guilty of that crime; and as they militate againſt all the doctrines of devils, ſo neither the devil, nor any of his imps, could ever have been the author of them.

The devil ſeeks to promote the deſtruction of us poor mortals; the ſcriptures point out to us, how to avoid his ſnares; ſo that upon the whole, we may reſt ſatisfied, that we have at leaſt a Demonſtration that our holy religion is true; and ſuch as ought to be embraced by us with gratitude.

DENY, In general, to ſay thus. We are not guilty of ſomething laid to our charge.

In the New Teſtament it is uſed to denote the character of thoſe who are aſhamed of the goſpel of Chriſt." Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven. But whoſoever ſhall Deny me before men, him will I alſo Deny before my Father which is in heaven," Matt. x. 32. 33.

That is, he that is aſhamed to profeſs himſelf my diſciple, becauſe of the afflicted manner in which I lived in the world, I will deny him before my heavenly Father, I will be aſhamed of him, and he ſhall never ſit down with me in my kingdom.

When the holy martyr Polycarp, biſhop of Smyrna, was told by the proconſul of the Leſſer Aſia, that if he would blaſpheme the name of Chriſt, he ſhould be ſet at liberty. The aged martyr, firſt lifting up his eyes to heaven, and then looking ſtedfaſtly at the Proconſul, anſwered. "Eighty ſix years have I ſerved Jeſus; he has always been a good maſter to me, why then ſhould I Deny my Lord and my Saviour?"

Suppoſing an Engliſhman was in ſome country, where his nation and king are both mentioned in a diſreſpectful manner, and ſuppoſeing, in conſequence thereof, he would ſay he was not an Engliſhman, would not this be a high indignity both to his king and country?

In the ſame manner we are ſtrangers here below, and we are ſurrounded with many people who are enemies to that heavenly kingdom where Chriſt reigns in Glory. Let us therefore not be aſhamed of his croſs, but when we hear his name evil ſpoken of, let us never Deny that we are willing to take part in the unjuſt reproach.

DEPART, Made uſe of in ſcripture, to repreſent the act of Chriſt, when at the general judgment he ſhall paſs ſentence of eternal condemnation on the wicked. "Then ſhall he ſay alſo unto them on the lefr hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels," Matt. xv. 41.

As priſoners Depart from the court, as ſoon as they have been condemned, ſo the wicked, when Chriſt paſſes ſentence upon them, will Depart ſo far from his preſence, that they will become for ever the companions of devils.

Some of the ancient fathers ſuppoſed that in order to enhance the pains, that the wicked ſhall ſuffer in hell, they will be preſented with a view of what the righteous enjoy in heaven. This notion may be looked upon as too fanciful; but, it is allegorical, and muſt allude to their remembrance of thoſe many offers of grace that they have ſlighted.

But whatever their ſufferings are, we are aſſured by the unerring word of God, that they will be great. As eye hath not ſeen nor ear heard what the righteous ſhall enjoy, ſo neither hath eye ſeen nor has the heart conceived what the wicked ſhall ſuffer.

In order to avoid theſe ſufferings, let us endeavour to Depart from our ſins. Let us turn our back upon the luſts of the fleſh, and let us flee from temptation, as we would from a ſavage beaſt or an inveterate enemy.

DEPRIVED, To be excluded from ſome privileges that we formerly enjoyed; or to be excluded out of ſociety.

In a Chriſtian ſenſe it is taken two ways.

Firſt, to point out the ſtate of thoſe people, who are Deprived of the means of grace, and ſhut up in darkneſs.

We read of the lamentable ſtate of many Heathen nations, who have never heard the joyful ſound of the everlaſting goſpel, and this ought to teach us what value to ſet upon it. Thoſe who abuſe the liberties of that country in which they live, ought to be Deprived of them; and thoſe who abuſe the privileges offered them in the goſpel, may have reaſon to fear that God will take them from them. In a more particular ſenſe, to be Deprived, is uſed for the ſtate of the wicked in eternity. While they were in this world, they abuſed the many offers of Grace that were made to them in the goſpel; they ſaid to God, Depart from us, for we deſire not the knowledge of thy ways.

In return for ſuch ingratitude, God Deprives them of all thoſe bleſſings which the righteous ſhall enjoy in heaven. It is a moſt dreadful thing to be Deprived of the means of grace as offered in the goſpel, but incomparably dreadful, to be for ever ſhut out of the preſence of God in heaven.

DERISION, Firſt uſed as the act of God the Father, when he derided the enemies of Chriſt. "He that ſitteth in heaven ſhall laugh; the Lord ſhall have them in Deriſion," Pſal. ii. 4.

Well may God hold thoſe in Deriſion, who mock Chriſt and his goſpel, eſpecially as he is an Almighty being, and rules both heaven and earth.

In the writings both of divines and moraliſts it is uſed to denote the act of a wicked perſon mocking the afflictions of thoſe who ſuffer "But now they that are younger than I have me in Deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock," Job xxx. 1.

To deride the ſufferings of others, is to mock that God who, in his infinite wiſdom, thought proper to inflict thoſe ſufferings. When the Marquis of Montroſe was taken in the north of Scotland, he was brought to Edinburgh, 1650, and becauſe he had been a zealous partizan for the royal family, in order to add the greater indignity to him, he was taken in a cart to the common place of execution, with the hangman riding on one of the horſes.

In his way thither the marquis of Argyle, looking out of a window, called to him and ſaid, "My Lord, you have got a fine coachman?" "True (anſwered the noble ſufferer) but what is my caſe this day, may be yours another." It happened accordingly, within eleven years after, the marquis who had derided the ſufferer was executed on the ſame ſpot of ground.

To Deride others eſpecially when ſuffering under any of the diſpenſations of providence, is a ſure ſign, that we are deſtitute of bowels of compaſſion, and ſurely no hard-hearted man can deſerve the name of a Chriſtian. But Deriſion includes the virtual nature of many ſins; for it indicates that we think our ſelves ſuperior to others.

There are but few inſtances, where we read of people mocking or Deriding unhappy criminals, while going to the place of execution, becauſe whatever a man's guilt may have been, yet when condemned to ſuffer, he is an object of pity and compaſſion.

Is it not then moſt ſhocking in any man to Deride another, who poſſibly is ſuffering under ſome diſpenſation of the divine providence for what he knows nothing of?

Thoſe who Deride others, will in their turn be Derided of God, for he will neither be mocked himſelf, nor will ſuffer any poor mortals to mock or Deride each other. How do we know how ſoon God may afflict us with the

the ſame miſery, for which we Deride others.

Let us therefore be lowly, humble and meek-ſpirited to each other; and when we ſee others ſuffering, we muſt never Deride them, but give them all the aſſiſtance in our power, knowing that the ſame calamity may one day happen to ourſelves.

DESCEND, The motion of a body falling downward, or a perſon doing ſo in an active, voluntary manner.

It is often uſed in ſcripture to point out the act of God, when he deſtroys ſinful nations; for he is then ſaid to Deſcend or come down.

In our creed it is uſed to denote the deepeſt part of our Lord's humiliation, when he deſcended into the place appointed for the reception of the ſouls of the patriarchs of old. Thus it is ſaid, he Deſcended into hell.

As the body of Chriſt was, conſiſtent with the conditions of the covenant of grace, obliged to be laid in the grave; ſo it was neceſſary that his ſoul ſhould go into that place ſet apart for the reception of the ſouls of holy men.

Biſhop Pearſon, and the late lord chancellor King, have collected above one hundred proofs from the writings of the fathers, to prove, that it was the univerſal opinion of the primitive church, that the hell into which Chriſt Deſcended was not the place of the damned, but that part called Hades, where all the ſouls of the faithful were.

This opinion ſeems ſtrongly corroborated by what our Lord ſays of the rich man, when he lifted up his eyes, and ſaw Abraham afar off, and Lazarus in his boſom. There was a great gulph fixed between them; but their ſituations were different: for thoſe in the one were in torments, and thoſe in the other were happy.

However, let us Chriſtians remember, that as our divine Redeemer Deſcended into the lower parts for us, ſo we ought to Deſcend as low as we poſſibly can to aſſiſt our ſuffering fellow creatures.

Let us alſo have low notions of ourſelves, and never be proud, domineering, and aſſuming; for if we Deſcend to humility, we ſhall aſcend to glory and honour.

DESERVE, In general, applied to the actions of men, when by them they become objects of approbation, or cenſure.

Thus we ſay, a man Deſerves puniſhment, or he Deſerves a reward. The wicked will be convinced by the evidence of their own conſcience, that they Deſerve puniſhment, when Chriſt ſhall tell them that they omitted every commanded duty, and committed every forbidden ſin. While we are in this life, we ſhould act in ſuch a manner as to Deſerve the praiſe of every good man; but we ſhould not be too anxious to obtain it.

If we Deſerve it, that is ſufficient, and we need not trouble ourſelves about any thing more; only we muſt take care, that we have the approbation of a good conſcience, conſiſtent with the written word of God. On the other hand, we muſt take care never to Deſerve blame, and much leſs puniſhment.

When a criminal falls a victim to the injured laws of that ſociety of which he is a member, we look upon him with pity; but then it occurs to our minds, that he Deſerved it.

When the Roman centurion, who commanded the men that attended our Lord's crucifixion, ſaw the behaviour of Chriſt in his laſt agonies, he cried out, that he was a juſt man, and did not Deſerve to ſuffer.

So bright did his glory ſhine, even on the croſs. In the ſame manner, let our ſufferings be ever ſo great while in this life, yet if we do not Deſerve them, we may reſt ſatisfied that we ſhall obtain the divine approbation. Let us endeavour to Deſerve well of every man, whether he is good or bad; but above all, let us ſo act, ſo as to Deſerve well of our heavenly Father, who ſeeth in ſecret, and who will reward openly.

Let us, while here below, make a proper uſe of all the means of grace laid down in the divine word, and then through the merits of our Redeemer we ſhall obtain everlaſting glory hereafter.

DESIRE, The earneſt longing of the heart to obtain the enjoyment of ſomething; and it may either be lawful, or it may be unlawful.

Lawful Deſire is when the mind is earneſt to

obtain any thing that may be of ſervice to it; and it muſt be ſuppoſed that it Deſires it in moderation. Thus I Deſire to obtain in an honeſt manner as much as is neceſſary for me of the good things of this world; but I muſt not be too eager in Deſiring them, leſt this Deſire ſhould border upon covetouſneſs.

Unlawful Deſires are ſuch as are prohibited in the ten commandments, and illuſtrated by their beſt comment, the ſacred ſcriptures.

Thus we muſt not ſteal the goods of our neighbour, in conſequence of any unlawful Deſires ariſing in our minds; nor muſt we Deſire to defile our neighbour's bed, by ſeducing his wife.

However, the ſtrongeſt of all our Deſires ſhould be after heaven and heavenly things. We ſhould Deſire God as the God of our ſalvation, and Chriſt as our Lord and Redeemer. We ſhould Deſire the company of pious and holy men, and we ſhould Deſire to be made partakers of the inheritance of the ſaints in light.

Laſt of all, our whole Deſire ſhould be, to do the will of God, that we may be the objects of his favour, both in time and in eternity.

When we Deſire any thing that is conſiſtent with our own good, and the will of God, that Deſire will be ſatisfied. "He will fulfil the Deſire of them that fear him; he alſo will hear their cry, and ſave them." Pſ. cxlv. 19.

Our Deſire ſhould be ſtrong in prayer; we ſhould be convinced of the neceſſity we are under in making any requeſts, and then we ſhould pray for it with the moſt earneſt Deſire, that our wiſhes may be gratified.

When any unlawful deſires ariſe in our minds, let us remember, that we are under an abſolute neceſſity of ſuppreſſing them, becauſe they will not only hurt our precious and immortal ſouls; but they will alſo offend that God, whoſe law ſtrikes at the root of our inmoſt thoughts.

DESOLATE, A phraſe made uſe of ſometimes to point out a depopulated nation; and ſometimes one who is left in diſtreſs, by being ruined by an enemy.

Calamities in general imply Deſolation. "From above hath he ſent fire into my bones, and it prevaileth againſt them: he hath ſpread a net for my feet, he hath turned me back: he hath made me Deſolate, and faint all the day." Lam. i. 13.

Again, in Iſaiah, when the prophet warned the Jews of the many calamities that would befall them, in conſequence of their diſobeying God, he ſays, "And her gates ſhall lament, and mourn; and ſhe being Deſolate, ſhall ſit upon the ground." Iſ. iii. 26.

When our Lord took his laſt farewell of the rebellious Jews, he told them, that their houſe, that is, their temple, was left unto them Deſolate; and in about forty years afterwards both their city and temple were deſtroyed by the Romans.

To be Deſolate, in a religious ſenſe, implies, that we are forſaken of God, and that he has taken away from us all thoſe means of grace by which we kept up an intercourſe with him, ſo as to qualify us for heaven. As a man is ſaid to be left Deſolate, who is deprived of the neceſſaries of life; ſo we may well be called Deſolate, when the Lord our God deprives us of his word and ordinances.

Many nations are now in a Deſolate condition, becauſe they are deprived of the goſpel. Deſolate indeed is their condition, becauſe they are in the broad way that leads to deſtruction; and this ſhould teach us to be thankful for the mercies we enjoy.

However, let us not be high minded, but fear; let us remember, that he who in compaſſion to us and our infirmities gave us theſe mercies, may alſo take them away from us. He did ſo with the Jews of old, and if we follow them in ſimilar practices, we have no reaſon to expect that God ſhould be more favourable to us than he was to them. He is merciful, but he is alſo juſt.

DESPAIR, To be deprived of all manner of hope, or to believe that we ſhall never be relieved from the affliction we labour under. "For we would not, brethren, have you ignorant of our trouble which came upon us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we Deſpaired even of life." 2 Cor. i. 8.

In a religious ſenſe, Deſpair is for the moſt part applied to the condition of thoſe who believe that God will never have mercy upon them,

them, and ſuch a ſtate of mind is undoubtedly the moſt dreadful of which we can form any notion.

Thus we read, that when Judas began to reflect on what he had done in betraying his maſter, he Deſpaired, and then hanged himſelf. The horrors of his conſcience were intolerable; he could not bear the agonizing pain, and therefore he added one ſin to another, by depriving himſelf of life, and ruſhing into the immediate preſence of God.

When we meet with a perſon who is tempted to Deſpair of the mercy of God, we ought to ſpeak to him in the moſt tender and affectionate manner.

We ſhould put him in mind, that the mercy of God is infinite, and that his thinking he cannot or will not pardon him is an affront to his majeſty, by doubting his promiſe, and ſetting limits to his power. As we are not to ſin upon a preſumption that God will pardon, ſo we are not to deſpair of his grace and mercy, when we become ſincerely penitent.

Let us likewiſe pray, that God would never give us up to Deſpair; let us on every occaſion commit ourſelves to his all-gracious protection, and he will never leave us nor forſake us.

DESPERATE, In general, made uſe of to point out ſomething, that is paſt remedy, and ſometimes the act of one whoſe conduct borders upon madneſs.

In ſcripture we find it uſed to denote the hardneſs of the heart of man, and the many vices, that are to be found in it. "The heart is deceitful above all things, and Deſperately wicked; who can know it," Jer. xvii. 9.

When holy Job was lamenting his miſeries to his friends, he ſaid, "Do ye imagine to reprove words, and the ſpeeches of one that is Deſperate, which are as wind?"

A perſon who is Deſperate, has ſhaken off all regard for human or divine laws, and he ruſhes boldly on deſtruction. To be Deſperate implies, that the perſon is deſtitute both of prudence and fear, for he ruſhes forward without conſidering the dangers he is running into.

DESPISE, To think meanly of any perſon whatever, or to reject with contempt any offer made us by another.

Thus the apoſtle Paul inſtructs Titus his pupil. "Theſe things ſpeak and exhort, rebuke with authority. Let no man Deſpiſe thee," Tit. ii. 15.

In a moral ſenſe, we are not to Deſpiſe any one, but to think well of our neighbours, and in a religious ſenſe, no man can be a pious Chriſtian while he either Deſpiſes his brethren, or Depiſes the ſervants of God.

Thus when the ſons of Eli polluted the worſhip of God, young Samuel was ordered to carry the following meſſage to his father. "Wherefore the Lord God of Iſrael ſaith, I ſaid indeed, that thy houſe, and the houſe of thy father, ſhould walk before me for ever; but now the Lord ſaith, be it far from me; for them that honour me, I will honour, and they that Deſpiſe me ſhall be lightly eſteemed," 1 Sam. ii. 30.

We may Deſpiſe God's people, we may Deſpiſe his offers of grace and mercy, and we may Deſpiſe his worſhip, but let us never forget that in ſo doing we Deſpiſe himſelf.

If an earthly prince ſhould ſend a pardon to a condemned criminal, and he ſhould tell the meſſenger that he Deſpiſed it, would he not at the ſame time Deſpiſe the ſovereign who ſent it, and ſuffer without pity?

In the ſame manner the Bible, and all the ordinances appointed for the worſhip of God, contain offers of pardon to all ſinners, and therefore let them never Deſpiſe them, leſt they ſhould themſelves be in the end Deſpiſed of God.

DESTITUTE, The ſtate of the body when Deprived of the neceſſaries of life; and of the ſoul, when the means of grace are taken away from it. "When I ſhall make the land of Egypt deſolate, and the country ſhall be deſtitute of that whereof it was full; when I ſhall ſmite all them that dwell therein, then ſhall they know that I am the Lord," Ezek. xxxii. 15.

In the ſcripture, thoſe who believe not the goſpel in ſincerity are ſaid to the Deſtitute of the truth, "Beware of diſputing with men of corrupt minds, and Deſtitute of the truth, ſup-

ſuppoſing that gain is godlineſs. From ſuch withdraw thyſelf." Tim. v. 5.

It is a great affliction to be Deſtitute of the neceſſaries of life, and therefore we ſhould conſtantly pray that God would give us our daily bread, and his bleſſing along with it. We ought likewiſe, as far as lies in our power, to relieve ſuch as are Deſtitute, and always take care by a proper uſe of the means of grace never to be Deſtitute of Chriſtian virtues. Thoſe people may be ſaid to be Deſtitute, from whom the goſpel is removed, and therefore let that thought endear it, more and more to us.

DESTROY, In the ſcripture it is often uſed as the act of God in puniſhing ſinners.

Thus we read 2 Sam. xxiv. That when David's heart was lifted up with pride, he cauſed the people of his dominions to be numbered; which offended God, becauſe David, though a good man, had forgotten to reflect that God was the ſovereign, who had aſſiſted him in all his engagements.

In order to bring David to a ſenſe of his ſin, and to a neceſſary dependence upon God, the prophet was ſent to inform him, that he might take his choice of three things. viz. Seven years famine, three months to be harraſſed by his enemies, or three days peſtilence. The king was now humbled, and choſe the latter, ſaying, Let me fall into the hands of God, and not into the hands of men: upon that a divine meſſenger called the Deſtroying angel was ſent, who in one day ſlew ſeventy thouſand of the people. On the ſecond day, when the angel ſtretched his hand towards Jeruſalem in order to Deſtroy that city, God had pity and compaſſion upon the people, and ordered him to ſtay his hand.

The apoſtle Paul ſays, "Neither murmur ye, as ſome of them alſo murmured, and were Deſtroyed of the Deſtroyer," 1 Cor. x. 10.

To Deſtroy is alſo uſed as the act of God, in putting a final end to this world, and to denote the puniſhment of the wicked in hell. They may well be ſaid to be Deſtroyed, when they are for ever ſeparated from the preſence of God, and condemned to everlaſting torments.

Chriſt's death and ſufferings for his people were ſubmitted to by him, that he might Deſtroy him that had the power of death, that is, the devil." Heb. ii. 14. He will Deſtroy by the brightneſs of his coming at his ſecond appearance, all the pretended power of the devil, and ſet up a kingdom of Glory in heaven that ſhall never have an end.

DETEST, The act of God in beholding with indignation falſe worſhip offered up to him in his temple.

The Jews, in their law, were prohibited from offering up ſwines fleſh on their altars; and we read in Joſephus, that the tyrant Antiochus ordered ſwine to be offered up in the temple, as an indignity to the Jews, whom he hated. Thoſe among them, who were moſt active in oppoſing that horrid profanation, were put to death by the moſt cruel tortures.

However, the tyrant, in the midſt of theſe profanations, in order to deſtroy the religion that God had ſet up, was ſeized with a terrible diſeaſe, with which he lingered ſome months, and then died a moſt loathſome ſpectacle.

Under the New Teſtament diſpenſation, to Deteſt, is taken two ways.

Firſt as the act of God in hating ſin. And, Secondly, to point out the hatred that we ought to have to it.

God looks down with Deteſtation on ſinners in general; but more particularly on thoſe whoſe ſins are committed ſeemingly in an open defiance of his law.

When we Deteſt ſin in any one, we ſhould take care not to Deteſt his perſon; we muſt hate the ſin, but not the ſinner; we look upon unnatural crimes as Deteſtable, and every crime may, in ſome ſenſe, be called unnatural, becauſe it promotes our deſtruction; and for a man to deſtroy himſelf is contrary to the firſt principles of natural reaſon.

DEVIL, In its primary ſenſe, is uſed to denote an accuſer; but in a religious ſenſe, when we uſe it in the ſingular number, it points out that chief of the fallen angels, who, in the ſhape of a ſerpent, deceived our firſt parents.

When we uſe it in the plural, it includes the whole number of fallen angels, who rebelled againſt God, and were driven into hell. "And the great dragon was caſt out, that old ſerpent, called

called the Devil and ſatan, which deceiveth the whole world: He was caſt out into the earth, and his angels were caſt out with him." Rev. xii. 9.

The name Devil is alſo applied to the characters of very wicked men, becauſe in their actions they endeavour to imitate the Devil. "Have I not choſen you twelve, and one of you is a Devil?" John vi. 70.

The wicked are to be caſt into everlaſting fire, prepared for the Devil and his angels. The Devil is called a murderer from the beginning; for ever ſince he deceived our firſt parents, he has been ſeeking the ruin of their children; and in many inſtances has been too ſucceſsful. He was a lying ſpirit in the mouth of Ahab's prophets, and ſo he is in every thing he propoſes to us by his temptations.

However, we muſt not, like ſome Heathen nations, believe that his power is equal to that of God. No; he is only permitted to deceive ſuch as have trampled on God's law, and deſpiſed his offers of mercy.

He is in the ſight of God as circumſcribed as any creature whatever; and therefore whenever we are aſſaulted with his temptations, we ſhould do as our divine Redeemer did, when he was tempted. We ſhould look up to our almighty Father for aſſiſtance; for he is both able and ready to keep us. He will ſave us from all the fiery darts of the Devil, and make us more than conquerors at laſt.

There are many names given to the Devil in ſcripture, or to different Devils; and in general they are conſiſtent with the qualities aſcribed to them.

The wicked are called children of the Devil, becauſe they pay him that homage which believers do to their heavenly Father, in whom they put their truſt and confidence.

DEVOTE, In ſome ſenſes, the act of conſecration; but in many of our practical divines, it means, to ſet apart a particular portion of our time for our private Devotions.

Pious people in all ages have done ſo; and their being regular at thoſe ſtated periods, leads them to regularity in the whole of their conduct.

We are told of the great king Alfred, that he divided his time in the following manner; Eight hours were Devoted to ſleep and reſt; eight more to publick buſineſs; and eight in reading, writing and prayer, and in converſation with learned and pious men.

Here we have an inſtance of one of the greateſt, wiſeſt and beſt of kings, Devoting his time to ſuch particular purpoſes, and in ſo regular a manner, that while he was promoting the good of his people, he was alſo making himſelf acquainted with knowledge; and preparing himſelf for heaven.

How then can we neglect ſuch an important thing as the right uſe of our time? Undoubtedly it is not in the power of every man to act in the manner that thoſe may do, who are in opulent circumſtances; but even the pooreſt man may and ought to Devote, at leaſt, ſome part of his time to the ſervice of his God.

It generally requires one half of a poor man's time to provide for the wants of the body, and a great part of the remainder for reſt; but ſtill he may, at leaſt, ſpend half an hour in reading his Bible; and in committing himſelf to the gracious protection of God.

However, let us all Devote ourſelves ſo far to his ſervice, that the Lord God may be ſaid to dwell in us, and walk in us, by the influences of his grace.

DIANA, An idol worſhipped under the ſhape of a woman, in the dreſs of a ſhepherdeſs, by the people of Epheſus, and in many other parts of the world.

In the book of the Acts, chapter xix. we read of the people's attachment to this idol in ſuch a violent manner, that they perſecuted all thoſe who ſaid any thing againſt it. They built a moſt magnificent temple, wherein it was worſhipped; and when the apoſtle Paul, with his companions, came there to ſpread the knowledge of the goſpel, many were converted to Chriſtianity.

In conſequence thereof, the offerings made by devotees at the ſhrine of the idol, leſſened every day. Many jewellers, ſilverſmiths, &c. being employed to adorn the ſhrine, they no ſooner found what progreſs the goſpel had made, than one Demetrius, a ſilverſmith, raiſed a mob, in order to deſtroy the apoſtle and his

followers. "And the whole city was filled with confuſion; and having caught Gaius and Ariſtarchus, men of Macedonia, Paul's companions in travel, they ruſhed in with one accord into the theatre," Acts xix. 29.

From this circumſtance we may learn, what influence ſelf-intereſt has on the human mind; for this man ſtood up for the honour of his idol, becauſe he got money by it. The religion which the holy apoſtle came to promulgate, was too ſimple and plain to attract the notice of mean-ſpirited wretches, who were ſunk into all manner of ſenſuality.

Let us never hear the name of Diana, or any of the Heathen idols mentioned, without reflecting on the innumerable obligations that we are under to the divine Being, who hath given us the goſpel of his Son, to make us wiſe unto ſalvation.

Let us abhor idolatry, under whatever name it may be taught; and never let us ſet our minds upon any thing of a carnal nature.

DIGNITY, The exalted ſtation in which providence places any of us mortals; and it ſuppoſes that the perſon ſo Dignified ſhall diſcharge his duty in a proper manner.

Dignity in this world is but of a very temporary nature, and God gives it upon condition that the perſon ſo Dignified ſhould do all that lays in his power to promote the intereſt of thoſe over whom he is placed.

There is no Dignity, however elevated, that is not far inferior to the Dignity of God, who often looks down with contempt on all the boaſted Dignity of men, let them be as rich as Crœſus, as powerful as Alexander, and as valiant as Cæſar.

As God is the fountain of all Dignity to mankind in general, ſo Chriſt is the fountain of Dignity to all his faithful followers. The apoſtle Peter condemns thoſe who ſpeak againſt ſuch as are promoted to Dignities; and undoubtedly it is a very great crime, becauſe it ſets aſide the order of God, who would have us live together in civil ſociety. "The Lord knoweth how to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of judgment to be puniſhed: But chiefly them that walk after the fleſh, in the luſt of uncleanneſs, and deſpiſe government: Preſumptuous are they, ſelf willed, they are not afraid to ſpeak evil of Dignities," 2 Pet. ii. 9, 10.

Our Saviour never ſpoke againſt the Heathen emperors; nay, he even paid tribute to them; and when he was tempted by the hard-hearted Jews, he ſaid, Render unto Cæſar the things that are Cæſar's; and unto God the things that are God's.

The primitive Chriſtians were ſo well convinced of the duty of being ſubordinate to princes, that it was always inculcated in their publick aſſemblies. Let kings be good or bad, the Chriſtian muſt be obedient, unleſs that obedience interferes with the dictates of his conſcience; and then, although he is not to reſiſt, yet he is to ſuffer patiently, knowing that he ſhall receive a reward in heaven.

DILIGENCE, An aſſiduous application to the duties of that ſtation in which providence has placed us, ſo as to acquire ſuch things as are neceſſary for us in this world, without being troubleſome to others. "He becometh poor, who dealeth with a ſlack hand; but the hand of the Diligent maketh rich," Prov. x. 4.

Diligence in our different profeſſions is incumbent upon us, in conſequence of the duty we owe to our families, and the community. We muſt never regard the toil, if the end is only anſwered by proper means.

To be Diligent in our ſtations, is an undoubted proof, that we are convinced of the propriety of the duty; for God never deſigned that we ſhould be idle. Diligence in our employments preſerves us from the power of many temptations to which the idle are expoſed; and it is well known, that idleneſs is the ſource from whence a great number of crimes may flow.

The man of buſineſs, who would be Diligent in his ſtation, muſt not be enticed away with company, becauſe that gradually leads his mind off from every thing that can promote his intereſt; but he muſt in the deepeſt humility remember, that in vain does he riſe ſoon, or ſit up late, unleſs the Lord command his bleſſing, and beſtow his life-giving favour.

However, notwithſtanding the many obligations we are under to be Diligent in our ſecu-

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lar employments, yet theſe muſt never take place of ſuch as are of a ſpiritual nature. We are to be Diligent to provide things honeſt in the ſight of all men; but we are to be doubly Diligent in attending to the means of grace as preſcribed in the word of God.

If the hand of the Diligent man who attends his buſineſs procures him riches, much more ſo ſhall the Diligent Chriſtian, in the uſe of the means of grace, obtain an incorruptible inheritance, undefiled, and that ſhall never fade away.

DISCERN, To be able to acquire ſuch a knowledge of different things, ſo as to put a proper value upon each, and eſteem them according to the nature of their qualities.

In a religious ſenſe it is uſed to expreſs the character of a man, who hath made himſelf acquainted with his Bible, and with his heart, ſo as to try every ſentiment in preaching whether it is conſiſtent with the one, or ſuitable to the other. It always ſuppoſes a man poſſeſſed of knowledge, and able to diſtinguiſh whether a given propoſition is right or wrong.

Thus, a man tells me, that he does not believe the doctrine of the ever bleſſed Trinity; but after conſulting my Bible, I tell him he is wrong, becauſe Chriſt ſays, I and my Father are one. A papiſt tells me, that we ſhould not partake of the cup in the bleſſed ſacrament of the Lord's Supper; but from being able to Diſcern the truth as it is in my Bible, I refer him to the words of the apoſtle. "For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread. And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he he took the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew forth the Lord's death till he come," 1 Cor. xi. 23, 24, 25, 26.

And ſo on in the ſame manner, if a perſon will endeavour to make himſelf acquainted with the word of God, as contained in the ſacred ſcriptures, he may be able at all times to Diſcern between truth and falſhood. He will he able to compare all doctrines, as well as practices with the ſtandard of truth, and ſo not be impoſed upon by thoſe who come to him under an aſſumed character.

DISCONTENT, The ſtate of mind in which a perſon is when he repines at the ſtation in which providence has placed him.

It is as much as to ſay, I am angry with God that he did not make me more rich than I am; I find fault with his wiſdom, and ſet up my own knowledge as ſuperior to his. Diſcontent may likewiſe take place in families on account of ſome irregularity of conduct; but that paſſion ought never to be nouriſhed, it leads our minds off from beholding with admiration the beauty of divine providence, and it induces us to complain of the ways of God.

Epictetus a Heathen philoſopher ſays, that thoſe who are Diſcontented with their ſtation in life, are like priſoners who ſtruggle with their chains, although they know they are not able to break them.

To be Diſcontented is utterly inconſiſtent with the character of Chriſtians, for they ought to conſider, that God is a ſovereign, and has a right to diſpoſe of his favours in what manner he pleaſes.

When we are aſſaulted with any temptations, that may lead us to Diſcontent of mind, let us addreſs our Maker in words to the following import:

O God, I was nothing before thou madeſt me what I am now! thou haſt a right to diſpoſe of me as thy infinite wiſdom ſhall ſee proper; and therefore under all the diſpenſations of thy divine providence, I ſubmit, adore, and bleſs thy holy name. Lord, give me a heart reſigned to thy will, that I may never complain of what thou thinkeſt proper to afflict me with!

Let Diſcontent never take place in my heart; but may I be ready at all times to ſay with Abraham of Old, ſhall not the judge of all the

the earth do right to his creatures, although they may be ſo unhappy as to do wrong to themſelves?

DISCORD, The not agreeing together in a proper manner, ſo as to promote the intereſt either of families, or more public ſocieties. "Frowardneſs is in his heart; he deviſeth miſchief continually, he ſoweth Diſcord," Prov. vi. 14.

From theſe words we may learn, that the man who ſoweth Diſcord, doeth it with a willing mind, for he goeth about to ſow it. That is, to ſpread it in all places where-ever he comes.

Diſcord is the ruin of all ſocieties of men in the world, and where-ever it is ſown it is ſure to grow. The perſon who ſoweth Diſcord is compared to a falſe witneſs, one of the moſt odious characters that ever exiſted. "A falſe witneſs that ſpeaketh lyes, and him that ſoweth Diſcord among brethren," Prov. vi. 19.

This ſeems to allude to thoſe people, who having entered into any civil or religious ſociety, endeavour by falſe ſtories to foment differences and Diſcord among their brethren. It is a ſure ſign of a bad corrupt heart, and utterly inconſiſtent with a Chriſtian ſpirit.

It is not ſtrange to ſee Diſcord take place among the wicked; but to ſee men who pretend to be travelling to heaven, fomenting ſtrife and Diſcord, is one of the moſt odious things that can be ſeen.

It is likewiſe extremely wrong in a miniſter, or any other eccleſiaſtical officer, to foment Diſcord in the church, for by that they ſet a bad example before weak brethren, and often lead them to deſpiſe the truth.

Good old Jacob told his ſons not to fall out by the way; and it ought to be the ſtudy of every miniſter, and every Chriſtian, to bear with many provocations rather than ſow Diſcord, for where it is ſown it commonly grows up to a ſtate of perfection. Bleſſed are thoſe who ſeek to promote peace, but ſuch as ſow Diſcord will be held in contempt, both in this world, and in that which is to come.

DISCOURAGE, The act of thoſe who endeavour to perſuade others, that ſome undertaking they have in view will be attended with ſo many difficulties, that they will never be able to go through with it.

Thus we read of the children of Iſrael. "Whither ſhall we go up? our brethren have Diſcouraged our heart, ſaying, The people is greater and taller than we, the cities are great and walled up to heaven, and moreover we have ſeen the ſons of the Anakims there," Deut. i. 28.

It is alſo uſed to denote the conduct of thoſe parents who do not give their children proper encouragement. "Fathers, provoke not your children to anger, leſt they be Diſcouraged," Col. iii 21.

It is lamentable to ſee many parents, by their harſh conduct, doing a real injury to their children, and many tutors are like tyrants to their pupils. In the ſtricteſt religious ſenſe, to Diſcourage is uſed to denote the act of thoſe wicked perſons, who endeavour to perſuade others that religion is a gloomy thing, and that it is attended with ſo many difficulties, that a man cannot go through with it.

This is offering a high affront to God, and doing an injury to the ſouls of men. Let thoſe therefore who are apt to be Diſcouraged, reflect on the boundleſs power of the Almighty, that will be exerted to the utmoſt to ſave and help them.

How can a man be Diſcouraged at any of the difficulties that he meets with on his journey through life, when he concludes, that his divine Lord has trod the way before him, and is now ſet down at the right hand of God?

When a Chriſtian finds he has dangers to encounter with, let him not truſt in his own ſtrength, but let him pray for aſſiſtance from that God, who never ſaid to the houſe of Jacob, ſeek my face in vain. If they do ſo, then the Lord will help them in the day of trouble; he will prevent, the threatened danger from taking place, and crown their fortitude with glory and immortality.

DISDAIN. It is often uſed in the ſame ſenſe as contempt, and ariſes from a mind filled with pride.

To Diſdain another perſon, is one of the baſeſt and meaneſt things that can ever diſtinguiſh the characters of men, and it often cauſes great miſchief in families. That every man may be pre-

prevented from falling into this vice, let them ſecretly examine their own heart, and there perhaps they may find as many faults as in their neighbours conduct.

Nothing is more common than to hear people ſay, I would Diſdain to ſpeak to him; but does not this imply, that the perſon has too high an opinion of himſelf, and too low a one of his neighbour? Let us remember, that we are all children of the ſame parent, and endeavour to treat each other as brethren. Let us likewiſe take care never to give offence to any one, that none may have the leaſt pretence to treat us with Diſdain.

DISGRACE, In a religious ſenſe it is uſed to denote the characters of thoſe who bring a ſcandal or reproach upon their Chriſtian profeſſion.

To Diſgrace any inſtitution of Chriſt, or to pour contempt upon his miniſters, may be called to Diſgrace them; but this Diſgrace will return upon the perſon who is author of it, and the juſtice of God will Diſgrace him at laſt. When a criminal is puniſhed, we ſay he is Diſgraced, and ſo when Chriſt ſhall judge the wicked he will Diſgrace them.

It was the practice of the Roman tyrants to Diſgrace the Chriſtians by ſome mark of infamy, before they ſlew them; but when Chriſt comes in glory, how will theſe wretches look up to him? they will call to the hills and mountains to cover them.

In the reign of queen Mary it was common to chain the martyr to the ſtake in mock garments, but they were willing to ſuffer any thing rather than bring a Diſgrace upon their ſacred profeſſion. Let us who enjoy peace to worſhip God according to the dictates of our conſcience, endeavour to keep pure hearts and clean hands, ſo that we may never Diſgrace ourſelves.

DISHONESTY, In general made uſe of to point out the character of thoſe who either actually ſteal the goods of their neighbour, or by indirect means deprive him of his property.

Every Chriſtian is under an indiſpenſable obligation to renounce Diſhoneſty. "Therefore ſeeing we have this miniſtry, as we have received mercy, we faint not; but having renounced the hidden things of Diſhoneſty, not walking in craftineſs, nor preaching the word of God deceitfully, but by the manifeſtation of the truth commending ourſelves to every man's conſcience in the ſight of God."

All ſorts of gain procured in an undue manmanner is called Diſhoneſt. "Behold, therefore, I have ſmitten mine hand at thy Diſhoneſt gain which thou haſt made, and at thy blood which hath been ſhed in the midſt of thee. Can thine heart endure, or can thine hands be ſtrong in the day that I ſhall deal with thee? I the Lord have ſpoken it, and I will do it," Ezek. xxii. 13. 14.

Here we have a poſitive declaration, that God will puniſh, and in a dreadful manner, the Diſhoneſt perſon, who cheats his neighbour, in the way of buying or ſelling. Diſhoneſty is the poiſon of a mercantile country, and it has often been attended with very fatal conſequences both to individuals, and whole bodies of trading people.

Thus when the goods of one nation are exported to another, and they are found different in quality, not according to the original contract, the merchant who receives them is a great loſer, and ever after does all he can to prevent his countrymen from having any further dealings with the people who acted ſo Diſhoneſtly.

The conſequence generally is, that many uſeful hands are deprived of bread, and become a dead load upon the country. To avoid Diſhoneſty, let every one remember, that if he procures riches by diſhoneſty, how can he aſk for a bleſſing upon them? and without the divine bleſſing they are but of little uſe.

DISOBEDIENCE. It is applied to our conduct, either with reſpect to our ſuperiors in the world, or to God the ſovereign of all. "For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy," 2 Tim. iii. 2.

Again it is applied to our Diſobedience to the divine will. "For as by one man's Diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous." Rom. v. 19.

Diſobedience is often applied to children; but as we are all by nature Diſobedient to God, ſo we ſhould take care to pray for grace to obey

his will with alacrity. Diſobedience in a child is ſure to be puniſhed by chaſtiſement, and God will not fail to chaſtiſe ſuch of his children as do not obey him.

Diſobedience to God is like rebellion againſt an earthly prince. Nay, it is like living in open rebellion; and ſetting all laws at defiance.

DISORDERLY, The not living regularly, and conſiſtent with natural or revealed religion.

All thoſe who neglect their buſineſs, by which they ought to ſupport themſelves, are ſaid to live diſorderly, "Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh Diſorderly, and not after the tradition which he hath received of us," 2 Theſ. iii. 6.

For a man to profeſs the goſpel of Chriſt, and at the ſame time live in the neglect of his duty, is a moſt ſolemn mockery of God. It is a continual lye, to call ourſelves one thing, and at the ſame time be totally oppoſite to it, in the whole of his converſation.

To live Diſorderly implies, that the perſon ſo doing is not aſhamed of his conduct, nay rather he glories in it, for living in it implies that he loves it. However, by ſo doing he not only ſets a bad example before others, but he likewiſe ruins his own ſoul.

DISPENSATION. It is generally uſed in ſcripture, and in the writings of our divines, to point out the Jewiſh and the Chriſtian religions.

Thus we call the firſt the Old Teſtament Diſpenſation, and the latter the New Teſtament Diſpenſation.

To Diſpenſe is the act of a ſteward, but a ſovereign may Diſpenſe his favours himſelf; ſo God, when he delivered the law to Moſes, Diſpenſed many other favours to the people. He rained manna from heaven for their bread; and when they murmurred for fleſh, he ſent a prodigious quantity of fowls among them.

As the Old Teſtament Diſpenſation was only a type of a much better one, ſo in the fulneſs of time Chriſt came in the fleſh, and promulgated that goſpel which ſhall laſt to the end of the world, when Chriſt ſhall come the ſecond time, to reward all his faithful followers.

DISPLEASE, To give offence, either to God or to man.

Thus we are ſaid to Diſpleaſe God, when we act contrary to his commandments. "And the thing which he did Diſpleaſed the Lord; wherefore he ſlew him alſo," Gen. xxxviii. 10.

We ſhould look upon ſin in general as Diſpleaſing to God; and we ſhould implore his pardon for ſinning. "O God, thou haſt caſt us off; thou haſt ſcattered us; thou haſt been Diſpleaſed: O turn thyſelf to us again," Pſ. lx. 1.

It is applied to man, when we do any thing that may give him a juſt reaſon to be offended. He is Diſpleaſed with us; and no man ſurely, unleſs his heart is altogether hardened, would chuſe to incur the diſpleaſure of another.

Let us endeavour never to be Diſpleaſed at any thing beſides what diſhonours God, or injures our neighbour. Let us be Diſpleaſed when we ſee any of the ordinances of Chriſt profaned, or when we hear his name taken in vain. But that Diſpleaſure muſt not lead us to paſſion; for we muſt take an opportunity of convincing the offending party in the mildeſt manner.

DISPUTE, Sometimes made uſe of to denote a violent quarrel; but more properly an argument carried on in a reaſonable manner, by two or more perſons, with a view of inſtructing each other.

Job, ſpeaking of the bleſſed ſtate of the righteous, who enjoy the divine favour, ſays, "Will he plead againſt me with his great power? No, but he would put ſtrength in me. There the righteous might Diſpute with him. So ſhould I be delivered for ever from my judge," Job xxiii. 6, 7.

When the apoſtle pointed out the infinite wiſdom of God above that of man, he ſaid, "Where is the wiſe man? Where is the ſcribe? Where is the Diſputer of this world? Hath not God made fooliſh the wiſdom of this world?" 1 Cor. i. 20.

In all our arguments or Diſputes, two things muſt be attended to, be humble and diſpaſſionate; we muſt not be proud of our abilities, ſuppoſing them to be ſuperior to thoſe of others in the company; and we muſt take care to moderate

derate the heat of our temper, when we meet with oppoſition.

Archbiſhop Lieghton, a moſt learned divine, and a pious Chriſtian, was under the neceſſity of being often engaged in Diſputes, in order to ſettle the peace of the church; but ſo diffident was he of his own abilities, that he let every perſon ſpeak before himſelf; and when he delivered his ſentiments, it was with as much modeſty as if he had come there only to learn. We are likewiſe told of him, that he had naturally a warm temper; but by prayer, meditation, and a watchful guard over his heart, he had ſo far ſubdued the heat of his paſſions, that biſhop Burnet, who knew him twenty-four years, ſaid, he never heard him make uſe of an angry expreſſion.

If a Diſpute or controverſy is carried on in a proper manner, every perſon engaged in it muſt receive inſtruction; but when paſſion gets the better of reaſon, then nothing but animoſity takes place.

DISQUIET, To be uneaſy in our minds, either on account of ſome diſpenſations of providence, or at ſeeing the wicked go on in ſin without any regard to the law of God. "Surely every man walketh in a vain ſhew. Surely they are Diſquieted in vain: he heapeth up riches, and knoweth not who ſhall gather them." Pſ. xxxix. 6.

Here we find the Pſalmiſt Diſquieted in his mind, when he conſidered the afflicted ſtate of human nature, and the vanity of all worldly purſuits.

The ſoul is ſaid to be Diſquieted, when a perſon conſiders himſelf deprived of the divine favour. "Why art thou caſt down, O my ſoul? Why art thou Diſquieted within me? Hope thou in God: for I ſhall yet praiſe him, who is the health of my countenance, and my God."

There is nothing in this world ſhould Diſquiet us but ſin. We ſhould not be Diſquieted on account of any of the diſpenſations of providence, becauſe we cannot ſee into the counſels of God.

The loſs of friends and relations ſhould never Diſquiet us, becauſe God has a right to take them from us whenever he pleaſes. When we happen to viſit a perſon Diſquieted in mind, we ſhould take great care to ſpeak in the moſt tender and affectionate manner.

When the evangelical prophet Iſaiah foretold, what Chriſt would do for poor ſinners, he ſaid, "A bruiſed reed ſhall he not break, and the ſmoaking flax ſhall he not quench; he ſhall bring forth judgment unto truth," Iſ. lxii. 3.

That is, he ſhall not add terrors to the minds of thoſe who are already ſtruggling under a load of affliction, nor ſhall he quench the firſt motions to repentance that ariſe in the minds of thoſe who are Diſquieted. No, he will bind up the broken hearted penitent, and ſet priſoners free from the chains of ſin.

Let us therefore never, by any part of our conduct, occaſion Diſquiet to others, nor be Diſquieted ourſelves, when meeting with croſs marks of angry providence; but in all things learn to be cloathed with humility, that we may be made meet for the inheritance of the ſaints in light.

DISSEMBLE, To ſay one thing, or pretend to be the friend of another, while ſecretly we are their enemies.

Firſt, it is uſed in ſcripture, to point out the wickedneſs of the Jews, when they took ſome of the plunder of the city of Jericho, after they had been commanded not to it. "Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant, which I commanded them; for they have taken of the accurſed thing, and have alſo ſtolen, and Diſſembled alſo, and they have even put it among their own ſtuff," Joſhua vii. 11.

Secondly, every one who uſes, or practices deceit, is ſaid to Diſſemble; and more particularly, when they tell the miniſters of the goſpel that they are penitents, when at the ſame time they have no intention of forſaking their ſins. "For ye Diſſembled in your hearts, when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God: and according to all that the Lord our God ſhall ſay, ſo declare unto us, and we will do it." Jer. xlii. 20.

Thirdly, it is uſed in ſcripture to point out the falſe Chriſtians, who wanted to obtrude upon the church the rites and ceremonies of the Old Teſtament diſpenſation. "And the other

other Jews Diſſembled likewiſe with him, inſomuch that Barnabas alſo was carried away with their Diſſimulation," Gal. ii. 13.

Among men, Diſſimulation is a moſt odious vice; and when a perſon guilty of it is detected, every one treats him with contempt.

Among Chriſtians, no Diſſimulation muſt ever take place; for God requireth truth in the inmoſt receſſes of the heart; and he will have all thoſe who bear the name of Chriſt's followers, to act from motives of ſincerity.

It is in vain to Diſſemble, while the eye of God is upon us; for although we may deceive under many falſe pretences our fellow creatures, yet we never can deceive him. Let us therefore conſider, that as we have to do with a God of truth, ſo truth muſt take place in our hearts, and our actions muſt be regulated conſiſtently with it.

DISTRESS, Any affliction that is incident to men, ſo as to make them extremely unhappy in their temporal circumſtances, or in their mind.

When we are in Diſtreſs, we ſhould pray earneſtly to God, that he would deliver us. "Then they cried unto the Lord in their trouble, and he delivered them out of their Diſtreſſes," Pſ. cvii. 6.

The earneſt deſire that a miniſter has to make his hearers acquainted both with the doctrine and duties of Chriſtianity, is compared to Diſtreſs. "We are troubled on every ſide, yet not Diſtreſſed; we are perplexed, but not in deſpair," 2 Cor. iv. 8.

Diſtreſs is either of the mind, on account of ſin; or in the body, on account of temporal afflictions. When we ſee our fellow creatures in Diſtreſs, we ought to ſympathize with them, and be ready to adminiſter them all the conſotion in our power.

Every one in Diſtreſs, is an object of pity; and as we are all under the neceſſity of begging mercy from God, ſo we ought to ſhew all the mercy we can to our fellow creatures.

DISTRIBUTE, To give each perſon an equal ſhare; but moſt commonly made uſe of, to point out the act of a benevolent man, when he beſtows favours on the poor.

"Now, when Jeſus, heard theſe things, he ſaid unto him, yet thou lackeſt one thing: Sell all that thou haſt, and Diſtribute unto the poor, and thou ſhalt have treaſure in heaven; and come, follow me," Luke xviii. 22.

In the primitive ages of the church, the deacons collected what the faithful thought proper to give; and as ſoon as the ſervice was over, the whole was Diſtributed among ſuch as were in want. By a practice ſo conſiſtent with benevolence, no perſon among them was ſuffered to remain in want; and care was taken that the rich ſhould, as far as lay in their power, provide ſuch as were deſtitute with work; or if ſick, ſupport them under their afflictions.

Such duties are ſtill binding upon all thoſe who profeſs the name of Chriſt; and by their diſcharge or neglect of them, they will be judged at the laſt day.

DISTRUST, The not putting confidence in the promiſe of another.

In a religious ſenſe, the not believing the promiſes of God. Thus we read of the Iſraelites, that when Moſes was in the Mount with God, they diſtruſted his promiſe, notwithſtanding all the miracles he had wrought in their favour; and actually ſet up the golden calf, which, like rebellious idolaters, they fell down and worſhipped.

To Diſtruſt the mercy and goodneſs of God is to ſuppoſe him capable of telling a falſhood, than which, nothing can be more blaſphemous. To Diſtruſt God makes us unbelievers: and we conſider him as one who has an intention to deceive.

Let us therefore remain in the practice of every duty as Chriſtians; and let us reſt ſatiſfied, that all the promiſes in his word will be fulfilled in due time.

DIVINATION, The power of foretelling future events, under pretence of an immediate interview with the Deity; for the knowledge itſelf was ſuppoſed to be divine.

Thus we read, That when Balak, king of Moab, was afraid of the Iſraelites, he ſent for Balaam to come and curſe them; and to foretell what would be the ſtate of their deſcendants in the world.

This Balaam was one of thoſe Diviners, who foretold what was to come to paſs, or rather pretended to do it; but God made him

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ſpeak contrary to his inclination. "Surely there is no inchantment againſt Jacob, neither is there any Divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob, and of Iſrael, what hath God wrought?" Numb. xxiii. 23.

A diſcuſſion of this point, whether thoſe Diviners were impoſtors or not, will naturally come under the article of Witchcraft; but we may here obſerve, that when people want to be wiſer than is conſiſtent with the knowledge that God has given them, he may deliver them up to a reprobate mind, and ſuffer them to believe in lyes.

DIVISIONS, Thoſe unhappy differences that take place in ſocieties; but more particularly in the church of Chriſt.

"Now I beſeech you, brethren, mark them which cauſe Diviſions and offences, contrary to the doctrine which ye have learned; and avoid them," Rom. xv. 17.

Diviſions in a civil community generally promote its ruin; and whenever Diviſions take place in the church, the ſpirit of Chriſtianity ceaſes. Were Chriſtians to look upon each other as brethren, there would not be any diviſions among them; they would all walk by the ſame rule, and mind the ſame things. Peace and love ſhould diſtinguiſh the followers of Chriſt, as ſtrife and hatred does the followers of the devil.

Chriſt is the prince of peace, and therefore all his followers ſhould avoid Diviſions, and ſtudy to be peaceable to each other.

DIVORCE, In general made uſe of to denote the act of a judge in ſetting aſide a marriage, in conſequence of either of the parties having broken the vow.

When the Jews conceived an averſion for their wives, they wrote a paper, pointing out their reaſons for putting them away, and then the woman was obliged to return home to her relations.

This practice was not by the poſitive order of God, but it was permitted for the hardneſs of their hearts; for our Saviour ſays, That from the beginning it was not ſo.

In all countries where the Chriſtian religion has been eſtabliſhed, but more eſpecially the Proteſtant, great care has been taken, that people of either ſex ſhall not be permitted to obtain Divorces under frivolous pretences; and the moſt common principle upon which they are founded, is that of adultery.

However, let huſbands and wives endeavour to live in a ſtate of unity together, that they may be helps for each other; and then there will be no occaſion for Divorces, till death has made a final ſeparation.

DOCTRINE, The principal poſition upon which any ſyſtem is founded; and in a religious ſenſe, the genuine principles of Chriſtianity.

Paul exhorts Timothy to attend to his Doctrine; for thoſe people will more carefully perform duties, who are well grounded in the principles. "Let no man deſpiſe thy youth, but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in piety. Till I come, give attendance to reading, to exhortation, to Doctrine." 1 Tim. iv. 12.

But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balak to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication," Rev. ii. 14.

It ſeems many of the Chriſtian converts in Pergamos held the doctrine of the Nicolaitans, here called the Doctrine of Balaam, which was, to enjoy women promiſcuouſly, and eat of ſuch meats as had been offered to idols. Here this church is ſharply reproved, for not putting away from them ſuch ſcandalous wretches, who were equally as bad as any of the Heathens.

We read of the doctrine of devils, which muſt mean any groſs hereſy that diſhonours God, and promotes immorality.

It is the duty of every miniſter, to take care that his hearers, particularly ſuch as are young, be well grounded in Doctrines; for nothing gives greater ſolidity to the mind, or clearneſs to the judgment. In teaching Doctrinal principles, care muſt be had that nothing is advanced contrary to the word of God, otherwiſe the miniſter may come under the denomination

of the phariſees, who taught for doctrines the commandments of men.

DOMINION, The exerciſe of power or authority; and ſometimes the territory ſubject to a prince.

Firſt, it is uſed to denote, that right which God has to govern heaven and earth, and all created beings. "To the only wiſe God our Saviour, be glory and majeſty, Dominion and power, both now and for ever, Amen." Jude 25.

Sin is ſaid to have Dominion over all thoſe who are ſlaves to their luſts; and ſuch as believe and obey the goſpel, are ſaid to be delivered from the power of ſin. "For ſin ſhall not have Dominion over you; for ye are not under the law, but under grace," Romans vi. 14.

All lawful power, exerciſed by the kings of this world, is called Dominion, as their territories are called their Dominions. However, as all power and authority is derived from God, ſo it muſt all be exerciſed for the good of his creatures.

Dominion over ſubjects was not given to kings, that they might act the parts of tyrants.

DOUBT, The ſtate of the mind when it is not brought fully to believe a given propoſition; or when a narrative is delivered, the man to whom it is told ſuppoſes ſome part of it to be falſe.

Our Lord cautions us againſt being of Doubtful minds, becauſe we thereby miſtruſt his goodneſs, as well as his veracity. We are commanded to pray without Doubting. "I will therefore that men pray every where, lifting up holy hands, without wrath and Doubting," 1 Tim. ii. 8.

Doubts are moſt commonly the ſuggeſtions of the grand adverſary of mankind; and when nouriſhed in the mind, gradually lead to a total unbelief.

There are three ſorts of Doubts, and all equally hurtful to the ſoul.

The firſt is, ſuch as ariſe concerning the providence of God, when we Doubt that his goodneſs will not ſo proſper us in our undertakings, as to make a ſuitable proviſion for ourſelves and families.

The ſecond Doubts, are ſuch as ariſe in our minds by the ſuggeſtion of the devil, when he would have us to believe that our holy religion is not true.

Thirdly, the ſame adverſary will often ſuggeſt to our minds, that God will never fulfil his promiſes to us.

Let every Chriſtian, when he is aſſaulted with temptations to Doubt the divine veracity, look back to the victory his Saviour obtained over ſatan, when he was tempted in the wilderneſs. A chearful diſcharge of every moral and religious obligation will, in a great meaſure, prevent Doubts from ariſing; but when they do ariſe, let us pray that God would eſtabliſh our minds in the truth.

DREADFUL, The appearance of any of the ſtupendous works of God, and the reaſon is, becauſe they fill our minds with Dread.

Indeed his name ſhould have the ſame impreſſion upon us as it had on Daniel, when he prayed in the following words: "O Lord, the great and dreadful God, keeping the covenant and mercy, to them that love him, and to them that keep his commandments. We have ſinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy judgments." Dan. ix. 4, 5.

When Jacob awoke in the morning, and reflected on his dream, concerning the angels and the ladder, it's ſaid "and he was afraid, and ſaid, How dreadful is this place! this is none other than the houſe of God! this is the gate of heaven!" Gen. xxviii. 17.

From theſe examples, let us conſider, that the God who ſees all our actions is a dreadful God, and will have us to treat his name in a reverent manner.

DREAM, A viſion in the night, while the body is aſleep; and Dreams have been divided into three ſorts;

Firſt, heavenly. Secondly, diabolical. Thirdly, natural.

Heavenly Dreams are in general applied to the viſions of God, or his angels, to holy men both under the Old and New Teſtament diſpenſations; and they are ſo numerous, that it is needleſs to mention them in this place.

Secondly, diabolical Dreams are thoſe ſo often

ten mentioned in the writings of divines, and relate to people nouriſhing evil thoughts in their minds, during the day; and the adverſary generally, by his angels, ſtrengthens theſe thoughts while they are aſleep.

Thirdly, natural Dreams, are thoſe viſions that ariſe in the mind while the body is aſleep; and they may be on a variety of ſubjects. Some incidents, which a man ſees in the day, will make ſuch a laſting impreſſion on his mind, that from time to time, he will be thinking and dreaming of them.

Dreaming, (ſays Dr. Brown,) is the waking of the ſoul, while the body is aſleep. We ought therefore, when we retire to reſt, to commit ourſelves to the gracious care of God, and pray that no impure thoughts may ariſe in our minds, but that in our ſleep our Dreams may be devout; that whether ſleeping or waking he may give his angels charge concerning us.

DRUNKENNESS, The act of Drinking to exceſs, which is contrary both to natural and revealed religion.

It is contrary to natural religion, becauſe even a beaſt ſeeks no more than what is neceſſary to ſatisfy his natural deſire, and it is contrary to revealed religion, becauſe it is condemned throughout both the Old and the New Teſtament. "Wo unto them that riſe up early in the morning, that they may follow ſtrong drink, that continue until night, till wine inflame them," Iſaiah v. 12.

To enumerate all the miſchiefs that have ariſen from Drunkenneſs, would fill many volumes, but it may be neceſſary to mention ſome of the general ones.

The Drunkard neglects his buſineſs; and ſuffers his family to be reduced to poverty. That money which ſhould be laid out in ſupporting his family, and educating his children, is ſpent in the company of perſons like himſelf.

He is in a manner continually deprived of his reaſon, and every thing of a virtuous or religious nature becomes nauſeous to him. He is apt to contract a habit of curſing and ſwearing, and has no pleaſure in any thing but what he ſhould hate.

The witty, but profane earl of Rocheſter, when he lay on his death bed, told Dr. Burnent, that during the ſpace of five years he had been in a continual ſtate of intoxication.

A ſhocking circumſtance, and as ſuch did the noble penitent conſider it. When chief juſtice Jefferies went on the weſtern circuit to try the unfortunate perſons who had been concerned in Monmouth's rebellion, he never went upon the Bench till he was quite Drunk, and it is well known what horrid cruelties were committed in conſequence of orders from him.

Drunkenneſs has made a man murder his deareſt friend, or neareſt relation, and it may juſtly be called a voluntary madneſs. Drink is as much the gift of God, as bread or any other ſort of nouriſhment, and therefore it is a great ſin to abuſe it.

DUTY, The effect and uſe of virtuous principles, and a regular diſcharge of all the obligations we are under to God, our neighbour, and ourſelves.

Our duty to God conſiſts in our loving and ſerving him with humility and ſincerity. To attend to all the ordinances of the goſpel, and never neglect either publick or private worſhip.

Our duty to our neighbour is to do him all the good that lays in our power, to deal honeſtly with him, to ſpeak well of his name, and not defame his character ſo as to injure his circumſtances.

We muſt likewiſe, when he labours under any afflictions, viſit him in a friendly manner, and do as well as we can to alleviate his diſtreſſes.

With reſpect to ourſelves, our Duty is to take proper care of our ſouls and bodies. We muſt be induſtrious in attending to all the obligations binding upon us either to the community or our children.

We are to provide for ourſelves food and raiment, with all the other neceſſaries we want, and not ſpend our time in idleneſs; we are alſo to conſider the Duty we are under to our precious and immortal ſouls, which we muſt nouriſh by prayer meditation and reading, that we may,

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by reliſhing the ſweets of religion, become in love with it; and ſo grow daily more and more fit for heaven.

DWELLING, Either a fixed reſidence, or the houſe wherein a man is, or reſides for a conſiderable time.

It is many times made uſe of in ſcripture to point out the preſence of Chriſt with his people. "The word was made fleſh, and Dwelt among us, and we beheld his glory, the glory as of the only begotten of the father, full of grace and truth.

Thoſe who abide conſtantly in the fear and ſervice of God, are ſaid to dwell with his ſaints. "He that Dwelleth in the ſecret place of the Moſt High, ſhall abide under the ſhadow of the Almighty."

The holy Pſalmiſt was ſo much in love with the worſhip of God, that he ſaid, "For a day in thy courts is better than a thouſand; I had rather be a door-keeper in the houſe of my God, than to Dwell in the tents of wickedneſs," Plaſ. lxxxiv. 10.

Heaven is the Dwelling place of the Lord God Almighty, where he is ſurrounded by an innumerable company of angels, and there the ſaints who live and die in his fear ſhall Dwell with him to all eternity.

Thus the angel told St. John, when he ſhewed him the glorious ſtate of thoſe faithful martyrs who had laid down their lives for the truth:

"Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the lamb. Therefore are they before the throne of God, and ſerve him day and night in his temple: and he that ſitteth on the throne ſhall Dwell among them," Rev. vii. 14, 15.

It ought to be a great comfort to all true believers, when they are reduced to ſuffer hardſhips, that they will Dwell with God in heaven, when their Redeemer will comfort them, and wipe away all tears from their eyes.

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EAR, That organ of the human body, through which we receive the benefit of hearing.

In a religious ſenſe, it is uſed to denote the careful attention which Chriſtians ſhould give to the reading of the word, and the preaching of the goſpel. "He that hath Ears to hear, let him hear," Rev. ii. 11. That is, if any perſon is not loſt to a ſenſe of his duty and intereſt, let him hear what is ſaid to him in the word of God, and in the ſermons delivered by his faithful ſervants.

A pupil at ſchool, who is deſirous of acquiring real knowledge, hears with attention the inſtructions given him by his tutor; and the ſerious Chriſtian will never lend a deaf Ear to what he hears in the goſpel.

The eyes of the Lord are ſaid to be upon the righteous, and his Ears are open to their cry. His Ears will ever be attentive to their diſtreſs; for when they act conſiſtent with their duty, and aſk what is uſeful for them, in a proper manner, they need not doubt but he will hear them.

EARNEST, To be carefully ſolicitous to obtain ſomething; and in a religious ſenſe, it implies that it ſhould be productive of our intereſt, either in time or in eternity, or both.

Thus we ought to be Earneſt in the diſcharge of all duties, whether they relate to the neceſ-

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ſary things of this life, or to our eternal happineſs in heaven. We ſhould be Earneſt and aſſiduous to provide things honeſt in the ſight of all men; and we ſhould be Earneſt to attend to the means of grace, that we may enjoy everlaſting glory hereafter.

We ought to deſire Earneſtly the coming of our Lord, that he may change our vile bodies, and make them like his glorious body, ſo that to his everlaſting praiſe we may ſing in glory, Death is ſwallowed up in victory!

It is alſo our duty to contend Earneſtly for the faith once delivered to the ſaints. That is, we muſt make ourſelves ſo well acquainted with the ſcriptures as to be able to vindicate them from all the cavils of deiſts, and ſupport their excellency to the conviction of every unbeliever. But ſtill we muſt take care that we contend in meekneſs, not in paſſion.

We muſt have an Earneſt deſire to promote the happineſs of thoſe we contend with; for God will not give his bleſſing to thoſe who uſe bad means.

EAT, The act of the mouth in preparing the food, ſo as to make it proper for the nouriſhment of the whole body.

In ſcripture it is often uſed to denote the Chriſtians aſſembled together, to celebrate the holy ſacrament of the Lord's ſupper. They are ſaid to Eat Chriſt's body, and drink his blood

when by faith, in the uſe of the ſymbols, bread and wine, they commemorate his death and ſufferings. Not that they eat his real body, becauſe that is now in glory, at the right hand of God; but only that their faith and graces are all ſo lively, and ſo active, that they feed upon his merits, as if they were his body.

In eating our common meals, for the nouriſhment of the body, we muſt keep in mind the goodneſs of God in beſtowing them upon us, and thereby glorify the providence of God. "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God," 1 Cor. x. 31.

We muſt eat nothing more than what is neceſſary; for God abhors a glutton; nor muſt we pamper our bodies with fine diſhes, procured at an extravagant expence. Many entertainments, as they are called, ſerve only to injure the body, while the money they coſt would relieve hundreds of diſtreſſed perſons, periſhing for want of the neceſſaries of life.

Before we partake of a meal, we ſhould aſk the divine bleſſing upon it, that it may become uſeful to us; and when the calls of nature are ſatisfied, we ſhould bleſs God for the benefits of his providence.

Whoever attends to theſe things will be enabled to live in the fear of God all the day long, and he may look with certainty for the divine bleſſing upon all his undertakings.

ECCLESIASTICAL, Any thing done by order of a collective body of the clergy, ſo as to become binding upon the people; and it is ſuppoſed that it ſhould be conſiſtent with the word of God.

Eccleſiaſtical authority is that power which the canons of the church, where there is a civil eſtabliſhment of religion, gives to miniſters according to their different degrees and ſtations. Thus to a biſhop belongs the power of ordination, confirmation, and the conſecration of churches.

His chancellor is to pronouce a ſentence of excommunication upon ſuch as live diſorderly; and that ſentence is to be publiſhed in the pariſh church where the delinquent reſides.

To a dean belongs the right of taking care of all the privileges of the cathedral, particularly that divine worſhip be celebrated regularly in it, according to the canons of the church.

To the archdeacon belongs the power of enquiring into all abuſes committed by the inferior clergy; and to examine into the qualifications of candidates for the miniſtry.

Such are a few of the outlines of the duty of clergymen, acting in an Eccleſiaſtical capacity in the proteſtant church of England; and in the execution of their offices they ſhould conſider, that they are ſent as embaſſadors from Chriſt, and therefore on no account whatever betray his cauſe.

All their actions ſhould be performed in ſuch a manner, that they may bring ſinners to repentance, and be an honour to their ſacred profeſſion.

EDEN, The garden of pleaſure, and the place where God ſettled our firſt parents, when they came from his hands, in a ſtate of innocence.

Many have been the conjectures, both of the ancients and moderns, concerning the ſituation of this garden; and the whole diſpute turns upon that of the four rivers iſſuing from it. The whole paſſage runs thus:

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the firſt is Piſon, that is it which compaſſeth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx ſtone. And the name of the ſecond river is Gihon; the ſame is it that compaſſeth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth towards the eaſt of Aſſyria. And the fourth river is Euphrates," Gen. ii. 10—14.

The commonly received opinion which the Jews, the Chriſtian fathers, and all our beſt proteſtant commentators held as genuine is, that Eden was ſituated in the eaſtern part of Aſſyria, and this opinion is confirmed by all the tarditions among the eaſtern nations.

It has been objected, that there are not four rivers which iſſue from any place contiguous to the ſource of the Euphrates, which is expreſly mentioned here.

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To this it may with great propriety be anſwered, that the hiſtories of all ages and nations confirm the following propoſition, That many rivers have by inundations altered their original courſe.

About ſixteen hundred years ago, the Rhine continued in one ſtream from its ſource in Helvetia, now called Switzerland, down to the German Ocean, oppoſite to Britain, and now it divides itſelf into three branches.

If we attend to Cæſar's account of his expedition into Britain, we ſhall find that he croſſed rivers that have, ſince that time, altered their courſe, or then his account of his marches muſt be falſe; and I believe his veracity has ſeldom been called in queſtion.

This preſent year, 1773, a mountain has fallen into the bed of the river Severn, and turned its courſe, ſo as to form a new channel at a conſiderable diſtance.

The hiſtory of ſeveral nations mention ſuch accidents happening; but in ſupport of the ſcriptural account of theſe rivers, we have ſtill a ſtronger proof in the account of the univerſal deluge.

It is the opinion of moſt philoſophers, that the outward appearance of the earth underwent a variety of changes at the general deluge; and poſſibly, in conſequence of that event, ſome rivers were totally dried up, new ones made, and others have their ſource where their influx formerly was.

We read in the Roman hiſtory of the great city of Hercueanleum; and it is well known, that for many ages the place where it ſtood was not certainly known.

In Livy and in Tacitus we have accounts of rivers which cannot now be found; and ſurely this is not to be wondered at, when there is ſcarce a century that an earthquake, or ſome other convulſion, does not change the face of things here below.

The ancient town of Selſey, which formerly ſtood ten miles ſouth of Chicheſter, has been many ages ſwallowed up by the ſea, as well as the ground upon which it ſtood.

How then might not the ſource of theſe rivers have been changed, eſpecially as the deluge happened ſince their creation; beſides undoubtedly many revolutions in the earth that we are unacquainted with?

EDIFICATION, The communicating knowledge to another, in ſo tender and compaſſionate a manner, that it makes a laſting impreſſion on the mind, warms the heart to a love of virtue, and always makes the perſon better.

The moſt polite, the moſt refined, the moſt entertaining diſcourſe, is of little ſervice, unleſs it tends to Edification. Indeed a good man may ſpeak the beſt of words to his hearers, without Edifying them, and that may be owing to themſelves.

Edification is one of the duties incumbent upon a goſpel miniſter. "And he gave ſome apoſtles; and ſome prophets; and ſome evangeliſts; and ſome paſtors; for the perfecting of the ſaints; for the work of the miniſtry; for the Edification of the body of Chriſt.," Epheſ. iv. 11, 12.

The apoſtle Paul alſo ſays, "Let every one of us pleaſe his neighbour for his good to Edification," Rom. xv. 2.

When people meet together for converſation, let them be as entertaining as they poſſibly can, but let Edification be the principal thing they have in view. It would look very ſtrange in a ſchool maſter to read a ſtory to his ſcholars, without learning them to make a proper uſe of it, by deducing practical inferences.

In the ſame manner, unleſs we Edify thoſe we converſe with, by making them wiſer and better, at leaſt attempting ſo to do, we had much better never ſay any thing at all.

Let us, therefore, mix inſtruction with entertainment, that we may not be altogether uſeleſs to ſociety.

EDUCATION, The act of inſtructing youth in the principles of learning.

Different ages, as well as nations, have adopted different methods of Education; and there has been much diſpute carried on among the learned, which of all theſe methods were moſt proper.

Some have made choice of a private education for their children, and ſome a publick one; and experience has made it evident, that both have their advantages.

However,

However, Education in this place muſt be applied to religion. Train up a child in the way he ſhould go (ſays Solomon) and when he is old he will not depart from it.

Whatever may be the effect of a religious education, and although children may make a bad uſe of it, yet parents are under an indiſpenſable neceſſity to give them it. By doing ſo, they diſcharge the obligations binding upon themſelves; and if they ſhould ſee their children follow wicked courſes, they may comfort themſelves, that they have done their duty.

Children ought to be made acquainted with their Bible, and other religious books, as ſoon as their tender years will admit of it. Their parents ought not only to teach them to read, or employ another for that purpoſe, but they ought alſo to point out particular paſſages, and illuſtrate the ſenſe of them, ſo as to make a laſting impreſſion on their minds.

There are many people, who, in conſequence of a religious Education, have been deterred from the practice of vice, and have ſhuddered at the firſt emotions of ſin.

The knowledge of religion, when inculcated on the mind while we are young, is ſeldom totally forgotten; and therefore let it never be neglected by parents; and let thoſe who have had a religious education remember the obligations they are under to practice their duty; for, as our Lord ſaid, He that knoweth his maſter's will, and doeth it not, ſhall be beaten with many ſtripes The ignorant may have ſome excuſe, but the learned can have none.

EFFECTUAL, Any thing that promotes the end for which is was deſigned.

"And whether we be afflicted, it is for your conſolation and ſalvation, which is Effectual in the enduring of the ſame ſufferings which we alſo ſuffer: or whether we be comforted, it is for your conſolation and ſalvation," 2 Cor. i. 6.

The belief of the goſpel is ſaid to work Effectually in the lives of thoſe who embrace it. "For he that wrought Effectually in Peter, to the apoſtleſhip of the circumciſion, the ſame was mighty in me towards the Gentiles," Gal. ii. 8.

The means of grace can never become Effectual towards promoting our everlaſting ſalvation, unleſs we uſe them in a proper manner according to the rules laid down in the word of God.

There are many, it is to be feared, who live under the goſpel diſpenſation, and yet after the uſe of the means loſe the end at laſt. This happens in conſequence of the cares of the world, the luſts of the fleſh, and the ſnares of the devil growing up in their hearts, ſo as to ſtifle all virtuous and pious reſolutions. Thoſe who would be Effectually ſaved, muſt take care to be earneſt in the purſuit of heavenly things.

EFFEMINATE, One who is void of the qualities that diſtinguiſh a man from a woman, or who behaves more like a woman than a man.

"Know ye not that the unrighteous ſhall not inherit the kingdom of God? be not deceived: neither fornicators, nor idolators, nor adulterers, nor Effeminate, nor abuſers of themſelves with mankind," 1 Cor. vi. 9.

Thus we find effeminacy ranked among ſome of the moſt odious ſins that can be mentioned. We are told of the Perſians, that they were ſo Effeminate at the time that Alexander the Great overthrew their empire, that the men often went in the dreſſes of the women; and it was no unuſual thing, to ſee their king dreſſed in the habit of a woman, ſitting ſpining among his concubines.

God, in the creation of the male and female, has made ſuch a difference in their bodies, that a ſimilar difference ſhould be attended to in their dreſſes. Effeminacy degrades the natural dignity of men, and ſinks them to a ſtate lower than God ever intended they ſhould be.

God would have all his creatures act conſiſtent with the nature of their dignity, and not degrade themſelves ſo low as to be odious to their fellow creatures. Effeminacy is the ſcandal of human nature, becauſe it ſets aſide the order of nature, and too often leads to the commiſſion of unnatural crimes.

Let men aſſert their dignity as rational creatures, let them be as humble as they think pro-

proper in the whole of their deportment, but let them never ſink down ſo low, as to ſeem as if they had changed their ſex, and aſſumed that of a woman.

EFFICACY, Generally made uſe of to point out, the powerful prevailing influence that the divine word has upon the conſciences of ſinners.

The word of God is quick and powerful, ſharper than a two edged ſword. It ſtrikes at the root of every ſin, and leaves no room for the guilty to plead an excuſe. Where-ever the word of God, or the preaching of the goſpel, comes with an Efficacy on the mind, it brings the ſinner to a ſenſe of his folly, and makes him earneſt to find reſt in the favour of God. It ought therefore to be conſidered as an incumbent duty binding on every miniſter of the goſpel to pray that God would bleſs his miniſtrations with Efficacy, ſo as to bring ſinners to repentance.

In the ſame manner all private Chriſtians ſhould pray that God would give his bleſſing on what they read and hear. The powerful Efficacy of the goſpel was felt in a remarkable manner in the primitive ages of Chriſtianity, when many embraced it, although they knew that nothing but miſery in this life was to be the conſequence.

They did not, like too many in the preſent age, make only a formal profeſſion of Chriſtianity, for they felt the Efficacy of it on their hearts, and the ſame Efficacy operated upon the whole of their actions in life.

The Efficacy of prayer will at all times prevail with God in favour of poor ſinners, as we find in the caſe of the Ninevites, whoſe deſtruction was prevented in conſequence of their having humbled themſelves, and prayed earneſtly to God.

EJACULATION, In a religious ſenſe, a ſhort but earneſt prayer, ſent up to heaven for ſome immediate mercy; and however ſilent it may be, yet God will hear it when flowing from a ſincere heart.

We are told of the great Mr. Boyle, that he never mentioned the name of God without a viſible pauſe; and when Biſhop Burnet asked him his reaſons, he anſwered, that he conſtantly offered up Ejaculatory prayer, leſt he ſhould uſe ſuch a great and holy name in an irreverent manner.

Ejaculatory prayer may be uſed at all times, and in all places. The gates of heaven are always open, and as God ſees us at all times, ſo we may on every occaſion lift up our hearts to him.

It is perhaps no ſmall recommendation to the favour of God, that when in company, or when we hear people profaning his name, that we put up an Ejaculatory prayer to God to keep us from ſin.

Ejaculatory prayer keeps the mind in a pious frame, and conſtantly fixed on heavenly things. It has been the diſtinguiſhing characteriſtick of the people of God in all ages; and we read of many of them who were ſo accuſtomed to it, that they conſidered it as keeping up a continual intercourſe with God.

St. Auguſtine has written a treatiſe profeſſedly on this ſubject, but no book is ſo uſeful for that purpoſe as the holy ſcriptures, particularly the Pſalms, where we meet with the effuſions of pious ſouls, when pouring out their hearts into the boſom of their God and Maker.

ELDER, Sometimes in ſcripture made uſe of to point out the patriarchs of old, more frequently the miniſters of the church, and in the book of Revelation ſome of the glorified ſaints in heaven. "Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen. For by it the Elders obtained a good report," Heb. xi. 1. 2.

Again we read, that when the apoſtle Paul was going to depart from the Leſſer Aſia, in order to carry ſome alms to the afflicted Chriſtians at Jeruſalem, he ſent for the Elders of the church. "And from Miletus he ſent to Epheſus, and called the Elders of the church," Acts xx. 17. The bleſſed in heaven are figuratively called Elders. "And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty Elders ſitting, cloathed in white raiment; and they had on their heads crowns of gold," Rev. iv. 4.

Moſt of the ancient fathers were of opinion, that by the twenty-four elders in this place were meant the twelve patriarchs, and the twelve

apoſtles. That however is too contracted a notion, for undoubtedly the viſion was deſigned to point out the glorious ſtate that all faithful miniſters of the goſpel will be advanced to in heaven.

When miniſters conſider what glory they will be advanced to, in the preſence of their Redeemer, they ought to think no labour too much, ſo as they can fufill the will of Chriſt. Surely they ought to be anxious and aſſiduous to ſerve ſuch a Maſter, who will aſſuredly crown them with glory, honor, and immortality at his right hand in heaven.

ELECTION, The act of chuſing a perſon from among others, for ſome particular purpoſe, and ſometimes made uſe of to denote the Chuſing a whole nation of people from amongſt the reſt of mankind.

Thus God choſe Abraham, that he and his children might keep up the worſhip of his name among the Heathens around them. In the ſame manner, Jeruſalem was made choice of as the place to put his name in. The calling of the Gentiles to the knowledge of Chriſt is called election. "What then? Iſrael hath not obtained that which he ſeeketh for; but the Election hath obtained it," Rom. vi. 7.

That is, the Jews looked for ſalvation in carnal ordinances, which could never make them perfect, and were blind to all the glories of Chriſt, becauſe he lived among them in an afflicted condition. But to the Gentiles, who were ſunk into all manner of ſin, the goſpel was a pleaſant offer. God Elected the Gentiles; that is, he made Choice of them to be his people, becauſe the Jews rejected the offers of grace.

The Jews, however, were not excluded, for the grace of God that bringeth ſalvation hath appeared unto all men. Let us therefore bleſs God that ever he was pleaſed to make us acquainted with the goſpel, and let us endeavour to make a proper uſe of ſo ineſtimable a bleſſing.

Nothing can diſappoint our obtaining the divine favour, but that of ſlighting the means of grace, and coming to divine ordinances, with hearts unprepared to partake of them, ſo that the end itſelf is defeated.

ELEMENTS, The firſt principles of which bodies are formed, or the living principle that gives them motion.

In a religious ſenſe, it has always been uſed to denote the bread and wine in the holy ſacrament.

As fire, water, and air are the elements which nouriſh the material world, ſo bread and wine, when received by faith in the ſacrament, always nouriſh the ſoul. Theſe elements, however, muſt not be uſed in a ſuperſtitious manner, but taken as emblems of the body of Chriſt broken for them, and his blood that was ſhed to waſh away their ſins.

The apoſtle Paul calls the Jewiſh rites and ceremonies, beggarly elements. "But now after that ye have known God, or rather are known of God, how turn you again to the weak and beggarly Elements, whereunto ye deſire again to be in bondage?" Gal. iv. 9.

As if he had ſaid, you have already taſted of the goodneſs of God, who was graciouſly pleaſed to make known his goſpel to you; and why then would you give up a glorious law of liberty, by which you have been ſet free from the carnal bondage of rites and ceremonies? Would you prefer the beggarly Elements of the law of Moſes, to the freedom of Chriſt's goſpel? The Elements of the Jewiſh religion were weak, beggarly, and a great burden to all thoſe who were ſubject to them; and ſince Chriſt has ſet you free, why would you ſeek to be again brought under bondage?

Let the word of God, and all his ordinances, be the Elements, or vital motion that gives life to all our actions. By doing ſo, we ſhall be enabled to perſevere in our Chriſtian courſe, and go on rejoicing therein.

ELEVATION, The lifting up of any thing to a higher place than it was in before.

The perſon is ſaid to Elevate his heart to God, when he lifts up his whole deſire to him; when he aſpires to heavenly things, and leaves thoſe that are earthly behind.

When the primitive Chriſtians met in their publick aſſemblies, and the miniſter went into the pulpit, a perſon called aloud, Lift up your hearts. That is, let them be as it were Elevated above all temporal things that are of a periſhing

perishing nature, and let them be fixed on such things as are heavenly.

In the popish idolatry of the mass, the priest having turned his back to the people, takes a large wafer in his hand, and holds it above his head, upon which all the people fall down on their knees, hide their faces, and give themselves three strokes on the breast. This is called the Elevation of the host; and is often mentioned by our Protestant divines in their controversy with the Papists.

It is, upon the whole, a most ridiculous piece of idolatry, and fitter to create laughter than excite the mind to any thing that is really serious and religious.

When it pleases God to Elevate us to any higher station than what we were in before; let us in that case always remember, that our duty becomes stronger. But above all, let us keep our hearts fixed upon heaven; let our minds be Elevated to the Lord in glory, and to all the blessings that are prepared for his faithful followers, when all tears shall be wiped from their eyes, and sin and sorrow done away by the conquest made by Christ over hell and death.

EMANATION, The act of proceeding, or flowing from one thing to another.

In the writings of divines, it is always used to point out the comfort that God shews to his people, when he communicates to them the influences of his grace.

Such was the case with the holy apostle Paul, when he was caught up into the third heaven; and although he spake of it in a very modest manner, yet the whole passage is extreme beautiful, "I knew a man in Christ, above fourteen years ago, (whether in the body I cannot tell, or whether out of the body, I cannot tell; God knoweth,) such an one was caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth,) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter," 2 Cor. xii. 2, 3, 4.

These Emanations of the divine love of God have, in all ages, been communicated to his people; we meet with instances of it in the lives of many pious Christians, who have been supported under the most excruciating tortures by the Emanations of God's Spirit being poured out into their hearts.

At the council of Constance, 1414, Jerome of Prague, when chained to the stake, in order to be burnt alive for the truth of the gospel, continued praying in the most devout manner till the flames reached his body; and then he began to sing a divine hymn to the supreme Being, till life itself was spent.

The many instances of that nature, where the Almighty was pleased to communicate the Emanations of his grace, are so numerous, that we ought to make a proper use of them, by looking up to him at all times, and imploring his assistance under every trying difficulty.

EMULATION, A noble jealousy between two persons, by which is pointed out the desire they have to excel each other.

In scripture we find Emulation taken in a bad sense, as implying, that the wicked will strive to get before their humble neighbours in the opinion of the world. It is ranked in a cluster of sins, in the following words of the apostle:

"Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, Emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like," Galatians, v. 19, 20, 21.

When we Christians desire to Emulate others, it must be with humility and modesty. No strife, envy, or bitterness, must take place. Our desires should be to promote the glory and honour of that God, whom we profess to worship; and however high we may arrive in our progress through this life, with respect to the practice of religious duties, yet let us always consider that the eye of God is continually upon us, and that he will debase the proud, and exalt the humble.

It is undoubtedly our duty to aspire to Emulation, but it must never be done in consequence of an opinion that we are wiser and better than others. Let us strive to Emulate, but let it be done in meekness and moderation. Let us have

low-

low and humble thoughts of ourſelves, and not triumph over the weakneſs of others. By doing ſo, we ſhall arrive to the higheſt degree of favour with the divine being, and at laſt he will crown our deſire of Emulation with a heavenly inheritance, incorruptible, undefiled, and that fadeth not away; but will laſt throughout the endleſs ages of eternity.

ENCOURAGE, The act of one, who by fair ſpeeches and promiſes perſuades another to go through with ſomething that before appeared attended with a vaſt number of difficulties.

Moſes, when going to take his laſt farewel of his people, ſaid, "But Joſhua, the ſon of Nun, which ſtandeth before thee, he ſhall go in thither. Encourage him; for he ſhall cauſe Iſrael to inherit it." As if he had ſaid, The Lord has declared, that I ſhall not go with you into the promiſed land; but here is Joſhua, who has attended me ever ſince I conducted you from Egypt, he ſhall lead you acroſs Jordan, and into the pleaſant land. Give him proper Encouragement, and he will conduct you in ſuch a manner, that your enemies ſhall flee before you.

Again, we read, that when the good king Joſhua intended to reform the Jewiſh ſtate, and purge the temple of idols, he gave the prieſts all the Encouragement he could, "And he ſet the prieſts in their charges, and Encouraged them to the ſervice of the houſe of the Lord," 2 Chron. xxxv. 2.

In a religious ſenſe, to Encourage, is to perſuade our brethren and fellow Chriſtians, that they ought not to be afraid of any of the hardſhips that may ſeem to threaten them, in conſequence of a religious life.

We ſhould repreſent religion to them under the moſt engaging form, that they may be Encouraged to go on in their Chriſtian courſe rejoicing, and not be afraid of any thing, either from the world, the fleſh, or the devil.

ENDEAVOUR, The outward uſe of means, in order to obtain ſome wiſhed for end.

Thus we are ſaid to endeavour to provide for our families, when we attend to our buſineſs with diligence, and are not led away by bad company.

God has placed us in this world, to uſe our Endeavours, and not to live in a ſtate of idleneſs. God rained manna on the Iſraelites, when they were travelling through the Wilderneſs; but as ſoon as they came into the land that had been promiſed to them, the manna ceaſed, and they were obliged to cultivate the earth, in order to ſupport themſelves.

The reaſon was, while they were in the Wilderneſs, they were deſtitute of all the comforts of life, and muſt have periſhed, had not the divine Being aſſiſted them in a ſupernatural manner. But when the means were put in their power, they were left to ſupport themſelves by their own induſtry.

It was an infinite condeſcenſion in the Almighty to take pity upon them, when they were deſtitute of the means neceſſary to ſupport life, and there are thouſands of inſtances wherein he has wrought miracles for the good of his creatures; but for all that, no man is to leave his buſineſs, and expect ſuch things.

It is a great mercy that the Almighty ſhould, by his providence, point out any honeſt employment for us; and therefore we are under an indiſpenſable obligation to uſe our utmoſt endeavours in our different ſtations.

We muſt do the ſame in religion; and if we uſe all the means, in a proper manner, we have great reaſon to expect that God will ſend down his bleſſing on our Endeavours.

ENDURE Is Generally uſed to denote ſome ſort of ſufferings which a perſon, either voluntarily or by conſtraint, has been obliged to ſubmit to.

The primitive Chriſtians Endured many afflictions for the truth; but the goodneſs of God ſupported them under them.

Thus the apoſtle writes. "But call to remembrance the former days, in which, after ye were illuminated, ye Endured a great fight of afflictions; partly, whilſt ye were made a gazing-ſtock, both by reproach and afflictions; and partly, while ye became companions of them that were ſo uſed," Heb. x. 32, 33.

It is often uſed in ſcripture to denote the courage

rage and perſeverance of thoſe, who, through the divine aſſiſtance, keep on in a courſe of godlineſs to the end of their lives.

Thus our Lord, when he had foretold the dreadful calamities that would befall Jeruſalem, when the Romans attacked it, ſaid, "But he that ſhall Endure unto the end, the ſame ſhall be ſaved," Mat. xxiv. 13.

It is alſo uſed to point out the hardneſs of thoſe people's hearts, who prefer their own luſts to the ſervice of God. "For the time will come, when they will not Endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears; and they ſhall turn away their ears from the truth, and ſhall be turned unto fables," 2 Tim. iv. 3, 4.

Laſtly, to Endure is, in the writings of our divines, made uſe of to point out the endleſs miſeries that the wicked ſhall ſuffer in hell. There they will be obliged to Endure the wrath of an offended God, whoſe mercies they ſlighted, and whoſe offers of grace they rejected.

The thought is dreadful; but the ſacred ſcriptures have aſſured us, that it will certainly be the portion of all thoſe who love not the Lord, nor obey his goſpel.

ENEMY, One who attempts to do a man an injury, and it may be applied either to our fellow creatures, or to the devil, who is the enemy of all the human race, and ſeeks to promote their deſtruction.

We are commanded by our Lord himſelf to love our enemies. The Jewiſh doctors had put many falſe gloſſes upon the law of God, as will appear from the following words:

"Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine Enemy: but I ſay unto you, Love your Enemies; bleſs them that curſe you; and do good to them that hate you; and pray for them which deſpitefully uſe you, and perſecute you," Mat. v. 43, 44.

All mankind were the Enemies of God, when they were ſunk into the groſſeſt ſins; and yet the Almighty ſent his Son to die for them. This ſhould teach us to do all we can, in order to deſerve well of others; but if they ſhould ſtill be our Enemies, we ſhould pray for them, and not hate them. To wiſh well to thoſe who hate us, is the true mark of a Chriſtian ſpirit.

Our Lord prayed for his Enemies on the croſs; and ſurely we are not greater than he! With reſpect to our grand adverſary the devil, the Enemy of our ſouls, we are to arm ourſelves againſt him by faith, prayer and meditation on the divine word. We muſt ſeek aſſiſtance from that God who is mighty to deliver, and whoſe power is ever ready to be exerted in favour of thoſe who love him.

We are ſurrounded by many Enemies in this life, and therefore we have much need to be upon our guard. But above all, let us take care, that no perſon may have the leaſt pretence for being our Enemy; and then, whatever we ſuffer from men will be borne with a heart felt pleaſure, which none but the righteous can know.

ENFLAME, To blow up a fire, and both in the writings of divines and moraliſts made uſe to denote one perſon irritating the paſſions of another.

As wine or any other ſort of ſtrong liquors inflames the body, ſo does an aggravating expreſſion Enflame the mind. There are many people who have too little command of their tempers, and therefore thoſe who have any controverſy with them, ſhould take care never to make uſe of ſuch expreſſions as may any way Enflame their paſſions. When a man's paſſions are Enflamed, he is like one in a ſtate of madneſs, for the eyes of his reaſon and underſtanding are blinded.

To make uſe of ſuch expreſſions as may tend towards Enflaming the paſſions of others is a very great ſin, becauſe many by doing ſo have occaſioned the committing of murder. It looks as if the perſon who does ſo, takes a cruel pleaſure in making a fellow creature unhappy, and ſurely nothing in this world can be more diabolical.

Our Saviour ſaid, that the peace-makers ſhould be bleſſed and if ſo; what muſt we think of thoſe who not only foment diviſions, but likewiſe take the advantage of a man's natural temper, by uſing improper words to inflame his paſſions?

We ought in the circle of our acquaintance to ſtudy each other's tempers, and ſpeak conſiſtent therewith. It can never anſwer any good end to Enflame the paſſions of our neighbour, but it may be attended with very fatal conſequences.

Let us therefore endeavour to be meek ſpirited to each other, and let us bear with one another's infirmities; but let us never act the part of devils, by Enflaming the paſſions of thoſe who may thereby, be hurried to the commiſſion of crimes.

ENGAGE, The binding ourſelves under the ſtricteſt obligations to perform ſome actions; and in a religious ſenſe, made uſe of to denote the act of dedicating ourſelves to the ſervice of God.

Thus we read, "And their nobles ſhall be of themſelves, and their governor ſhall proceed from the midſt of them, and I will cauſe him to draw near, and he ſhall approach unto me: for who is this that Engaged his heart to approach unto me? ſaith the Lord," Jer. xxx. 21.

It often refers to the conditions undertaken to be preformed by us in baptiſm; and although our ſponſors did it for us, yet the engagement is binding upon us, as ſoon as we arrive at years of diſcretion. In that moſt ſolemn act, we by the mouth of our ſponſors Engage to renonuce the devil the world, and all luſts of the fleſh.

That is, we promiſe before God, and a whole congregation of his people, that we will, through the divine aſſiſtance, renounce all compliance with the temptations of the devil; that we will not be led away by the allurements of a deceitful world, and that we will mortify our bodies in ſuch a manner, that the luſts of the fleſh ſhall not lead us aſtray from our duty.

The Engagements we are under to our gracious God are of ſuch a nature, that nothing can be pleaded in excuſe for us if we neglect them. He has heaped innumerable mercies upon us, and all that he ſeeks in return, is, that we ſhould attend to our duty, in order to be happy with him through all eternity.

In the morning when we firſt awake, we ſhould Engage ourſelves to be the Lord's, and at the ſame time we ſhould commit ourſelves to the care of his gracious providence; we are his by creation, by providence; and by redemption, and therefore we ſhould on every occaſion Engage to love him in ſincerity, and ſerve him in the moſt faithful manner.

ENLIGHTENED, The ſituation of thoſe who formerly were ſitting in darkneſs, but have had a light brought in amongſt them, whereby they may be able to ſee each other.

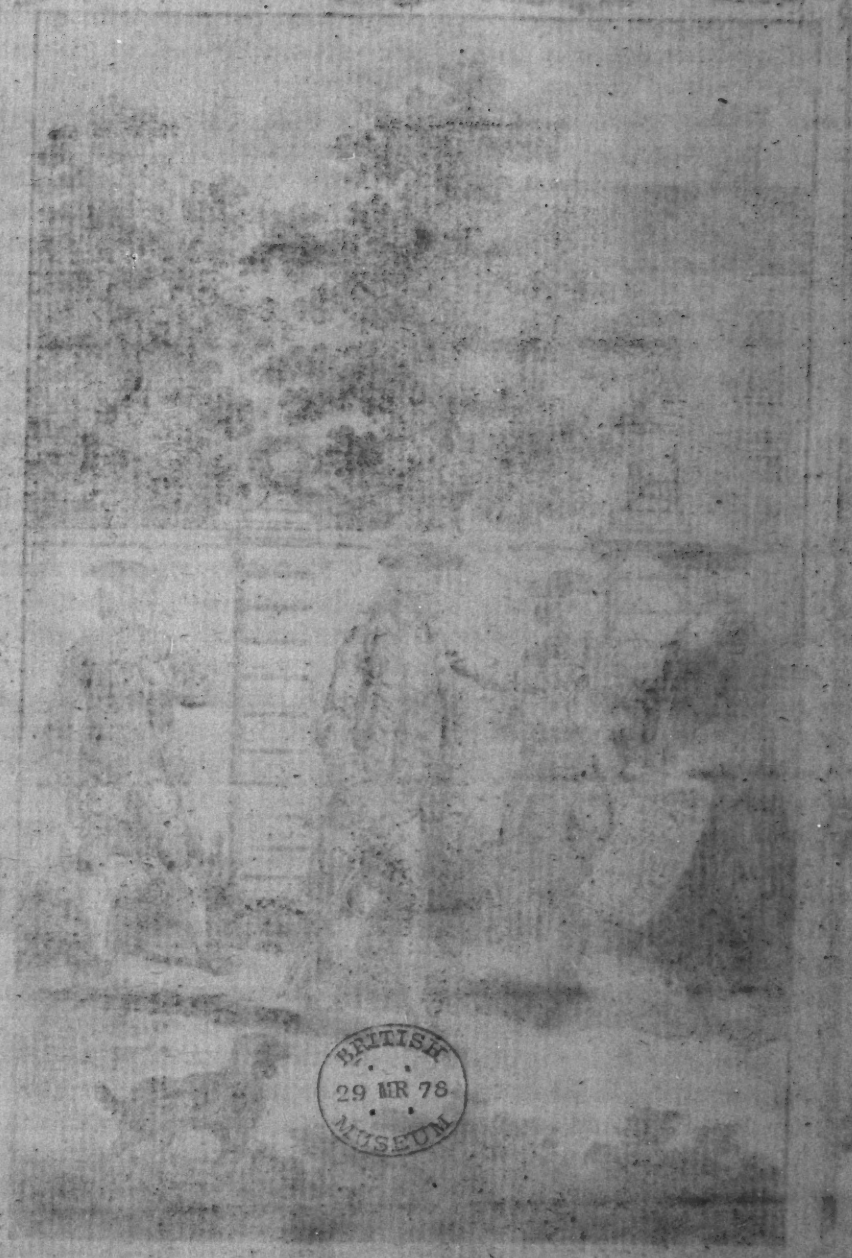
In a religious ſenſe, it is with the greateſt propriety made uſe of to denote the ſtate of thoſe people whoſe darkneſs was removed by the preaching of the goſpel.

A ſtate of darkneſs eſpecially with reſpect to ſpiritual knowledge, is really a great affliction, and therefore we find, that pious people in all ages have prayed to God, that he would remove all darkneſs from them, and ſhew them the light of his countenance. Thus the holy Pſalmiſt prays, "Conſider and hear me, O Lord my God; lighten mine eyes, leſt I ſleep the ſleep of Death," Pſal. xiii. 3.

The ſtate of thoſe who having heard the goſpel, and then turn their backs upon divine ordinances, and all the duty they owe to God, is compared to a ſtate of darkneſs, and the impoſſibility of their being again Enlightened is pointed out in the following words. "For it is impoſſible for thoſe who were once Enlightened, and have taſted of the heavenly gift, and were made partakers of the holy Ghoſt, and have taſted the good word of God, and the powers of the world to come; if they ſhall fall away, to renew them again unto repentance; ſeeing they crucify to themſelves the Son of God afreſh, and him put to an open ſhame," Heb. vi. 4, 5 6.

In order to have our minds properly Enlightened, we muſt attend to reading, meditation, and prayer. We muſt have low notions of ourſelves, but the moſt exalted ones concerning the power of the Deity, and the right he has to govern the world.

We muſt endeavour to be ſo well acquainted with our Bible, as to compare ſcripture, with ſcripture; and in ſo doing we ſhall be able to oppoſe every adverſary to the goſpel. Our minds



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ENVY. Isa. XXVI. 11.

Near Virtue's palace, Envy always dwells,
The better Deed—the bigger Envy swells.
Good actions up to Heaven, in Glory rise,
While Envy bursts with Spleen, and bursting dies.

minds will then be Enlightened with the knowledge of the truth, and we ſhall no longer walk in darkneſs, and in the region and ſhadow of death.

ENMITY, A diviſion ariſing from bitterneſs in the mind againſt ſome particular object, or againſt any ſet of rules preſcibed for our conduct.

That there ſhould be a perpetual Enmity between believers and the devil, was one of the promiſes made to our firſt parents, after they had eaten the forbidden fruit. "And I will put Enmity between thee and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel." Gen. iii. 15.

Every man who does not love God nor obey the goſpel, is ſaid to be at Enmity with God. "For to be carnally minded, is death; but to be ſpiritually minded, is life and peace; Becauſe the carnal mind is Enmity againſt God," Rom. viii. 6. 7.

It is very remarkable that we ſhould be at Enmity with our moſt benevolent benefactor, who makes uſe of all ſorts of means in order to promote our happineſs; but then it ſhews the corruption of our nature, and ſhould fill us with humility. Let us be on every occaſion at Enmity with ſin, ſo as not to be brought under ſubjection to it, but let us never be at Enmity with each other.

Enmity among Chriſtians is like a deadly poiſon that diffuſes itſelf through all the veins and blood veſſels of the human body. It deſtroys brotherly love and affection, and is the greateſt ſtumbling block that can be laid before weak brethren.

They are taught to believe, that all thoſe who embrace the goſpel are to live together as brethren; but when they find them acting inconſiſtent with that character, they begin to have doubts concerning religion, and are often led to believe the whole to be a deluſion.

Let therefore no Enmity take place among Chriſtians, but let them endeavour, as far as is conſiſtent with human nature, to love each other as brethren, and let it be their ſole motive to be every day engaged in preventing Enmity, inſtead of fomenting it.

ENVY, The anger and grief of one perſon at the good deeds and proſperity of another. And it may, with the greateſt propriety, be applied to ſatan, the grand adverſary of mankind, who continually Envies the happineſs of every perſon in the world.

The Envious perſon, among men, is one whoſe heart burns with an earneſt deſire to ſee his neighbour's ruin. It implies that he cannot bear to look upon his proſperity; and it may juſtly be called the worſt ſort of covetouſneſs. It is a baſe, mean principle, for it is one of the qualities of the devil; and all thoſe who harbour Envy in their hearts, may, with the utmoſt propriety, be called his children.

But, however we may be Envied by wicked men, while in this world, we muſt take care never to nouriſh that vice in our own hearts. "Fret not thyſelf, becauſe of evil doers, neither be thou Envious againſt the workers of iniquity," Pſ. xxxvii. 1.

That is, let not thy mind be diſquieted, becauſe wicked men Envy thy happineſs in life; but above all do not copy after them by becoming in the leaſt Envious thyſelf.

Let every Chriſtian take care not to give offence; and if another ſhall happen to be Envious againſt them, let them never become fretful, but ſubmit to it as one of the diſpenſations of divine providence.

God ſees proper many times to ſuffer others to Envy the moſt faithful of his ſervants, in order to keep them in an humble dependence upon him, and to teach them that they have no reaſon ever to expect a crown of glory hereafter, unleſs they firſt ſubmit to croſſes.

EPICUREANS, A ſect of philoſophers, who aſſerted, That God took no notice of the affairs of this lower world; and that man's happineſs conſiſted in eating and drinking.

They further aſſerted, That the ſoul died with the body; that there was no future ſtate; and that people ought to indulge their paſſions in all ſorts of ſenſual pleaſures.

The founder of this libertine ſect was one Epicurus, who lived at Athens in the reign of Alex-

Alexander the Great; but moſt of his works are now loſt.

It is remarkable, that one Titus Lucretius Carus, a noble Roman, in the reign of the emperor Auguſtus, wrote a poem in ſix books, containing the doctrines of Epicurus; and in the preſent age it has gone through many editions. Lucretius, the author of this work, put an end to his own life; and what is ſtill more remarkable, two tranſlations of it were done into Engliſh, and both the tranſlators hanged themſelves.

When men embrace Atheiſtical notions, it is but juſt that God ſhould give them up to a reprobate mind. Theſe men, juſt now mentioned, were fond of libertine principles, and did all they could to ſpread their vile notions among others, till at laſt, becoming hardened in iniquity, that providence, which they denied, forſook them, and left them to put in practice their wretched principles.

Their deſign was to make men like the beaſts that periſh; and in the end God ſuffered them to commit an act ſo unnatural, that even a beaſt would not do it. Thoſe who deny a particular providence, ſtrike at the root of all moral obligations; for neither oaths nor promiſes can have any weight, unleſs we believe that God is witneſs to what we promiſe or ſwear.

EPISTLE, A letter ſent from one to another; but in the New Teſtament it is made uſe of for the name of thoſe written directions which the holy apoſtles ſent to their Chriſtian converts, when they were abſent from them. Fourteen of theſe Epiſtles were written by St. Paul; three by St. John; two by St. Peter; one by St. James, and one by St. Jude.

They contain the whole ſubſtance of Chriſtian divinity; the particular rules of duty; exhortations to every thing that is good; genuine explanations of the difference between the law and the goſpel; cenſures of ſome abuſes that had crept into the church, and powerful motives to obedience by the promiſe of everlaſting glory hereafter.

Their authenticity was never yet called in queſtion, except by ſome hereticks of old, and infidels in the preſent age; and it may be juſtly ſaid of them, that the image of God is ſtamped upon them. They bear the mark of a divine original; nor is it poſſible to read them without being convinced that they were dictated by a being endued with infinite perfections.

In peruſing theſe epiſtles, we ſee how careful the apoſtles were of the ſouls of men; for altho' providence ordered that they ſhould be often ſeparated from their converts, yet they never forgot them. Though their bodies were abſent, their hearts were preſent.

This ſhould teach miniſters of the goſpel never to forget their hearers; becauſe they are to give an account of their conduct, when Chriſt comes to judge the world.

EQUITY, The acting conſiſtent with principles of truth; being juſt in all our dealings, and doing to others, whatever we would wiſh them to do for us, ſuppoſing our circumſtances were reverſed.

Equity among men makes them, in a great meaſure, reſemble the divine Being. "Let the ſea roar, and the fullneſs thereof, the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together, before the Lord: for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with Equity." Pſ. xcviii. 7, 8, 9.

The poets have given us fine deſcriptions of the golden age, when mankind lived in harmony together; but whatever they have ſaid, it may be here aſſerted, that there always will be a golden age when men are Equitable to each other in all their dealings.

It is the duty of the aged to teach the young ones Equity, along with all other virtues. "To know wiſdom and inſtruction, to perceive the words of underſtanding, to receive the inſtruction of wiſdom, juſtice, and judgment, and Equity," Prov. i. 2, 3.

Equity among men entitles them to the higheſt reſpect from that community to which they belong; it is the life of ſociety; for, without Equity, the ſtate becomes a maſs of corruption. The moſt wicked perſon in the world cannot help admiring equity, for it implies, that the perſon who is Equitable looks upon himſelf as continually in the preſence of the divine being. He acts like one who is to give an account

Account of his conduct, and therefore as God will judge the world in Equity, let all our actions to one another be Equitable.

ERROR, The embracing ſome wrong notion concerning God, or any thing.

In religion, means any thing inconſiſtent with the ſacred ſcriptures. "Jeſus anſwered and ſaid unto them, ye do Err, not knowing the ſcriptures, nor the power of God."

Error in doctrine is like poiſon to the ſoul, or it may be compared to a cloud of darkneſs overſpreading the mind. But Error is not confined to mere ſpeculation; we Err in our actions, as well as our opinions. To avoid being led into any Error, either in theory or pratice, we muſt attend to the two following rules:

Firſt, we muſt make ourſelves well acquainted with our Bibles, ſo as to be able to comprehend in what manner the New Teſtament illuſtrates and explains the old.

Scripture is the beſt interpreter of ſcripture, and no man who neglects to ſtudy that ſacred book, deſerves the name of a Chriſtian. When new doctrines, or any thing that we are unacquainted with, are propoſed to us, in order to our giving our aſſent to them, we muſt not embrace them till we are well convinced that they are conſiſtent with the word of God.

But, Secondly, when we are tempted to do any thing that appears inconſiſtent with the duty we owe to a good and gracious God, we muſt examine our Bibles, whether it is not there prohibited; and we muſt examine our hearts; whether it will not be prejudicial to us. By attending to theſe rules, we will avoid Errors both in theory and practice; and while our minds are untainted with falſe notions, our conſciences will be clear from guilt.

ESCAPE, To flee from any threatened danger, ſo as not to be hurt by it.

Thus when the angels had brought Lot, his wife, and two daughters out of Sodom, he told them that they were under an abſolute neceſſity of getting to a place where they would be ſafe, while the reſt of the people were deſtroyed. "And it came to paſs, when they had brought them forth abroad, that he ſaid, Eſcape for thy life; look not behind thee, neither ſtay thou in all the plain: Eſcape to the mountain, leſt thou be conſumed," Gen. xix. 17.

In a religious ſenſe, to Eſcape, is to be free from all the dreadful conſequences of God's wrath; which can never take place, if we reject the offers of grace and mercy in the goſpel. "How ſhall we Eſcape if we neglect ſo great a ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him," Heb. ii. 3.

To Eſcape the wrath of God due to us for our ſins, we muſt have a lively faith in Jeſus Chriſt, that he is able to blot out all our iniquities, and reconcile us to the divine favour.

We muſt take care that our whole conduct in life be free of offence both towards God and man, and that we take care to prefer his ſervice to every thing in the world. By doing ſo, we ſhall be delivered from the power of ſin, and we ſhall Eſcape the wrath of God, and be entitled to a place at the right hand of our divine Redeemer in heaven.

ESTABLISH, To place things in a proper order, which before were in an unſettled ſtate.

"The Lord ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the Lord thy God, and walk in his ways," Deut. xxviii. 9. The exhortations that miniſters of the goſpel give to their hearers, are with a deſign to Eſtabliſh them in the faith. "For I long to ſee you, that I may import unto you ſome ſpiritual gift to the end that ye may be Eſtabliſhed," Rom. i. 11. As if he had ſaid, altho' I have been long abſent from you, yet I am ſo far from having forgotten you, that you are continually in my mind, and nothing would give me greater pleaſure than to have an opportunity of ſeeing you, that I might Eſtabliſh you in the faith, ſo as to be able to overcome all the arguments of infidels, and reſiſt the force of the ſtrongeſt temptation.

To be Eſtabliſhed in the truth, is to have clear notions of it, an earneſt deſire to comply with the divine will, and to be able at all times to reſiſt the fiery darts of ſatan.

Some people are never ſettled in their mind concerning religion, and the reaſon is, they do not endeavour to obtain a perfect knowledge of it. They content themſelves with reading their Bibles in a curſory, ſuperficial manner, without ever enquiring into the ſpirit and tendency of the different parts. This makes them an eaſy prey to ſatan, and they are eaſily ſeduced by the firſt temptation that preſents itſelf.

ETERNAL, That which never had a beginning, and will never have an end.

It is one of the attributes of God, and moſt juſtly aſcribed to him, for if he had not exiſted from all Eternity, he muſt have been a ſubordinate being.

In all our addreſſes in prayer to God, we are to acknowledge his eternal duration. "Now unto the king Eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Amen," 1 Tim. i. 17.

It is not in the power of man to comprehend Eternity; he is loſt in amazement, and therefore is obliged to refer it back to that God, who is infinite in all his perfections.

Some pious divines have, in order to point out the endleſs duration of Eternity, made uſe of the following ſimile. Suppoſing one drop of water was to be taken out of the ſea only once in a thouſand years, yet when the whole was exhauſted, the duration of Eternity would be juſt as at firſt.

What an awful conſideration ought it to be to us, to think that if we reject the goſpel, our puniſhment in hell can never have an end. And at the ſame time this thought ſhould be a ſtrong motive to duty. "For thus ſaith the high and lofty One that inhabiteth Eternity, whoſe name is Holy, I dwell in the high and holy place; with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones," Iſaiah. lvii. 15.

Eternity ought at all times to be the principal object we have in view; every thing we do in this world ſhould tend towards promoting our happineſs in it, and we ſhould ſet a proper value upon thoſe means of grace that tend towards ſo happy and endleſs a ſtate, ſo as we may for ever be the companions of ſaints and angels in heaven.

EVANGELIST, One who brings glad tidings, or good news; and therefore becauſe the four goſpels contain the glad tidings of ſalvation, the inſpired authors of them are called the Evangeliſts, Matthew, Mark, Luke, and John; and although equally dictated by the unerring Spirit of truth, yet the methods uſed by each of them are different, or they were writen at different times.

Euſebius, and, after him, ſeveral latter criticks, are of opinion, that Matthew wrote his goſpel about eight years after our Saviour's aſcenſion; and it muſt be acknowledged, that his book is very complete.

It contains the account of the murder of the infants at Bethlehem, which is not mentioned in any of the other Evangeliſts; and he has alſo given us the whole of our Saviour's ſermon on the Mount. There are many Hebrew idioms in St. Matthew's goſpel, which has induced ſome to imagine, that it was written in that language. But this ſuppoſition is not well founded; for altho' the Greek is mixed with ſome Hebrew phraſes, yet undoubtedly that is owing to St. Matthew's being a Jew.

The goſpel of St. Mark is extremely conciſe, and at the ſame time plain and ſimple, and contains only the principal parts of our Saviour's life.

It is ſuppoſed to be dictated by St. Peter, and written by St. Mark, for the uſe of the church at Jeruſalem, about twelve years after our Saviour's aſcenſion.

St. Luke's goſpel is written in a moſt elegant manner, and was compiled about twenty-three years, after our Saviour's aſcenſion.

He gives us the account of the angel appearing to Zecharias; the parable of the prodigal ſon; and the rich man and Lazarus, none of which are mentioned by the other Evangeliſts.

The laſt of the Evangeliſts is St. John, the beloved diſciple of our Lord. It is generally ſuppoſed to have been written above 44 years after our Lord's aſcenſion, while the Evangeliſt reſided

reſided at Epheſus, before he was baniſhed to the iſle of Patmos, by order of the emperor Domitian.

He gives us the account of our Lord's turning the water into wine, at the marriage of Cana of Galilee; and the conference he had with Nicodemus, neither of which are mentioned by the other Evangeliſts. But the principal thing for which St. John's goſpel is taken notice of is, that it contains the divine ſpeeches of our Lord, when he was about to leave his diſciples.

Upon the whole, the Evangeliſts contain an account of every neceſſary particular relating to our Lord while he was here in the fleſh below, and they may be juſtly called the hiſtory of our holy religion.

It is in a manner abſolutely neceſſary that youth ſhould be made acquainted with them as early as poſſible; and parents, as well as maſters, ought to make proper remarks upon the facts, ſo as to illuſtrate what may ſeem difficult.

EVERLASTING, Something that is never to have an end; and it differs from eternity, when applied to God, in the following manner:

God has no beginning, nor will he have an end; but both the righteous and the wicked had a beginning, though their joys and miſeries will never have an end.

There are ſome hereticks, even in the preſent age, who, wreſting the ſcriptures to their own deſtruction, have had the aſſurance to aſſert, that the puniſhments of the wicked will not be eternal.

There is no doubt but they wiſh ſo, like the profeſſed Athieſt, who wiſhes there was no God. The ſame reaſon induces each to hold the ſame opinions. They live in the known practice of ſin, they indulge every luſt; and in order to ſtifle the agonizing pains of their accuſing conſcience, they pretend to work themſelves into a belief that there is neither God nor hell.

It is, at leaſt, a ſtrong evidence of the truth of our holy religion, that none but libertines ever denied any of its doctrines; and ſurely no good man would wiſh to be connected with a libertine!

That the puniſhment of the wicked will be Everlaſting, is poſitively aſſerted in ſeveral places of ſcripture; nay, even, by our Lord himſelf. "And theſe ſhall go away into Everlaſting puniſhment; but the righteous into life eternal," Mat. xxv. 46.

What further proof can we deſire, than the words of him who ſpoke as never man ſpoke. It is always ſafeſt to abide by the ſimple word; and when God ſpeaks, let men be ſilent. The kingdom of Chriſt in heaven will be an Everlaſting kingdom, where his people, who have ſerved him faithfully here below, will be crowned with glory at his right hand, as he is at the right hand of his Father. As the puniſhment of the wicked will be Everlaſting, ſo will the happineſs of believers.

Let us therefore preſs forward in our Chriſtian race through this mortal life, keeping the life and ſufferings of our Lord continually before us, as objects of imitation, that we may be enabled to follow him, and ſit down with him on the right hand of God; to be filled with the bleſſedneſs of his preſence throughout all eternity.

EVIDENCE, To prove ſomething to be true, that before was apparently doubtful.

There are two ſorts of Evidence, namely, demonſtrative, and preſumptive.

Demonſtrative evidence is ſuch as can be proved to the ſenſes. Thus our Lord's diſciples ſaw him ſuffer on the croſs, and therefore they had demonſtrative Evidence to their ſenſe of ſeeing; nay, St. Thomas even thruſt his hand into the wound made by the Roman ſoldiers in his ſide, and felt the impreſſion that had been made by the nails in his hands and feet.

On the other hand, we, who live at this age, muſt be ſatisfied with preſumptive Evidence; but bleſſed be God, we have as good proof that the facts are true, as we can reaſonably deſire. There is no perſon who has read the claſſick author, that doubts the account of Hannibal's march over the Alps, and his being defeated by the prudence and vigilance of Fabius; nor did any man ever doubt that Cæſar aboliſhed the commonwealth of Rome, and made the ſenate acknowledge him as emperor.

It

It was never doubted but that Scipio, according to the account given of him in Livy, deſtroyed the famous city of Carthage; or that Mark Anthony loſt his life in conſequence of his connection with Cleopatra.

Now, are not the authors of the four evangeliſts entitled to equally the ſame reſpect as any of thoſe Heathens? Surely they are, and much more.

In the Roman writers we meet with many things recorded as virtues, that are inconſiſtent with natural religion; but in the evangeliſts, we find morality eſtabliſhed, as well as divine revelation; ſo that we have no reaſon to doubt, but to reſt ſatisfied with the Evidence.

EVIL, Any thing that afflicts the body or offends God, ſo that it is both natural and moral.

Natural Evil is the act of God's providence in afflicting men for their ſins, in order to bring them to repentance, and amendment. Moral evil is every action committed by men againſt God, whether as a breach of any of the ten commandments, in thought, word, or deed, or the abuſe of any Chriſtian or dinance.

Moral Evil has been by ſome divines divided into two ſorts, namely, offences committed againſt God, and offences committed againſt man.

Thus the firſt precept in the moral law teaches us to believe in the unity of the one true God, the ſecond prohibits under the ſevereſt penalites the worſhiping of God in a carnal manner, the third threatens the divine vengeance upon thoſe who ſpeak of his name in an irreverent manner, and the fourth commandment enjoins the ſetting one day in ſeven apart for the worſhip of the Lord God of heaven and earth.

Theſe are the four firſt commandments, and they relate to God only, ſo that every breach of them is the firſt part of all moral Evil.

The ſecond branch of moral Evil is any offence given to our neighbour, any injury done to him, or any words ſpoken of him in ſuch a manner as to injure his circumſtances. All theſe are ſins prohibited in the ſecond table of the law, divided into ſix precepts.

The firſt enjoins all the obedience we owe to our parents, as well as other ſuperiors; the ſecond prohibits murder; the third adultery; the fourth theft, the fifth perjury, and the laſt covetouſneſs. Let thoſe who would avoid ſuffering natural Evil, ſtrive not to commit moral evil, but when it happens that they do commit it, then let them repent in the moſt contrite manner.

EXALT, To lift one thing higher than it was before, or to raiſe a perſon from an inferior ſtation to a ſuperior one.

In a religious ſenſe, it is often made uſe of to point out the aſpiring pride of the wicked, who, though no more than hypocrites, look upon themſelves as the immediate favourites of heaven.

The following paſſage of the ſacred ſcripture will illuſtrate it, "And he ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others. Two men went up into the temple to pray; the one a Phariſee, and the other a publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the publican ſtanding affar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God, be merciful to me a ſinner! I tell you, this man went down to his houſe juſtified rather than the other; for every one that Exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf ſhall be Exalted. Luke xviii. 9, 10, 11, 12, 13, 14.

It is the duty of every man to ſeek to Exalt himſelf by the practice of religious and moral duties; but let his attainments be ever ſo great, he muſt not look down with contempt upon others.

Perhaps among the human race, there are many weak people, who are greater objects of the divine favour than ſome of the moſt learned philoſophers. God may, by one ſingle act of his providence, deprive us of the uſe of reaſon; and juſtly may he do it, when we triumph over the weakneſs of others; for we have nothing

thing, but what God has been pleaſed to give us.

Let us always remember, that the more humble we are in this world, the higher God will Exalt us in heaven.

EXAMINE, To make a proper enquiry into any thing, whether it be genuine or falſe.

In a religious ſenſe it is taken two ways, firſt to make a proper enquiry into our own hearts; and ſecondly to conſider, whether any thing propoſed to us can be of uſe to our precious and immortal ſouls.

Self-Examination muſt be conducted with great attention. We muſt firſt pray to God, that he would aſſiſt us in all the enquiries we make into our conduct, and we muſt not on any account be partial to our own failings. We muſt enquire whether our actions have been conſiſtent with the goſpel of Chriſt; and where we find that we have in the leaſt deviated from the fixed rule, we muſt repent and amend.

In the Examination of any thing propoſed to us as an object of faith, or a rule of duty, we muſt enquire whether it is conſiſtent with the nature of the divine perfections; how far it is conformable to the word of God, and whether it is likely to promote our intereſt. "Examine yourſelves, whether ye be in the faith: prove your own ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates," 2 Cor. xiii. 5.

For a man to live without examining into his heart and conduct, ſhews that he is very regardleſs of that concern he ought to have for his immortal ſoul. Self Examination leads to ſelf reformation; by it we are led into a perfect knowledge of the nature of ſin, and at the ſame time directed to make uſe of all ſuch means as will in the end ſave us from the dreadful conſequences that attend it. Let us therefore aſk the divine aſſiſtance, when we Examine our hearts, that we may be enabled to ſee the iniquity concealed within them.

EXAMPLE, Any thing laid before another with directions, for the perſon before whom it is laid to imitate it.

In a religious ſenſe, and likewiſe in a natural ſenſe, the word Example is made uſe of to point out the neceſſity we are under to act ſo conſiſtent with our duty, that young people may become in love with religion. It is lamentable indeed, to ſee many men giving the moſt excellent precepts to youth, and at the ſame time, by their example, teſtifying that they pay no regard to thoſe precepts. It is ſaying one thing and doing another.

We ſhould never preſume to teach another what we do not do ourſelves; otherwiſe our profeſſion gives our practice the lye, and we ſtand ſelf condemned in the ſight of a holy God, who hates inſincerity.

When young perſons ſee the conduct of their tutors entirely conſiſtent with their precepts, they obey them from motives of love; and while they love to obey, they delight in duty. But, on the other hand, when their parents or tutors teach them to keep holy the Lord's day, and at the ſame time profane it themſelves, the evil example ſet before them, leads them to look upon all religion as a cheat; and they firſt forſake, and then deſpiſe the ordinances of God.

Doctor Butler, late biſhop of Durham, in his charge to the clergy of his dioceſe, told them, That while their lives were profane, and their exhortations good, they would never have any effect on their hearers; but they would remain evidences of their wickedneſs, and hardneſs of heart.

Divine exhortations paſſing through profane lips, is like the devil reproving a perſon for ſin. Let us therefore teach both by example and precept; let our conduct in life be a comment on our own precepts, that we may be doers of the word, and not only hearers, deceiving our own ſelves, and ruining our immortal ſouls, by teaching what we do not practiſe.

EXCELLENT, Any thing that in its nature and qualities riſes ſuperior to what is common.

Thus, when the apoſtle points out the glory of Chriſt, as ſuperior to that of angels; he ſays, "Being made ſo much better than the angels, as he hath by inheritance obtained a more Excellent name than they," Heb. i. 4.

When Chriſtians deſire to Excel in virtue, or any of the graces that flow from a ſound be-

lief of the truth of the goſpel, they muſt be ſure to take humility along with them. They are under the higheſt obligation to Excel in the knowledge of God; but whatever their attainments may be, yet they are not to look down with contempt upon others.

St. Paul Excelled in all manner of knowledge, and yet no man was ever more humble and condeſcending. He became all things to all men; and although his abilities were ſuch, that he might have obtained one of the chief ſeats in the Jewiſh ſanhedrim, yet he rather choſe to go about through different nations, ſpreading the knowledge of Chriſt Jeſus. He Excelled above all the other apoſtles; but ſtill he never boaſted of his ſuperior qualifications.

No character can ſo much engage our attention as that of an Excellent man; but ſtill it muſt be conſidered, that God is the fountain of all Excellency. As far ſuperior as the heavens are to the earth, ſo far is the Excellency of God above us.

However, let us endeavour to improve daily in every good work, that we may at leaſt be reckoned among the Excellent of the earth, with whom God takes pleaſure to dwell. Thoſe who Excel in Chriſtian virtues while here below, will be advanced to a moſt glorious ſeat in heaven, where their Excellency will ſhine conſpicuous.

EXCESS, The act of doing more than is conſiſtent with nature, ſuch as eating or drinking too much.

Thus the apoſtle Peter looking back upon the former ſtate of thoſe people, who, by his preaching, had been converted to the knowledge of Chriſt, ſays, "For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſt, Exceſs of wine, revellings, banquetings, and abominable idolatries." 1 Pet. iv. 3.

The apoſtle Paul expreſsly charges the people of Epheſus to avoid Exceſs in drinking, but rather to meditate on the word of God, that their minds might be filled with all ſorts of Chriſtian graces. "And be not drunk with wine, wherein is Exceſs; but be filled with the ſpirit," Eph. v. 18.

The eating or drinking to Exceſs, is generally attended with very fatal conſequences; it is like putting more into a veſſel than it can hold, ſo that it muſt either burſt, or the contents muſt run over.

In many caſes, eating and drinking to Exceſs may be conſidered as a ſpecies of ſelf-murder, particularly the latter, which preys upon the vitals, before the drunkard is aware of it.

One would be ſurprized, that man, the only creature whom God has endued with rational faculties in this world, ſhould make leſs uſe of his knowledge than the beaſt, who acts by inſtinct. A horſe, an ox, &c. will neither eat nor drink more than their appetite requires; but man will ſit down in the moſt deliberate manner, and ſwallow ſuch a load of wine, or other liquors, as cannot fail of injuring his health.

Few people who are guilty of Exceſs live to an old age; but if they do, they are obliged to ſtruggle under a great load of infirmities, ſo as never to be free from pain.

EXCOMMUNICATE, The act of excluding a perſon out of a ſociety, of which he was formerly a member.

Among the Jews, there were three ſorts of Excommunication, or rather three degrees of the ſame act.

The firſt was in words by the elder, when a perſon was commanded to retire from the ſynagogue, till ſuch time as he acknowledged the fault of which he was accuſed.

The ſecond was to curſe him in a public manner, if he refuſed to amend; and,

The third form was, to declare him accurſed, till the Lord ſhould come; for, from that time, he was not to be admitted to any of their common privileges.

The firſt, as well as the ſecond, were with a view to promote the amendment of the perſon; but the laſt gave him up entirely to God as incorrigible, that he might do with him as he pleaſed.

According to the proteſtant church of England, the act of Excommunication is a judicial one, and is pronounced by the biſhop's chancellor.

A proceſs is firſt commenced againſt the perſon offending, by ſending him a citation to appear, and anſwer to all that is alledged againſt him; and if he neglects to appear, it is conſidered as contempt, and then he is ſerved with another citation.

A third citation follows the ſecond, in all caſes of non-appearance; and if the perſon ſtill remains obſtinate, the chancellor Excommunicates him, notice of which is given to his own pariſh church; and if he does not ſubmit to do penance, and pay all the coſts, an original writ will iſſue againſt his perſonal eſtate, out of Chancery.

Theſe Excommunications are generally pronounced upon thoſe who make uſe of ſcandalous expreſſions relating to their neighbours: and ſurely every man may refrain from ſuch practices.

If our neighbours are guilty of any thing of a ſcandalous nature, we ought to tell them of it in the ſpirit of meekneſs, but not expoſe them to the world.

EXERCISE, Any ſort of bodily recreation, or the moving of the different parts of the body in order to promote health.

It is often applied to men's different profeſſions in life, when they exert themſelves in the diſcharge of the duties incumbent upon them. But however neceſſary theſe duties may be, yet they are but merely trifling, when compared with ſuch Exerciſes as relate to eternity. "For bodily Exerciſe profiteth little; but godlineſs is profitable to all things, having the promiſe of the life that now is, and of that which is to come," 1 Tim. iv. 8.

There is an abſolute neceſſity for a man to be engaged in ſome ſort of Exerciſe for the preſervation of his health; for if he remains in a ſtate of indolence, the vital parts will become corrupted, by the ſtagnation of the fluid matter.

In the ſame manner, thoſe who would keep their ſouls in a ſtate of life and activity, muſt ſpend all the time they can ſpare, in reading, meditation and prayer. Theſe are the Exerciſes that muſt keep alive their Chriſtian graces, ſo as to promote their eternal intereſt.

It is undoubtedly the duty of every man to attend to the buſineſs in which providence has placed him, that he may be able to provide things honeſt in the ſight of all men; but ſtill they muſt not ſet their minds too much upon them, becauſe they are only of a periſhing nature.

The value of the ſoul is above every thing, and therefore thoſe who have the leaſt regard to their eternal happineſs, muſt Exerciſe themſelves in godlineſs every day.

The Pſalmiſt ſaid, O, how I love thy law; it is my ſtudy in the day, and my meditation in the night. Surely thoſe who are to be engaged in praiſing God throughout all eternity, cannot repine againſt that ſervice which is in a manner neceſſary to qualify them for ſuch glory, where they will be made acquainted with the ſecrets of divine providence, and all the myſteries of grace.

EXHORT, To adviſe, in the moſt tender manner, a perſon to act conſiſtent with his temporal and eternal intereſt.

It ſhews that we have a ſincere regard for the happinneſs and proſperity of thoſe to whom we addreſs ourſelves. "Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God. But Exhort one another daily while it is called, today; leſt any of you be hardened through the deceitfulneſs of ſin," Heb. iii. 12, 13.

It is a duty incumbent upon every perſon, to Exhort his neighbour to practiſe his duty, and much more ſo are all Chriſtians laid under the ſame obligation. By doing ſo they encourage one another to go on in their Chriſtian courſe with alacrity and joy, as will appear from the following words of the apoſtle, "Let us hold faſt the profeſſion of our faith without wavering, for he is faithful that promiſed. And let us conſider one another to provoke unto love, and to good works: Not forſaking the aſſembling of ourſelves together, as the manner of ſome is; but Exhorting one another; and ſo much the more, as ye ſee the day approaching," Heb. x. 23, 24, 25.

When we ſee our neighbours acting inconſiſtent with their duty as men and Chriſtians, we ſhould be ready to Exhort them in the ſpirit of meekneſs. We ſhould endeavour to convince

vince them of their errors in a rational manner, without irritating their paſſions, by making improper reflections upon any part of their conduct that has given offence.

When we have brought them to a thorough knowledge of theſe things, we ſhould addreſs ourſelves to their paſſions in the moſt perſuaſive manner, and endeavour to prevail upon them to embrace all the truths of the goſpel, as the only means of promoting their eternal happineſs.

Exhortation ſhould always come from one whoſe life is conſiſtent with the duties he endeavours to enforce: for if his conduct in life is any way inconſiſtent with his precepts, thoſe to whom he addreſſes himſelf will never profit by his inſtructions. They may become wiſer with reſpect to theory; but they will pay little regard to practice, becauſe the Exhortation came from the mouth of one who paid no regard to the duties he inculcated.

EXPIATION, The act of clearing the guilt of another, or waſhing a perſon from any ſort of impurity.

According to the ſacred ſcriptures, it is taken two ways, firſt, in the Old Teſtament ſenſe, and ſecondly, in that of the New.

Expiation was uſed under the Jewiſh theocracy, to denote the ſacrifices that were offered up for the people, as emblems of the great ſacrifice that was to be offered up on mount Calvary without the gates of Jeruſalem. Theſe Expiations were only ſhadows of the ſubſtance, but thoſe who could look through the ſhadow to the ſubſtence were to be accepted before God.

Thus when the blood of the victim was poured upon the altar, the object prefigured was the blood of Chriſt, who was to die for the ſins of the world. When the ſcape goat was ſent into the wilderneſs, it was a type of God's for ever blotting out our ſins, and remembering our iniquities no more.

The high prieſt going once every year into the Holy of holies, was to point out that Chriſt muſt forever remain our advocate at the right hand of God and becauſe the door of that ſacred place was always open, it pointed out that the gates of heaven are never ſhut againſt penitent ſinners.

Under the new Teſtament diſpenſation, Expiation is made uſe of to point out all the ſufferings of Chriſt. He lived for us, and he died for us. He came to make an atonement for the ſins of the world, and to be the author of eternal ſalvation to all them that obey him.

Whatever Chriſt did or ſuffered to ſave ſinners muſt be of a conditional nature, for no man can have the leaſt reaſon to expect to ſit down with him in glory, who does not in this life obey all his commandments. It is impoſſible that thoſe who do not love to worſhip and ſerve Chriſt while here below, can ever reliſh the delights of his heavenly kingdom. No, they would be nauſeous to them; and therefore let all thoſe who would partake of the divine Expiation made by Chriſt, endeavour to love and ſerve him.

EXPOUND, To illuſtrate in a proper manner any part of ſcripture, ſo as to make the hearer thoroughly acquainted with it.

Some people are fooliſh enough to imagine that none but miniſters have a right to Expound the ſcripture; but this is one of the groſſeſt errors, that they can run into.

To Expound the ſcripture, is one part of family religion; and in order to illuſtrate that aſſertion, I ſhall here inſert an ancedote that came under my own obſervation about thirty years ago. A gentlewoman in the country had fifteen children, and as ſhe was a woman of piety herſelf; ſo ſhe wiſhed every perſon to be equally ſo. That her children might become thoroughly acquainted with their Bibles, not only in the letter, but alſo in the ſpirit, ſhe ordered one of them to read a chapter every morning, when family worſhip was over. When they had done ſo, ſhe propoſed a queſtion to them, concerning their opinion as to the import of different paſſages, and if they were not able at that time to give her a proper anſwer, ſhe put it into writing, and deſired that they would prepare an anſwer by next morning.

When they delivered their anſwers, ſhe made proper remarks upon every particular; and where

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ſhe imagined any of them were wrong, ſhe told her children in the moſt compaſſionate manner what dangers would attend the embracing of ſuch errors. She then gave a clear definition of every thing in the chapter, according to her own apprehenſion of things; and by ſuch a conduct made all her children able to Expound the moſt difficult parts in the Bible.

When we attempt to Expound the word of God, we ſhould conſider ourſelves as in the preſence of one, who can neither be deceived, nor will deceive.

We muſt take the whole of the context along with us; and we muſt endeavour to explain the ſcriptures in ſuch a manner, that one part ſhall not claſh with the other.

EXTORTION, The act of taking more from another than we ought to do; and it implies that the demand is illegal.

It is generally applied to thoſe people who having lent their neighbours money in their diſtreſs, under any temporal calamity, exact more from them in the way of intereſt than they ought to do, conſiſtent with the laws of humanity.

Thus the prophet rebukes the Jews. "In thee have they taken gifts to ſhed blood: thou haſt taken uſury and increaſe, and thou haſt greedily gained of thy neighbour by Extortions, and haſt forgotten me, ſaith the Lord God," Ezek. xxii. 12.

In all nations, Extortion has been conſidered as ſuch a crime, that the perſon guilty of it was looked upon, even in barbarous nations, as an object of contempt. It is a ſort of robbery, and perhaps it is as bad as what generally goes under that name.

A perſon in diſtreſs applies to us for a temporary relief, and when he comes to pay us, we demand more for the uſe of a few pounds than he could ever be ſuppoſed to have got by what we lent him. This is like confining him down as a ſlave; and while he is toiling, in order to ſupport himſelf and family, the whole of his profits are ſeized by his more than mercileſs creditors.

Was God to act in that manner with us, what unhappy creatures ſhould we be! But he Extorts nothing from us, and therefore we ſhould not Extort any thing from our fellow creatures.

On every occaſion we ſhould remember, that we are to appear before the judgment ſeat of Chriſt, who will not ſuffer Extortioners to go unpuniſhed. If we are Extortioners, it ſhews that we are deſtitute of bowels of compaſſion; and it may be aſſerted, that the man who is an Extortioner, would be a thief, was it in his power.

Extortioners are not to enjoy any inheritance in the kingdom of heaven, becauſe they oppreſs their neighbours; and therefore let this teach us to be meek-ſpiritted and compaſſionate to each other, while we are here below.

EYE, That part of the human body thro' which light is conveyed.

In ſcripture it is uſed to denote the knowledge, providence and preſence of God. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyes try the children of men," Pſ. xi. 14. That is, the Lord ſits on a moſt glorious throne in heaven; but notwithſtanding the vaſt diſtance between him and us, yet he ſees every thing tranſacted in this our lower world. It is all as plain to him as if we were before his throne; for he fills immenſity with his preſence.

Men may think to conceal their actions from each other, and they may do it; but they can never hide them from God. His Eye penetrates through the interior parts of the heart, and even thick darkneſs is light before him. What a holy jealouſy ought we then to carry about us in all our actions, where we have ſuch an almighty Being ever witneſs to them!

Our Saviour, in his ſermon on the mount, compares our Eyes to that integrity of conduct that ſhould regulate all our actions, and to the tender manner in which we ſhould conſider the actions of others.

"The light of the body is the Eye: If therefore thine Eye be ſingle, thy whole body will be full of light. But if thine Eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great is that darkneſs!" Mat. vi. 22, 23.

We ought to look with a ſingle Eye upon all the actions of others, and never be too cenſorious, for none of us are without faults; and therefore we ſhould ſet God always before us: that is, we ſhould conſider him as the witneſs of all our actions, who will reward or puniſh us according to our behaviour, while in this lower world.

The conduct of thoſe ſervants, who neglect their maſter's buſineſs, while he is abſent, is called Eye-Service. "Servants be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart as unto Chriſt; not with Eye-Service, as men pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart," Eph. vi. 5, 6.

The Eye of God ſees all that is done below in this world, and therefore we ſhould conſider ourſelves as continually in his preſence. It is a moſt baſe action in a ſervant to turn his back from his duty, when his maſter is abſent. It indicates that he has not the leaſt claim to honeſty, and therefore his conduct is juſtly called Eye-Service.

Thoſe who believe that the Eye of God is upon them, will act in the abſence of their maſters, juſt as if they were preſent.

The Eyes of God run to and fro among the children of men; his providence is ever watchful over their conduct, and none of their actions can be hidden from him. In the ſame manner, while we carry an Eye of jealouſy over all our actions, we ſhould likewiſe have an Eye to the works of God, both in nature, providence and grace.

If we neglect ſo valuable an exerciſe, we ſhut our Eyes againſt all that is valuable: and we love darkneſs rather than light, becauſe our deeds are evil. The Eye was given to behold the wonderful works of God; and therefore we muſt uſe it in a proper manner.

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FABLE, A ſtory relating to ſomething natural, from which a moral inference ought always to be drawn. It is the ſame as a parable; and was an ancient method of conveying inſtruction, by comparing natural things with human actions.

The oldeſt Fable or parable that we know of, is that contained in the ninth chapter of the book of Judges, to which we would refer the reader, and the inference drawn from it, is the moſt ſtriking that can be imagined.

The Greeks in their publick ſchools made uſe of Fables to convey knowledge to the minds of youth; but in many inſtances they carried them to an extravagant length.

The apoſtle Paul, in his epiſtle to Timothy, cautions him againſt giving heed to Fables; but by that he does not mean ſuch Fables as are told for the amuſement and inſtruction of youth; he only means idle ſtories, told as truth, inſtead of ſuch things as were both natural and uſeful. Neither give heed to Fables, and endleſs genealogies, which miniſter queſtions, rather than godly edifying, which is in faith," 1 Tim. i. 4.

Here we find the apoſtle has his eye upon thoſe who were curious to know what cannot be of any ſervice to them. Some people are ſo fond of uſeleſs knowledge, that they will pry into ſecrets that God only knows, and want to be wiſe above what is written.

F A C

Fables, in the ſenſe already mentioned, may, with great propriety, be made uſe of to denote the conduct of the Papiſts, who tell the moſt ridiculous ſtories concerning their pretended ſaints, moſt of whom were arrant impoſtors. The ſtories they tell of them are too ridiculous to be inſerted in a work of this nature, and they are calculated to impoſe upon the underſtandings of the vulgar.

FACE, In ſcripture, the countenance of God, looking with approbation or diſpleaſure on the children of men. "Now, therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy Face to ſhine upon thy ſanctuary that is deſolate, for the Lord's ſake, Dan. ix. 17.

The countenance of God ſmiling upon our actions, when they are done conſiſtent with his will, ought to be implored by us in all our addreſſes to the throne of grace. "God be merciful unto us, and bleſs us, and cauſe his Face to ſhine upon us," Pſ. lxvii. 1.

In the ſame manner the glorious appearance of angels to the ſervants of God are ſaid to have Faces like the ſun. "And I ſaw another mighty angel come down from heaven, cloathed with a cloud: and a rainbow was upon his head, and his Face was as it were the ſun, and his feet as pillars of fire," Rev. x. 1.

When the word Face is applied to God, it muſt

muſt be conſidered as a figurative expreſſion, in compaſſion to our weakneſs; for no man is able to behold the glory of God while here below, and live.

In a Chriſtian ſenſe, we muſt conſider ourſelves in prayer as looking up to the throne and Face of God, whoſe mercies are innumerable to all his creatures. The countenance or Face of God will ſhine with a moſt reſplendent luſtre on all thoſe who believe the goſpel of Chriſt, and obey his precepts. It will always be comfortable to pious minds to look up to the divine Being for his approbation upon their conduct.

Let us therefore act in ſuch a manner as always to have conſciences void of offence both towards God and man. If we do ſo, we may always be ſure that God will look upon us with a ſmiling countenance. His love will in pleaſure be turned to us, and we ſhall have the Almighty ruler of heaven and earth to be our guide through every ſtage in life.

FADE, To wither or decay; and in many parts of the ſacred ſcriptures made uſe of to denote the character of thoſe who put their truſt in earthly things, while they know that they are of a periſhing nature.

Thus thoſe, who under the Old Teſtament diſpenſation, forſook the law of God, were ſaid to Fade. "For ye ſhall be as an oak, whoſe leaf Fadeth, and as a garden that hath no water," Iſ. i. 30.

Thoſe who oppreſs the people of God, are ſaid to Fade away, when God ariſes to vindicate their conduct. "The ſtrangers ſhall Fade away, and be affrighted out of their cloſe places," Pſ. xviii. 45.

The heavenly inheritance reſerved for the people of God ſhall never Fade away, but laſt for ever. Thus ſaith the apoſtle, "Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead; to an inheritance, incorruptable, and undefiled, and that Fadeth not away, reſerved in heaven for you," 1 Pet. i. 3, 4.

The ſame apoſtle makes uſe of the word, to point out the vanity of all human enjoyments. "For all fleſh is graſs, and all the glory of man as the flower of graſs. The graſs withereth, and the flower thereof Fadeth away: but the word of the Lord endureth for ever," 1 Pet. i. 24, 25.

We ought never to behold the periſhing ſtate of earthly objects, without at the ſame time reflecting that our mortal bodies are turning to decay. Whatever may be our ſtate in this world, our bodies muſt, in the end, rot in the ſilent grave. Nothing can fully ſatisfy an immortal ſoul, but the fulneſs of God's love, which he has promiſed to pour out upon all thoſe who obey him; and while we do his will, we may be aſſured that our graces will never Fade.

FAITH, The belief of any thing propoſed to us, in conſequence of a fixed perſuaſion that the perſon who makes the propoſal cannot tell a lye.

Thus we read of the life, ſufferings and death of our Lord; and we believe the account to be true, becauſe we think the apoſtles were men of ſuch integrity that they could not deceive.

Faith in Chriſt is a firm belief that he has made an atonement for ſin, and that he is in conſeqnence thereof able to ſave all thoſe who apply to him for mercy. It is a fixed perſuaſion in the mind, that he is the Meſſiah, or Lamb of God, that was to take away the ſins of the world.

That in conſequence of that promiſe, he actually came in the fleſh; and after working many miracles, was crucified at Jeruſalem, by order of the Roman governor, Pontius Pilate.

That he was buried; and that he roſe again from the dead by his own almighty power.

That he aſcended into heaven; and that he ſhall, at the end of the world, come again in glory to judge both the quick and dead.

That he is the ſecond perſon of the ever bleſſed Trinity, and one equal with God the Father and God the Holy Ghoſt.

That his goſpel is every way calculated to promote our everlaſting happineſs; and that we ſhall be ſaved, if we live his obedient diſciples.

But Faith muſt neither be dead, nor inactive; it

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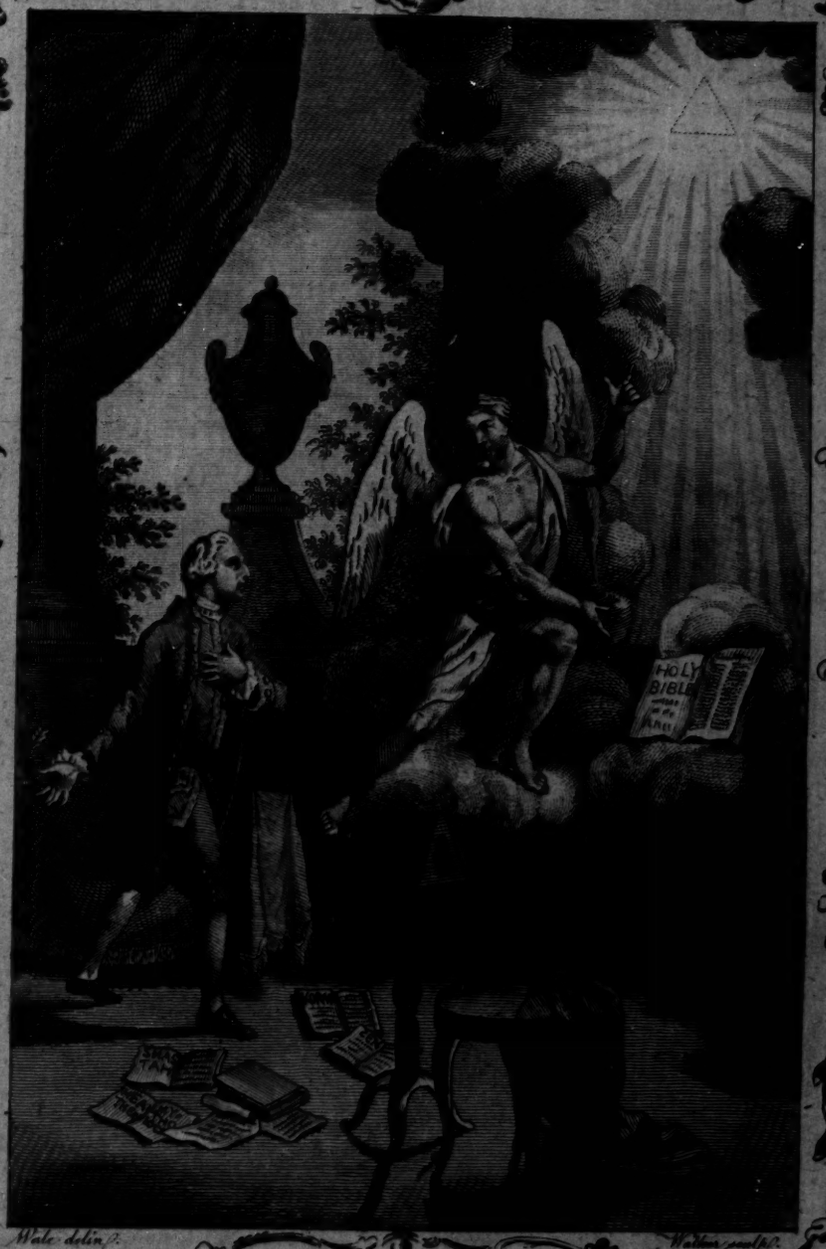

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FAITH. Heb. XI. 1. 6.

In vain would Man with Heathen precepts bind,
Restrain the Passions, or inform the mind.
On Wings of Faith we must to Heaven ascend,
Gain'd from the Words by Inspiration penn'd.

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it muſt be lively, and produce good fruits. As the tree is known by its fruits, ſo is faith by its operations. A dead Faith is the Faith of devils; for the devils believe and tremble. He that really believes in Chriſt, as his Saviour, will live in the uſe of all the means of grace, that he may enjoy eternal glory hereafter.

FAITHFUL, A perſon who is ſtrictly true to the truſt repoſed in him.

In ſcripture it is made uſe of to denote the character of thoſe who, rather than betray their Saviour, by denying his goſpel, will ſuffer all that cruelty can inflict.

Thus Chriſt is called a Faithful witneſs, becauſe he is truth itſelf. "And from Jeſus Chriſt, who is the Faithful witneſs, and the firſt begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and waſhed us from our ſins in his own blood," Rev. i. 5.

When Chriſt comes to judge the world, he will crown thoſe with glory, honour and immortality, who have been Faithful to him in this life. "Be thou Faithful unto death, and I will give thee a crown of life," Rev. xi. 10.

It was the opinion of many of the ancient fathers, that thoſe faithful diſciples of Chriſt, who choſe rather to ſuffer death than blaſpheme his name, will be advanced to a very high degree of glory and honour in heaven.

That, however, is what we know nothing of, only we are aſſured, that they will enjoy as much happineſs as their ſouls can contain. Chriſt is a good maſter, and he will not let thoſe, who ſuffer ... his name, go without their reward.

Let us therefore endeavour to be Faithful in the diſcharge of our duty as men and Chriſtians; and let us never forget, that the ſufferings of this life are not worthy to be compared to the glory that is to follow.

As a Faithful ſervant expects to be rewarded in a diſtinguiſhing manner by his maſter, ſo every ſincere Chriſtian may expect the ſame reward from that God who is all truth and righteouſneſs.

FALL, In ſcripture, made uſe to point out that remarkable event, when our firſt parents, by eating the forbidden fruit, incurred the divine diſpleaſure, and entailed miſery on all their deſcendents.

The Fall of man is the moſt rational account, as delivered by Moſes, that we could have expected at this diſtance of time. It was handed down by tradition among all the Heathen nations; and although diſguiſed by fables, yet even theſe fables remain a proof of its authenticity.

Heſiod, Ovid, and many of the other poets, have given us accounts of the Fall of man, which although not conſiſtent with what we read in the third chapter of Geneſis, yet ſerve to ſhew that the thing itſelf was univerſally believed.

Some of our modern deiſts have objected, that the eating of an apple was not a crime of ſo enormous a nature as to make our firſt parents objects of the divine diſpleaſure? But to this it may, with great propriety, be anſwered, that the apple itſelf is nothing, but the command of God is the thing neceſſary to be attended to.

Whatever God commanded them to refrain from, they ought to have complied with. He might, as the univerſal God and Lord of nature, have commanded them not to touch a pear-tree, to drink of a particular ſtream, or go beyond the bounds of a certain diſtrict. This will be better illuſtrated by the following ſtory, taken from Clark's examples for ſaints and ſinners.

A gentleman having one day in a humane and compaſſionate manner invited a poor cottager to his houſe to dinner, with an intention of making ſome proviſion for his family, began to talk with him of the afflicted ſtate of human nature in the world.

The cottager, by giving way to gloomy thoughts, on account of many croſs marks of an angry providence, told the gentleman, that he did not think God was juſt in puniſhing our firſt parents in ſuch a ſignal manner, for no other reaſon but that of eating an apple.

The gentleman ſeemed to acquieſce with him in what he ſaid; and after ſome friendly diſcourſe, told the cottager, that he had a propoſal to make to him. "I have ſent for you,

(ſays he,) in order to make a proviſion for your poor wife, and helpleſs children; but previous thereto, I muſt have a proof of your fidelity."

The cottager having thanked him in the moſt grateful terms, promiſed obedience in the ſtricteſt ſenſe of the word, and then the gentleman withdrew into another apartment, where he ordered twelve boxes to be placed on one table, and a particular mark was affixed to one.

The cottager was then called in, and told, that he might look at the contents of all the boxes, except that which had the mark upon it, while he retired for one hour to his cloſet; but if he ſo much as touched that box he would diſcard him for ever.

Scarce had the gentleman retired, when the cottager, ſtimulated by curioſity, took the marked box into his hand, opened the lid, and out jumped a mouſe. The gentleman returned, and taxed the cottager with not obeying his orders; telling him at the ſame time, never to blame God, until he was perfect himſelf.

FALSE, Any thing inconſiſtent with truth, whether in word or actions.

In ſcripture it is made uſe of to point out ſeveral different characters.

As firſt, Falſe witneſſes. Thus we read, that when the Jews could not find any thing to alledge againſt our Saviour, nor could prove that he had been guilty of any crime, they employed Falſe witneſſes to ſwear that he had ſaid he would deſtroy their temple.

Secondly, all thoſe who teach any doctrines, inconſiſtent with the goſpel of Chriſt, are called Falſe, becauſe they tell lies and miſlead the people. All unjuſt weights and meaſures are called Falſe in ſcripture. "A Falſe balance is an abomniation to the Lord: but a juſt weight is his delight," Prov. xi. 1.

Again, all thoſe who make a profeſſion of the goſpel, and at the ſame time live inconſiſtent with its precepts, are called Falſe brethren. In many other inſtances the word is uſed, and always to point out ſomething bad.

Falſhood among men is poiſon in every ſociety, for it deſtroys the confidence that ought to take place among individuals. To avoid Falſhood, let us never forget what Plato ſaid. When he was aſked what God was? he anſwered, "Truth is his body, and light is his ſhadow."

If then God is truth, and light, let us never forget that Falſhood is oppoſite to truth, and alſo one of the works of darkneſs, ſo that if we are Falſe either in words, or actions, our character becomes totally oppoſite to that of God.

There is ſomething in the conduct of a Falſe perſon, that always makes him an object both of hatred and contempt. He is hated for what he does unjuſtly, and he is held in contempt becauſe he demeans himſelf ſo far as to ſtoop to ſuch baſe and unworthy actions.

FAME, The reputation that one has in the world, in conſequence of his actions, whether they are good or bad.

But in general Fame is uſed to denote, that the perſon on whom it is beſtowed, has done ſome great or good action. Thus when the Pſalmiſt, by the ſpirit of prophecy, looked forward to what Chriſt would do for ſinners, and what glory he would acquire thereby, he ſaid, "His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and men ſhall be bleſſed in him: all nations ſhall call him bleſſed," Pſal. lxxii. 17.

In many of the claſſick authors, as well as in modern hiſtories, we read of heroes who ſought Fame at the expence of whole nations, which they laid waſte to acquire it. But that was uſing bad means to acquire a good end. What fatigues did not Hannibal ſuffer in croſſing the Alps, and all for the love of Fame!

When Charles the twelfth of Sweden was reading Quintus Curtius, he told his tutor, that he could wiſh to be like Alexander; but the tutor, to check his growing ambition, told him that Alexander died before he was thirty three years of age. Charles replied, that he could wiſh to die as ſoon, upon condition of his acquiring equal Fame.

But the Chriſtian is to look for Fame of another nature, and acquire it by quite different means. He is to ſtrive for the approbation of his God, his conſcience, and that of all good men. By doing ſo he will acquire Fame greater than any of thoſe deſtroyers of mankind called heroes, for their Fame is got in a ſinful manner, and will periſh with all temporal things; but

but thoſe who are faithful diſciples of Chriſt, will be intitled in heaven to everlaſting Fame and glory, when the names of heroes are forgotten.

FAMILY, The moſt ancient of all forms of ſocieties, and in general conſiſts of a man, his wife, children, and ſervants.

Had it been poſſible that mankind could have lived together in Families without injuring each other, there would have been no occaſion for political government; but ſuch is the degeneracy of human nature, that men began to rob each other, and that occaſioned the formation of ſociety under a ſovereign.

In Families every one ought to be ſo cloſely connected, as to reſemble links of the ſame chain. The maſter of a Family ought to ſee that his children and ſervants attend to the duties of religion, as well as their ſecular employments; and he ought to ſet them an example.

The miſtreſs of a Family ſhould attend to the nurſing and education of her children. She ſhould teach them the principles of the Chriſtian religion; and ſhould both pray with them, and teach them to pray. She ſhould take care that her ſervants are treated with humanity; and that nothing more be required of them, than ſhe would wiſh, ſuppoſing ſhe was in their ſtate.

On the other hand, ſervants ought to ſtudy their maſters and miſtreſſes intereſt, becauſe they muſt give an account of their conduct at the judgment ſeat of Chriſt.

Every maſter ſhould remember that he has a maſter in heaven, ſo that he is only a ſervant; and every ſervant ſhould ſubmit to his duty, becauſe if he is a ſincere Chriſtian, he is Chriſt's free man.

Where the members of Families live together in this manner, their ſituation reſembles a heaven on earth. It is like that unanimity that will take place among the bleſſed in heaven, when all will be of one mind and one heart, and when they will join in ſinging praiſes to God and to the Lamb for ever and ever.

FASTING, The abſtaining from victuals neceſſary for the nouriſhment of the body; and it may be either voluntary, or involuntary.

In a religious ſenſe it is uſed to point out the neceſſity that Chriſtians are under to afflict themſelves at particular times, in order to mortify the luſts of the fleſh, but it ought never to be done in an oſtentatious manner.

Faſting was injoined both under the Old Teſtament, and alſo by our Lord in the New, and the manner of it is clearly pointed out. Wherefore have we faſted, ſay they, and thou ſeeſt not? wherefore have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your Faſt you find pleaſure, and exact all your labour. Behold, ye Faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs, ye ſhall not Faſt as ye do this day, to make your voice to be heard on high. Is it ſuch a Faſt that I have choſen; a day for a man to afflict his ſoul? is it to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes under him? wilt thou call this a Faſt, and an acceptable day to the Lord? Is not this the Faſt that I have choſen? to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are caſt out, to thy houſe? when thou ſeeſt the naked, that thou cover him, and that thou hide not thyſelf from thine own fleſh?" Iſaiah lviii, 3—7.

Thus according to the Old Teſtament, a real and geniune Faſt is for us to mourn on account of ſin, and do all the good that we can to the poor and the deſtitute. To deprive ourſelves of the neceſſaries of life, in order to have them to give to thoſe who are periſhing for them. Such is an acceptable Faſt in the ſight of God, who will look upon our mercy and pity to the afflicted, as if we had done it to himſelf.

From our Saviour's ſermon on the mount we learn, that the Phariſees uſed to make a boaſted parade of their Faſts, and therefore the diſciples were cautioned againſt imitating them, "Moreover when ye Faſt, be not as the hypocrites, of a ſad countenance; for they diſfigure their faces, that they may appear unto men to Faſt. Verily I ſay unto you, they have their reward. But thou, when thou Faſteſt, anoint

anoint thine head, and wash thy face: that thou appear not unto men to Fast, but unto thy Father, which is in secret; and thy Father which seeth in secret, shall reward thee openly," Mat. vi. 16, &c Thus we see that Christianity enjoins what we should do when we Fast, namely, not to make an ostentatious display of what is our duty, nor seem any other way in the sight of men, than at other times; because it is God, we have to deal with, and he is the sole witness of our sincerity.

FATHER, The endearing title given to God almighty, who is the Father of all mankind; for our Saviour commanded his disciples, when they prayed, to say, Our Father which art in heaven.

The prophets of old were considered as Fathers, for when Elijah, was taken up into heaven, his disciple Elisha called out. "My Father, my Father, the chariot of Israel and the horsemen thereof," 2 Kings ii. 12.

As a Father, God has a right to command all the race of human beings. It is a most pleasing thought to reflect, that we have a Father in heaven, who is endued with every possible perfection, who is able to relieve all our wants, and to support us when we are assaulted by temptations; who is as good as he is great, and who seeks nothing so much as to promote our happiness, by making us wise unto salvation.

Let us therefore draw near unto him, with all holy confidence, like children to an indulgent Father, who is able and ready to help us. Let us address him in words to the following purpose.

O thou eternal Father of all mankind, who formed me out of nothing, who hast upheld me from time to time, by thy most gracious providence, and hast borne with a thousand and thousands of my provocations. Thou didst take pity and compassion upon me, when I lay in the silent womb; and through all the infirmities of infancy thy hand supported me. But thou art still my Father in a more endearing relation; for thou art the Father of my Lord and Saviour Jesus Christ. Lord, suffer me to call thee Father; and enable me to deserve the name of thy child, and I shall not envy the grandeur of the most elevated station in the world.

FAULTS, Such actions as are inconsistent with any rule of duty.

In a religious sense used to denote all sins in general.

The Christian is obliged to refrain from committing any Faults, because by doing so he transgresses against the commands of his Lord. We ought to be very anxious in making proper enquiries into our hearts and lives, in order to discover whether any secret Faults have been committed by us, that we may implore the divine mercy and forgiveness for pardon for them. "Who can understand his errors? cleanse thou me from my secret Faults," Ps. xix. 12.

There is not a perfect man upon the earth that doth good and sinneth not; and therefore as we are all guilty of Faults, so we should draw a veil over the infirmities of others, and not publish an account of their Faults to the world.

There is no man, who knows any thing of his own heart, but must at the same time be convinced that he is guilty of many Faults against the law of a good and gracious God, who is his father by nature, providence and grace.

Let us therefore endeavour to avoid committing Faults; but at the same time let us not aggravate those of others. When we are conscious of having done any thing inconsistent with our duty, let us acknowledge our Faults with the utmost humility, that our most merciful heavenly father may pardon us, as a Father does his children, when they offend.

FAVOUR, Kindness shewn to one, and it always implies that it is unmerited.

Thus, I have an enemy in my power, I may do with him as the law directs; but I will shew Favour to him, and drop the prosecution.

In the same manner, a person in distress applies to me for relief; and if I have it in my power, I will shew Favour to him, by granting his request.

The innumerable blessings that God bestows upon those that love him, are called Favours.

For

"For thou, Lord, wilt bleſs the righteous: with Favour wilt thou compaſs him as with a ſhield," Pſ. v. 12. That is, the loving kindneſs of God ſhall be an evidence in all its operations, that we are high in his favour, and objects of his eſteem.

In the marriage cuſtoms of ſome nations, a ribband is given to be worn by every perſon who attends either the bride or the bridegroom; and theſe ribbands are called Favours. In the ſame manner all the gifts that we receive from God in his divine providence may, with the utmoſt propriety, be called Favours.

We have no right or title to them, but they are confered upon us in conſequence of God's unmerited goodneſs. Let this fill our minds with reverential fear and unfeigned love, ſo as to adore in humility our God and our Redeemer.

The Favour of God is better than life, and therefore let it be the firſt thing that ever we ſeek after. Happy indeed are thoſe who are highly favoured of God; for he is a good maſter; nay, his goodneſs endureth for ever. "Shew me thy Favour, O God, (ſaith St. Auſtin,) and I ſeek no more of all that this world can afford."

All that we have to live for in this world, is the Favour of God. When a ſubject enjoys the ſmiles of an earthly prince, he looks upon himſelf as highly favoured; but how trifling is that in compariſon of the Favour of God! A child who has the leaſt regard for its intereſt, will ſtudy to acquire the Favour of its parents; and as we are all the children of God, why ſhould we not delight in doing his will?

In the laſt century, lady Herbert was aſked, what was the greateſt happineſs that a man could enjoy here below? She anſwered, the Favour of God.

It is impoſſible to conceive how the martyrs could have ſuffered all they did for the cauſe of Chriſt, unleſs they had expected that God would beſtow his Favour upon them. Indeed, nothing can intitle us to the divine Favour, but a regular diſcharge of all the duties incumbent upon us as men and Chriſtians.

In a particular manner the Favour of God will ſhine conſpicuouſly on all thoſe who preach the truth of his goſpel, eſpecially ſuch as turn ſinners to repentance; who convince them of the iniquity of their actions. If in order to ſave poor ſinners from miſery, they convince them of the truth of the goſpel, and bring them into the fold of Chriſt, the Favour of God will be their portion both in time and in eternity. "Thy Favour, O God, is better than life, and I will endeavour to be an object of it, notwithſtanding all the malice of men, or the ſnares of the devil."

FEAR, To be affected with an apprehenſion of miſchief, or a certain terror on the mind, leſt we ſhould incur the diſpleaſure of one to whom we owe ſpecial obedience.

In ſcripture it is uſed to denote that holy awe and reverential Fear that ought to be upon the minds of Chriſtians; and all thoſe of God's people, under both the Old and New Teſtament diſpenſations leſt they ſhould offend againſt any of his commands.

Thus the divine intercourſe that was kept up between the holy patriarchs and heaven, was called their Fear. When Jacob expoſtulated with Laban, his father-in-law, on his unjuſt uſage of him, he ſaid, "Except the God of my father, the God of Abraham, and the Fear of Iſaac had been with me, ſurely thou hadſt ſent me away now empty," Gen. xxxi. 42.

The whole worſhip of God is ſome times called his Fear, but it never implies a ſlaviſh Fear.

Oppreſſed ſubjects may Fear tyrants, altho' they cannot love them. But thoſe who Fear God, love him at the ſame time; for being ſenſible of the many obligations they are under to him, they obey him from pure motives of gratitude. They do not conſider him as an arbitrary tyrant, who ſeeks to oppreſs them, but as a kind, benevolent father, whoſe compaſſion extend to all their infirmities.

To live in the continual fear of God, is to keep up a conſtant intercourſe with heaven, and that leads us on ſo regularly in a courſe of duty, that when death approaches, we are in a manner ripe for glory.

FELLOWSHIP, The keeping up a friendly intercourſe with our neighbours; and it is both a moral and a Chriſtian virtue.

In all ſocieties of men, Fellowſhip muſt be kept up, otherwiſe they become enemies to each other.

In a Chriſtian ſenſe, every man is obliged to look upon his neighbour as his equal, becauſe he is an heir of the ſame heavenly inheritance. The Chriſtian life is called Fellowſhip with God. "That which we have ſeen and heard, declare we unto you, that ye alſo may have Fellowſhip with us; and truly our Fellowſhip is with the Father and with his Son Jeſus Chriſt," 1 John i. 3.

There is ſomething in Chriſtian Fellowſhip that has a moſt heavenly appearance. It was this that in a great meaſure, ſupported and encouraged the primitive Chriſtians to endure the moſt excruciating tortures, rather than deny the Lord that redeemed them. Their hearts burned within them, from the love they had for each other, and the conſtancy of one martyr encouraged twenty more to ſuffer.

Where Fellowſhip, or a real love to each other among Chriſtians is wanting, it brings a ſcandal upon their holy profeſſion. The love of Chriſt grows cold in proportion to the decreaſe of Fellowſhip among believers. The Fellowſhip among believers is finely deſcribed by the Pſalmiſt, when he ſays, "I was glad when they ſaid unto me, Let us go up to the houſe of the Lord," Pſ. cxxii. 1.

Fellowſhip keeps alive all the graces of a Chriſtian, and promotes every moral virtue. Chriſt became our fellow, by taking our nature upon him; and therefore let us always have Fellowſhip for each other.

FERVENT, To be earneſt in attending on all the means of grace, in order to obtain everlaſting glory.

The apoſtle applies this word to the prayers of the ſaints. "The effectual Fervent prayer of a righteous man availeth much," James v. 16.

The labours of faithful miniſters are compared to Fervency. "Epaphras who is one of you, a ſervant of Chriſt, ſaluteth you always, labouring Fervently for you in prayers, that ye may ſtand perfect and compleat, in all the will of God," Col. iv. 12.

Whoever are in earneſt about religion, or have a real concern for their ſouls, will be conſtantly Fervent in the diſcharge of every duty. In attending to the buſineſs in which providence has placed them, they muſt have a Fervent deſire to acquire as much of the good things of this world as will enable them to provide for their families, and have ſomething to relieve the wants of thoſe who are in diſtreſs.

They muſt alſo be Fervent in attending on the worſhip of God, both publick and private. In prayer and at the holy ſacrament, their hearts muſt be ſo Fervently engaged, as to have nothing in view but heavenly things.

When a perſon is cold and lifeleſs in his addreſſes to the divine Being, it ſeems as if he did not mind whether his requeſt is granted or not. On the other hand, thoſe who are in real earneſt to obtain what they pray for, pour out their hearts with Fervency into the boſom of their Redeemer.

Fervency is like a holy flame of divine zeal, that warms the heart, and ſends the ſighs of a pious man up to the throne of God in heaven. The frequent reading of the Pſalms will contribute greatly to keep up Fervency in the heart; and prayer, which to ſome is only a formal taſk, will then become a real and laſting pleaſure.

We are told of the pious Mr. Herbert, that the night before he entered into holy orders, he continued praying ſo earneſtly, and ſo long in his cloſet, that his friends were obliged to interrupt him.

When the people of Milan had elected St. Ambroſe for their biſhop, the holy man, frightened at the thoughts of taking upon him ſo arduous an employment, left the city, and hid himſelf in a cave, and when he was found out by his friends, who had gone to ſeek him, the ſweat was running down his face. So Fervent had he been in prayer with his God, that it even had an effect upon his body.

FIDELITY, To be faithful in the diſcharge of every duty; and in the performance of every promiſe, although it ſhould even tend towards hurting our temporal circumſtances.

It is often made uſe of by the beſt divines, and always implies the ſtricteſt integrity. In every thing committed to our care, we ſhould re-

remember, that the perſon who intruſts us with it, would not have done ſo, had not he been perſuaded in his mind that we would not injure him. We muſt therefore not deceive him, becauſe it may make him look upon all mankind as equally deſtitute of fidelity.

Fidelity ought carefully to be attended to, in the firſt place by ſervants, to whom their maſters are obliged to commit the care of their goods.

Our Saviour told his diſciples, that he who is faithful over little, will be faithful over much; and certainly nothing in the world can be more true. Let a ſervant be intruſted with the care of a few things of a ſmall value, and let him defraud his maſter of one, then there is but little doubt of his doing ſo in things of the greateſt value.

There are many inſtances of the ſmalleſt crimes, leading to the commiſſion of the greateſt; and ſome have died an ignominous death for ſtealing a horſe or robbing a houſe, who began their courſe in evil practices by ſtealing ſomething even leſs than a farthing in value.

In the hiſtory of Joſeph we have a moſt noted example of that pious youth's Fidelity to his maſter, when he was aſſaulted by one of the moſt powerful temptations that could be preſented to him.

During the abſence of his maſter, his miſtreſs ſolicited him to lie with her, but the young pious Joſeph knew that he ought to fear God, and do juſtice to his maſter, "But he refuſed, and ſaid unto his maſter's wife, Behold, my maſter wotteth not what is with me in the houſe, and he hath committed all that he hath to my hand. There is none greater in this houſe than I; neither hath he kept back any thing from me, but thee, becauſe thou art his wife: how can I do this great wickedneſs, and ſin againſt God?" Gen. xxxix. 8, 9.

Here we find a young man intruſted with the care of every thing in his maſter's houſe, with leave to diſpoſe of all his goods, in what manner he pleaſed, except his wife, which by the law of nature and revelation none has a right to but the husband.

And yet when the woman preſſed him to lie with her, he, to convince her of the wickedneſs of ſuch an action, mentioned, as a prevailing motive on' his own heart and conſcience the many obligations he was under to his maſter, and the unlimited truſt he had repoſed in him.

But leſt that ſhould not have the deſired effect, he told her that it was alſo a ſin againſt God. Let every ſervant take an example from Joſeph, and endeavour to join the fear of God, to the notions they form of true Fidelity, and then they will never injure their maſters.

FIGHT, Taken in five different ſenſes in ſcripture, and in the ſame manner uſed by divines.

Firſt, it is referred to God, when by any miraculous act of his power he interpoſes to deliver his people.

Thus when Moſes had brought the people to the Red Sea, they ſaw nothing but immediate death around them. Before them was the ſea, behind the whole Egyptian army, and on each ſide impaſſable rocks.

The holy Prophet, however, was not diſcourged, he knew that God had promiſed to deliver his choſen people, and he knew that the fountain of all truth could not lye. "And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the Lord; for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever. The Lord ſhall Fight for you, and ye ſhall hold your peace," Exod. xiv. 13, 14.

Secondly, it is applied to Chriſt, as Fighting againſt his enemies, eſpecially ſuch as bring falſe doctrines into his church. "Repent, or elſe I will come unto the quickly, and will Fight againſt thee with the ſword of my mouth," Rev. ii. 16.

Chriſt, however, was deſpiſed while he was here in a humble ſtate, yet now that he is glorified he will Fight powerfully againſt all his adverſaries.

Thirdly, it is uſed to denote ſatan, and his angels, Fighting againſt the church of Chriſt. "And there was war in heaven, Michæl and his angels fought againſt the dragon, and the dragon fought and his angels," Rev. xii. 7.

By heaven, in this place, is not meant the glorious throne of God; but only his church, which is often compared to heaven, while the wicked

wicked and all falſe churches are called the earth. By the battle between Michael, and Satan, is meant the continual ſtruggle that will be between the ſeed of the woman and the head of the ſerpent, until Chriſt comes again in glory.

Fourthly, the wicked are ſaid to Fight againſt Chriſt, and his goſpel. "Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them: for he is Lord of lords, and King of kings, and they that are with him, are called, and choſen, and faithful," Rev. xvii. 14. That is, all thoſe who are enemies to the goſpel, ſhall not only hate Chriſt's faithful followers, but they ſhall do every thing they can to ſtir up the princes of this world againſt them.

Thus, in the fifth century, the Donatiſts and Arians ſtirred up the emperors againſt the Orthodox; and in latter times particularly in the year 1685, the Jeſuits in France ſtirred up Lewis the fourteenth of France to revoke the edict of Nants, by which fifteen hundred thouſand Proteſtants were driven from his dominions, beſides many who were either put to death, or ſent to the gallies.

Fifthly, the word may be applied to all true believers, who are obliged while in this world to Fight againſt ſin, ſatan, and their own luſts. "I therefore ſo run, not as uncertainly; ſo Fight I, not as one that beateth the air; but I keep under my body, and bring it into ſubjection: leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away," 1 Cor. ix. 26, 27.

That is, I am ſo well convinced of the ſtrength of the many temptation, that daily ſurround me, that I am obliged to Fight againſt my own luſts and paſſions, ſo as to keep them in proper ſubjection, leſt they ſhould overcome and deſtroy me.

When the Apoſtle Paul looked back upon a well-ſpent life, he ſaid, that he had fought the good Fight of faith, and therefore was entitled to a glorious crown of righteouſneſs in heaven, with his Redeemer. Let us therefore Fight the good Fight of faith, that we may enjoy the ſame heavenly inheritance.

FIGURE, In the writings of divines made uſe of to point out how far the Old Teſtament diſpenſation was to convey an idea of the New.

Thus when God called Abraham from among his Heathen relations, it was a Figure of his ſending the goſpel into one nation, in preference to another. When Moſes was ſent to tell the children of Iſrael, that God would deliver them from Egyptian bondage, it was a Figure of Chriſt's ſending the goſpel among benighted heathens.

The journey of the children of Iſrael through the wilderneſs, is a Figure of the many afflictions that Chriſtians are ſometimes obliged to ſuffer in this world, and likewiſe the many provocations that they give to a good and gracious God.

The paſſage of the children of Iſrael acroſs Jordan, is a ſtriking Figure of that paſſage we muſt all make from time into eternity and the miraculous dividing of the ſtream, to make way for them, is a Figure of God's giving us his gracious aſſiſtance, when we are on a death-bed, the time when and the place where we ſtand moſt in need of it.

The building of Solomon's temple, is a Figure of the great condeſcenſion of Chriſt, in eſtabliſhing a kingdom that ſhall never have an end, by the promulgation of his goſpel to ſinful men.

In reading the ſacred ſcriptures of the Old Teſtament, we muſt attend with the utmoſt care to dark paſſages, and ſuch rites as are Figures of any thing contained in the New, for by doing ſo, we will become perfectly acquainted with our Bibles, and the glory of divine revelation will ſhine out through the dark veil of carnal ordinances. Nature itſelf is a figure of grace, and the pious Chriſtian will always acquire knowledge by comparing temporal things with ſpiritual ones.

FILTHINESS, All manner of impurity, either of body or mind, and it refers to the thoughts, words and actions.

It is uſed by divines, to denote the characters of thoſe who live together in a ſtate of adultery, or fornication, which is inconſiſtent with natural and revealed religion.

All

All falſe teachers, who preach only for the ſake of money, are ſaid to do it for the obtaining Filthy lucre. "For there are many unruly and vain talkers, and deceivers, eſpecially they of the circumciſion: whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for Filthy lucre's ſake." Tit. i. 10, 11.

As fornication and adultery defiles the body, ſo do falſe principles the ſoul. At the time of our Saviour's appearance in the fleſh, the world was ſo ſunk into all manner of Filthineſs, that ſome of their actions are not fit to be mentioned.

In many cities, particularly in ſuch as were ſituated in the Leſſer Aſia, the moſt laſcivious actions were committed openly, and even tolerated by the civil power. This ſhews the great mercy that the world received from the preaching of the goſpel; and it ought to make us for ever thankful that we enjoy that ineſtimable bleſſing in its primitive purity.

Let us therefore endeavour to avoid all Filthineſs both of the fleſh and the ſpirit, that we may be meet ſubjects for Chriſt's kingdom. We muſt take care not to nouriſh impure thoughts, to let no immodeſt or indecent expreſſions drop from our lips; and not come into the company of thoſe who, to the diſgrace of human nature, degrade themſelves to the character of beaſts, and are the ruin of youth in general.

FINISHED, the act of putting an end to any thing.

In ſcripture it is applied to the laſt words which our Lord ſpoke, while he was expiring on the croſs. It is Finiſhed, ſaid he, and gave up the ghoſt. As if he had ſaid, I have now Finiſhed the work I was ſent to perform; I have compleated the work of man's redemption, and I have put an end to the rigorous law of carnal ordinances.

The moment that our Lord ſaid, It is Finiſhed, the veil that divided the Jews from the Gentile proſelytes, was, by the divine power, rent from the top to the bottom. This was to point out, that the gates of heaven were ſet open to all thoſe who would believe the goſpel.

There was to be no diſtinction with reſpect to a man being either a Jew or a Gentile; all were to ſhare the ſame bleſſings; all were to enjoy the ſame heavenly inheritance; but that was upon condition that they obeyed the goſpel. As Chriſt has Finiſhed the work of man's redemption, ſo far as was conſiſtent with the promiſe he had made, ſo we ought, by the uſe of the means of grace, to perform all the conditions required in the goſpel.

Chriſt did not Finiſh the work of our redemption in order that we ſhould live in all manner of wickedneſs. No, he was too well acquainted with our nature, not to point out to us the beſt means for us to uſe, in order to acquire the deſired end.

Let us therefore never forget that many things are left for us to do; we are under the ſtrongeſt obligations to a good and gracious God, and therefore we ought by all means to Finiſh the work he hath aſſigned us in this world.

FIRE, The element made uſe of to burn; and alſo to give heat and light.

The prophet looking forward to the coming of Chriſt, and conſidering the vaſt change that he would make by his goſpel in the lives of men, ſays, "But who may abide the day of his coming? and who ſhall ſtand, when he appeareth? For he is like a refiner's Fire, and and like fuller's ſope." Mal. iii. 2.

The Holy Ghoſt is compared to Fire; that is, the Spirit of God is of ſo powerful a nature, that it purifies like Fire.

Thus the fore-runner of our Lord ſaid, when he was exhorting the Jews to repentance. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the Holy Ghoſt and with Fire," Mat. iii. 11.

All the trials and afflictions that Chriſtians have to undergo in this world, are compared to Fire, and well they may; for many of the moſt faithful ſervants of God have been actually burnt alive in the Fire, becauſe they would not renounce the truth of the goſpel.

The wrath of God is by the Pſalmiſt compared to Fire. "There went up a ſmoke out of his noſtrils, and Fire out of his mouth devoured

voured: coals were kindled by it," Pſ. xviii. 8.

The moſt dreadful ſenſe in which we are to underſtand Fire is, when mentioned as the place where the wicked are to be puniſhed with everlaſting torments.

The holy apoſtle ſtrongly exhorts us to avoid offending God, that we may eſcape the Fire of his wrath. "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear: for our God is a conſuming Fire," Heb. vii. 28, 29.

Let our hearts be filled with the divine Fire of the love of God, and then we ſhall eſcape the Fire of hell.

FIRMAMENT, The whole compaſs of heaven, which to our naked eye appears like a circular dome.

In Hebrew, it ſignifies a ſolid body ſpread abroad and extended, in which are many glorious orbs, ſuch as the ſun, moon, and ſtars. They are mentioned by the Pſalmiſt as the proof of there being a God that made them, and enabled them to perform their various revolutions. "The heavens declare the glory of God, and the Firmament ſheweth his handy work. Day unto day uttereth ſpeech; night unto night ſheweth knowledge. There is no ſpeech nor language where their voice is not heard. Their ſound is gone out through all the earth, and their words to the end of the world," Pſ. xix. 1, 2, 3, 4.

Here we have a proof of the divine Being, drawn from the works of nature, and ſo convincing, that being addreſſed to our ſenſes, we have no room left for doubt. All the works of God proclaim his exiſtence, and point out his moſt glorious attributes.

Who, but a being of infinite wiſdom and almighty power, could have created ſuch a glorious orb as the ſun? Many of the Heathen nations worſhipped the ſun; and although it was idolatry, yet it was far more excuſable than the practice of thoſe who paid divine homage to the moſt inanimate beings.

Can a man look at the ſun, moon, and ſtars, without acknowledging the being and perfections of a Deity? Thoſe heavenly bodies, as placed in the Firmament, preſent themſelves in their turn to all the human race. They prove their divine Original; and by them every Atheiſt, as well as every Heathen, will be judged.

God will make the evidence of their own conſciences witneſs againſt them. "For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead, ſo that they are without excuſe; becauſe that when they knew God, they glorified him not as God," Rom. i. 20, 21.

FIRST-BORN, The child that a woman has firſt after her marriage.

But in general made uſe of in ſcripture to point out the male heir to an eſtate.

Among the Jews, the Firſt-born was entitled to many privileges; for he was not only to inherit the eſtate of his father, but alſo was conſidered as the chief of his family.

Believers are called the Firſt-born of God, as their Saviour was the Firſt-born of the Virgin. Every ſincere Chriſtian may, with the utmoſt propriety, be called one of the Firſt-born, becauſe he is intitled to a heavenly inheritance, incorruptible, undefiled, and that fadeth not away.

It was the practice of the Jews to inſtruct their Firſt-born in all the myſteries of their law; and it is the duty of Chriſtians, as the Firſt-born of God, to make themſelves acquainted with every thing in the goſpel.

The heir or Firſt-born was taught all the particulars relating to the conditions by which he was to hold his eſtate; and ſurely every Chriſtian, as the Firſt-born of God, and heir to an everlaſting kingdom, ſhould not remain ignorant of the ſacred oracles, which may juſtly be called his charter to heaven.

Every Firſt-born among the Jews was to offer up ſacrifices of a particular nature to God in the temple; and every Chriſtian muſt come before him with the ſacrifice of a pure heart.

Great care was taken that the Firſt-born ſhould be kept free from all manner of ſcandal, ſo as not to injure their bodies, or defame their characters; and the Chriſtian is under the ſtrongeſt obligations not to pollute his body, by indulging irregular paſſions, or doing any thing

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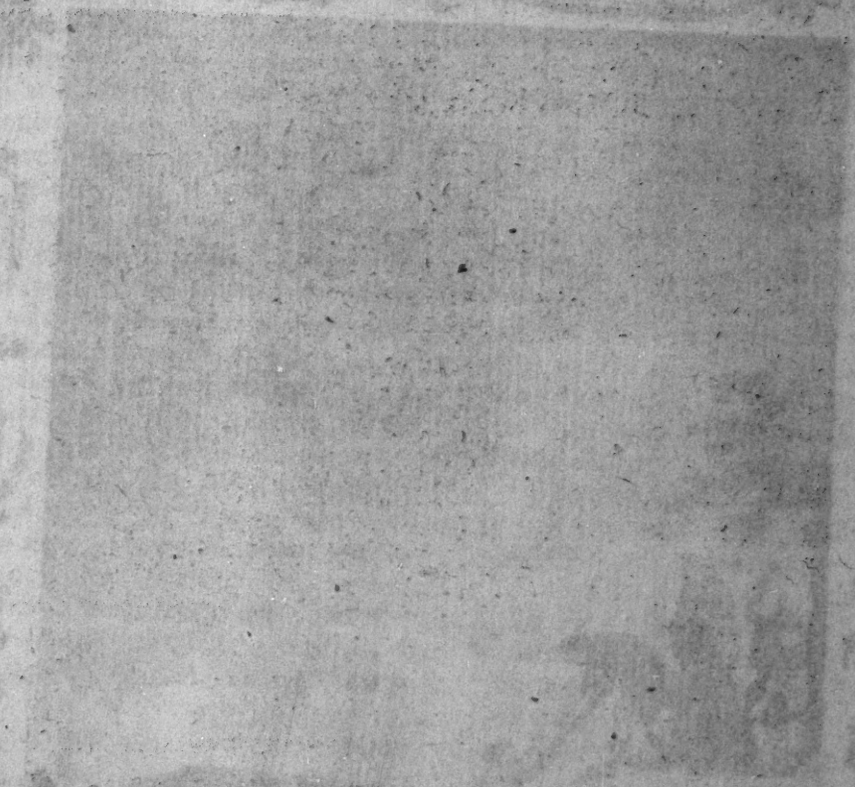

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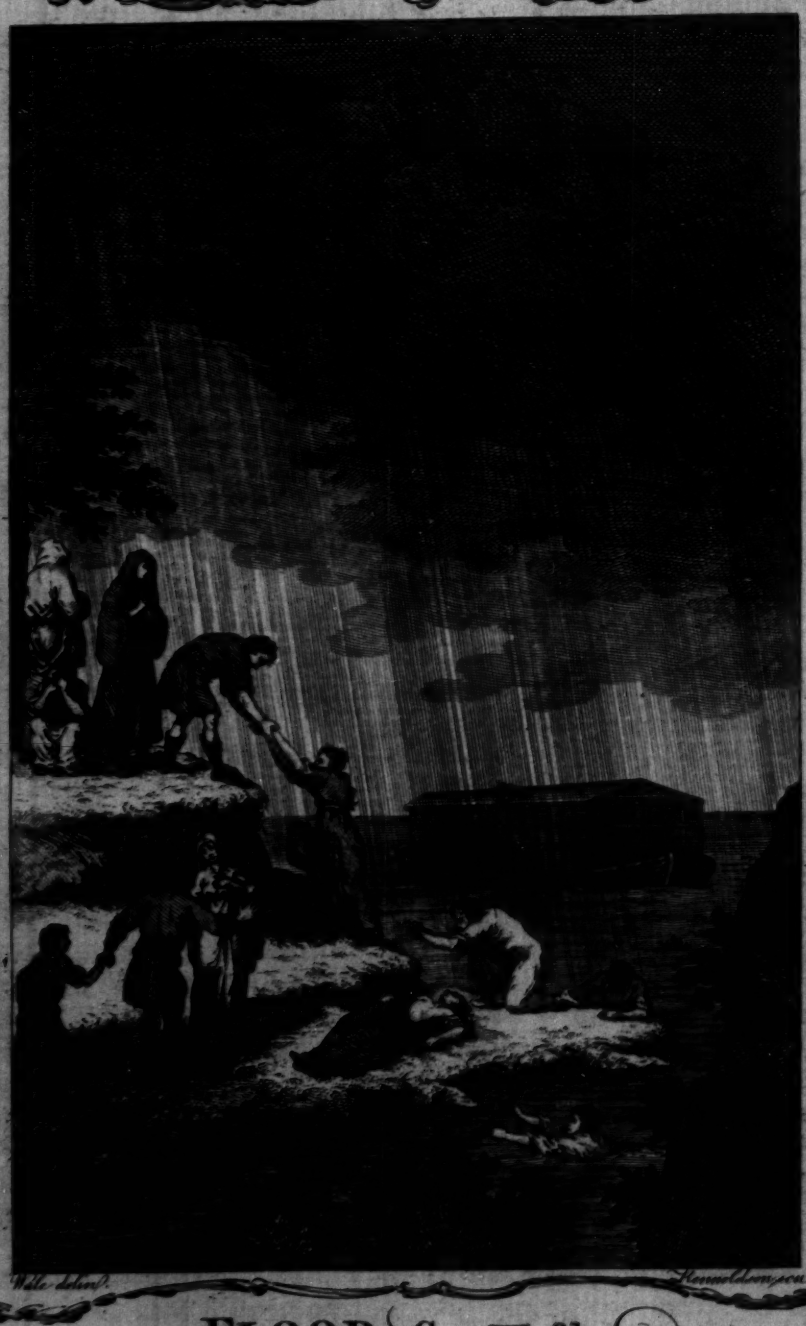

FLOOD. Gen. VII. 21.

Provokd! God opes the Flood gates of the Sky:
In vain the Wicked from the Waters fly.
Noah and His are in the Ark secure;
God's mercies only for the Good endure.

that may hurt his character, and bring a ſtain upon his holy profeſſion.

FLATTERY, To tell one that his actions are good and praiſe worthy, when we believe or know them to be wrong.

It is the nouriſhment of pride, and no one would Flatter another, if he thought that God was witneſs to his actions.

The perſon who Flatters another is a liar, becauſe he tells him that he is more worthy than he really is; and the perſon whoſe pride is Flattered, and who rejoices in the Flattery, is one of the moſt vain creatures that ever lived. Nay, he muſt even be a poor mean-ſpirited wretch that encourages the Flattery, as well as he that beſtows it.

The Flatterer pays no regard to truth, any farther than his own intereſt is in view; and he who receives the Flattery, is fond of making himſelf appear what he is not. The Flattered perſon is generally led to conſider himſelf as ſuperior to all the reſt of mankind; and it makes him forget the latent corruption of his own heart. It induces him to neglect ſelf-examination, and look upon his worſt actions as virtues.

Thoſe who take pleaſure in Flattery, can never be ſincere in religious duties. Nothing in the world can tend more towards corrupting the minds of men than Flattery; and the Flatterer is one of the vileſt peſts of human ſociety.

God requires truth in the inward parts; and therefore thoſe who Flatter others, are not worthy of the name of Chriſtians.

By Flattery tyrants have been led to trample on all laws both human and divine, ſo as to deſtroy thouſands of their ſubjects. By Flattery, the eyes of the underſtanding are blinded, and truth itſelf is ſhut out.

Let us therefore, in all our connections with others, endeavour to ingratiate ourſelves into their favour, not by Flattery, but by telling them our opinion of their actions, as far as is conſent with the truth, by which we will prove ourſelves their beſt and deareſt friends.

FLESH, The ſofter part of the human body.

In ſcripture it is taken in many different ſenſes, but the moſt important is that of pointing out the condition of thoſe who neglect the offers made in the goſpel, and indulge themſelves in all ſorts of ſenſuility. "I am crucified with Chriſt: nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the Fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me," Gal. ii. 20.

That is, I have ſo far mortified the luſts of the Fleſh, that I am as dead to worldly pleaſures, as my Saviour was when he gave up the Ghoſt on the croſs. However, I ſtill live, by believing in all that Chriſt has done and ſuffered for me; for he is the Lord God, and did not think it too much to give his life for me. As the human Fleſh is ſubject to corruption, ſo the perſon who indulges himſelf in the luſts thereof may be ſaid to have a corrupted ſoul. Corruption in the Fleſh of the human body, if it begins while the perſon afflicted therewith is alive, generally ends in death; ſo all Fleſhly luſts, when nouriſhed in the ſoul, leads to ſpiritual death.

The man who indulges the luſts of the Fleſh is the murderer of his own ſoul, in the ſame manner as he who ſwallows a doſe of poiſon deſtroys his body. To keep the luſts of the Fleſh in proper ſubjection, we ought,

Firſt to conſider, that we are poor periſhing mortals; and

Secondly, that however ſecret our ſins may be, yet God will bring us to judgment for them.

The utmoſt indulgence that we can give to the luſts of the Fleſh, will afford us no more than a poor temporary pleaſure; but the delights of the ſpirit begin with time, and reach to eternity.

The luſts of the Fleſh are pleaſures that every beaſt can enjoy; but thoſe of the ſpirit were reſerved for thoſe who were made after the image of their Maker, and deſigned to partake of everlaſting happineſs in his preſence.

FLOOD, The univerſal deluge by which God deſtroyed all mankind except eight perſons, namely, Noah and his family.

According to the Hebrew chronology, this important event happened juſt one thouſand

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ſix hundred and fifty years after the creation of the world.

It is remarkable, that in all the heathen writters on their own mythology, we find an account of the world being deſtroyed by water, altho' many of them diſguiſe it with fable. It was conveyed down by tradition, through all ſucceeding ages, but the want of letters gave an opportunity to deſigning men to miſrepreſent it, in what manner they thought proper. The ſcripture account of this event is ſo plain, ſimple, and undoubted, that the truth of it ſtrikes the heart at the firſt peruſal.

Mankind had degenerated from the worſhip of the true God, and committed the groſſeſt idolatry under the name of religion. God in order to aſſert his own prerogative, and ſtrike a terror into the hearts of all thoſe who were to live in ſucceeding ages, gave notice of his deſign to Noah, who ſeems to have been the only perſon who had not been carried down with the ſtream of popular wickedneſs.

He was commanded to make an ark or veſſel, into which he was to put himſelf, his wife, his three ſons and their wives, with as many of the animal creation as would ſerve to propagate their ſpecies afterwards.

All this he complied with, and that the wicked might have time left for repentance, he was employed one hundred and twenty years in building the ark. No reformation having taken place, they were at laſt devoted to deſtruction, and none but Noah and his family were ſaved.

When the waters had covered the earth a whole year, they ſubſided ſo much that Noah came out of the ark, and offered up ſacrifices to the God who had in ſo ſingular a manner preſerved him from deſtruction. God's promiſes are all truth to them that fear him.

FOLLOW, In a ſcripture ſenſe as well as in the writings of all our divines, it is uſed to point out the conduct both of the wicked, and believers.

Thus the wicked are ſaid to Follow their own luſts, that is, they have no higher object in view. They Follow after all the vices that ſpring from their luſts in a voluntary manner, without ever conſidering the fatal conſequences that will flow from them.

In the ſame manner, a religious perſon is ſaid to Follow Chriſt, when he not only attends on all divine ordinances, but alſo endeavours to imitate his conduct in every action through life. Thus the Apoſtle Paul ſays, "Be ye Followers of me, even as I alſo am of Chriſt, 1 Cor. xi. That is, let my conduct before you be as a pattern and example, but take care to imitate me no further than my doctrine and actions are conſiſtent with the life and words of Chriſt.

When our Lord was taking his laſt farewel of his beloved diſciples, Peter deſired John to aſk him ſome curious queſtions. But our Saviour rebuked him, ſaying, "What is that to thee? Follow me," John xxi. 22.

To Follow Chriſt, is to keep his example continually before us. How amiable does his character appear, when we find him working miracles to heal the ſick, give ſight to the blind, ſtrengthen the feeble, inſtruct the ignorant, feed the hungry, and even raiſe the dead!

What an example have young people ſet before them, when they conſider the bleſſed Jeſus, at twelve years of age, ſitting among the reverend elders of the Jewiſh Sanhedrim, both hearing them, and aſking them queſtions. In every thing let us Follow Chriſt, that we may in the end arrive at his heavenly kingdom.

FOLLY, In many places of ſcripture, it is uſed to denote ſin in general, and certainly ſin may with the greateſt propriety be called Folly.

Suppoſing a good and benevolent prince ſhould ſend a meſſenger to ſome of his ſubjects, who had rebelled againſt him, and were defeated, telling them that the king inſtead of puniſhing them as their ſins deſerved, would take them again into his favour, upon condition that they would obey the laws, and live together as honeſt men. Would not this be looked upon by every man of common ſenſe, as a moſt generous offer? and would not all thoſe who rejected it, be conſidered as fools? Surely they would.

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In the ſame manner, all mankind have rebelled againſt a good and gracious God, and he hath ſent both his Son, and his ſervants the miniſters of the goſpel, with offers of eternal ſalvation to them, upon condition that they will obey him, and walk in his ways.

But notwithſtanding all thoſe offers of grace and mercy, yet many continue to neglect the means of grace, and even treat with contempt thoſe meſſengers who make offers of it. Such are Fools indeed, becauſe they are blind to their own intereſt, and never conſider the importance of their own eternal intereſt. As wiſdom is the diſtinguiſhing characteriſtic of the believer, ſo Folly always points out the wicked.

An athieſt is ſaid to be a Fool. "The Fool hath ſaid in his heart, there is no God," Pſal. xiv. 1. And undoubtedly atheiſm is the greateſt Folly in the world. The man who doubts the being of a God, muſt be ſuch a Fool as only to be fit for a place in Bedlam, becauſe he is condemned by the evidence of his own ſenſes. Let us therefore avoid Folly by cultivating our rational faculties, and acting up to the character of men and Chriſtians.

FORBEARANCE, The gracious goodneſs of God, in bearing with the provocations of ſinners, and in refraining from wreaking his vengeance upon them.

The continual mercies that God was pleaſed to pour upon mankind, and the great one in ſending his ſon to die for them, were declarations of his Forbearance, and they ought to fill us with awe and reverence. "For all have ſinned, and come ſhort of the glory of God. Being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus; whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the Forbearance of God," Rom. iii. 23, 24, 25.

As God in his infinite goodneſs Forbears to inflict his vengeance upon us, notwithſtanding the daily provocations that we give him, ſo we ſhould Forbear from doing any thing againſt our neighbours, in conſequence of having received injuries from them.

The heathen philoſopher Epictetus, laid it down as the ſum and ſubſtance of morality, that to bear with thoſe who affronted us, and to Forbear from ſeeking revenge, was the duty of every man in this world. But what is all that to the conduct of our bleſſed Redeemer? He was deſpiſed and rejected of men, and although he could have called to his aſſiſtance twelve legions of angels, one of whom was able to have deſtroyed the whole world, yet he bore with his ſufferings for our ſakes, and Forbore from inflicting vengeance on his perſecutors.

Let us therefore after the divine example laid down by him, learn Forbearance and not give way to paſſion, leſt it ſhould hurry us into the greateſt exceſſes, and ruin both our ſouls and bodies.

FORE-KNOWLEDGE, The glorious prerogative of God alone, in being abſe to look forward, and ſee what will be the conſequences of all human actions.

The Epicureans, and after them many Hereticks as well as Deiſts, pretended that God did not foreknow future events. This, however, was the groſſeſt blaſphemy, becauſe it robbed the Lord God of one of his moſt glorious attributes. It was a virtual denial of the knowledge of God, and making him ſuch a weak being as ourſelves.

We may as well deny his power, goodneſs and truth. We may ſay he is not able to do any thing contrary to the ordinary courſe of nature, that he has no benevolence in him to his creatures, and that he can actually tell us a falſehood.

God, notwithſtanding his Fore-knowledge, does not lay any reſtraint on the human will, for he will act with his creatures, as free agents, who have a right to exerciſe their rational faculties. Like a Being endued with every poſſible perfection, he can ſee forward from time till it is ſwallowed up in eternity.

It ought to fill us with the moſt exalted ideas of the Divine Being, when we conſider, that he knows what will be the conſequence of our actions, and therefore we ſhould never begin any thing of importance, without firſt begging of him, that he would give us his direction in what manner to proceed.

This would fill us with low, humble notions of ourſelves, and keep us in a continual ſtate of dependance upon that God, who alone is able and at the ſame time willing to give us aſſiſtance.

FORGET, Not to remember what is told us; and it generally ſuppoſes that we have not paid a proper attention to what would promote our intereſt, either in time or eternity.

When God withdraws his love from thoſe who have diſobeyed him, he is ſaid to Forget them. That is, he does not any farther, by acts of his providence, interpoſe in their favour. He leaves them to follow their own luſts, and at laſt to fall a ſacrifice to the conſequences that flow from them.

In a religious ſenſe, the word Forgetfulneſs is moſt commonly applied to thoſe who do not remember what they read in their bibles, or what they hear at church. It ſlips out of their minds as ſoon as they have laid the book aſide; or as ſoon as they return from hearing a ſermon.

This ſhews that they do not conſider themſelves as any way intereſted in it, and therefore no wonder they ſhould Forget it.

When a benevolent perſon, endowed with affluence, tells another that he has reſerved an eſtate for him, and will leave him it in conſequence of his good behaviour, one would naturally imagine he would pay a due attention to what was told him, and not let it ſlip out of his memory.

In the ſame manner ought not ſinners to attend to the word of God, and the preaching of the goſpel, without ever letting any of the ſacred truths they read or hear be Forgotten by them?

Forgetfulneſs is like water ſpilt on the ground, and therefore let us, on every occaſion, treaſure the word up in our hearts, that we may be enabled to practiſe it in our lives.

FORGIVE, To pardon any perſon who has injured us.

In a religious ſenſe it is made uſe of to denote the act of God, in taking offending ſinners into his favour, who had no right to expect ſuch an unmeritted mercy. Let a man's ſins be ever ſo many or ſo great, God will forgive him if he ſeeketh pardon in an humble manner, through the merits and mediation of Jeſus Chriſt, who is the author of eternal Salvation to all them that obey him.

By the Forgiveneſs of ſins, we ought to be naturally led to Forgive ſuch of our fellow-creatures as have offended us. We are to pray to God that he would Forgive our treſpaſſes, as we Forgive them that treſpaſs againſt us. So that unleſs we Forgive others, we are not to expect Forgiveneſs from God.

As the character of God in Forgiving ſins, muſt fill us with love and admiration; ſo thoſe who forgive their enemies, are always looked upon as the moſt amiable of all the human race.

God, by Forgiving the ſins of his offending creatures, ſhews us that he has a ſovereign authority over the whole of the univerſe; and when men Forgive their offending brethren, they convince the world that they have ſubdued their paſſions, and brought them under the government of reaſon and religion.

Let us therefore never preſume to imagine that God will forgive us, unleſs we Forgive our brethren. Our Forgiveneſs of them is ſmall, when compared with God's Forgiveneſs of ſin, by which we are for ever delivered from eternal puniſhment.

FORNICATION, The unlawful act of carnal copulation between the ſexes; and it differs from adultery in this, that in adultery one at leaſt of the parties muſt be married; but in Fornication, both are ſingle.

Although adultery is only mentioned in the ſeventh commandment, yet it alſo includes a prohibition of Fornication.

All the works of the fleſh, and the luſts thereof, are compared to Fornication, and joined to it. "Now the works of the fleſh are manifeſt, which are theſe, adultery, Fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulation, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like," Gal. v. 19—21.

Fornication is a ſin of a moſt odious nature, and generally is attended with the moſt fatal conſequences. Fornication is moſt commonly committed in conſequence of a promiſe of marriage by the man, and a compliance with his deſire by the woman.

An animal luſt being ſatisfied, the perfidious wretch, who has ſeduced the thoughtleſs woman, becomes tired with the enjoyment, and turns

turns his back upon her. She becomes pregnant; her friends diſcard her, by which ſhe is left to ſtruggle under all the hardſhips of an injurious world, and the wicked ſeducer is generally left a prey to the remorſe of his own conſcience, or ruined in his temporal circumſtances.

There is another ſpecies of Fornication, namely, that of having carnal dealings with common proſtitutes. To do ſo, is to degrade the image of the divine Being, who condeſcended ſo low, as to form us in his own likeneſs.

Let us therefore ſhudder at the thoughts of uncleanneſs, and keep ourſelves pure from every ſin.

FORSAKE, To leave any thing, either of a temporal or ſpiritual nature; and it is ſuppoſed, that we do it with a willing mind,

It is uſed in the ſacred ſcripture to point out the act of God in withdrawing his aſſiſtance from thoſe who diſobey him.

Thus when the good king Aſa, had obtained a ſignal victory, in conſequence of the divine aſſiſtance, the prophet Azariah came to him, and ſaid, Hear ye me, Aſa, and all Judah and Benjamin; the Lord is with you, while you are with him; and if ye ſeek him, he will be found of you: but if you Forſake him, he will Forſake you," 2 Chron. xv. 2.

To Forſake God, is one of the moſt dreadful things that can be thought of. Shall a man Forſake the moſt generous perſon, by whoſe bounty he is ſupported? Surely not.

Thoſe who Forſake God are juſtly in the end Forſaken by him. He never Forſakes his creatures, till they turn their backs upon his word and ordinances.

Let us therefore never Forſake a good and gracious Being, who has nothing in view but our intereſt; who is continually making us offers of his grace and mercy, and would have us all come to the knowledge of the truth, that we may be ſaved.

While we continue in our duty to God, we have no reaſon to fear that he will ever Forſake us; for his tender mercies endureth for ever; and he is the ſame yeſterday, to-day, and for ever. He knows no change, and therefore we the ſons of men are not conſumed.

FORTITUDE, Generally uſed to denote courage; and at the ſame time it implies, that the perſon who is to exerciſe it, is afflicted with ſome very great calamity.

In the Greek and Roman hiſtories, we meet with many inſtances of Fortitude that make a ſtrong impreſſion on the mind; but as moſt of theſe are ſuppoſed to have flowed from motives of pride, ſo the Chriſtian is to look for examples of a more elevated nature.

Faith in the all-ſufficiency of God, can alone inſpire the mind with real Fortitude. Moſes was not afraid to croſs the Red Sea, becauſe he knew that he was faithful, who had promiſed.

How great was the Fortitude of Gideon, when by faith in God, with only three hundred men, he defeated almoſt an innumerable multitude of Midianites?

Many other inſtances might be mentioned out of the Old Teſtament; but there is not room for them in this place.

Joſephus, the Jewiſh hiſtorian, tells us, that when the tyrant Antiochus ordered the ſeven brethren, with their mother, to be put to death, the executioner began with the youngeſt; and while he, as well as the others, were enduring the moſt excruciating tortures, the mother called out to them, and encouraged them.

The Fortitude of our Lord, at the approach of his inconceivably bitter agony, is beyond human comprehenſion; but ſtill he left us thereby an example that we ſhould follow his ſteps.

Although the apoſtle Paul knew that nothing but bonds and afflictions were to be his portion in this world, yet ſuch was his Fortitude, that he never went out of the way of his duty to avoid them.

When St. Ignatius was biſhop of Antioch, ſome perſons adviſed him to make his eſcape, that the proconſul of Syria might not lay hold of him; but with a Fortitude far ſuperior to any thing in the Greek and Roman hiſtory, he ſaid, that he was the ſhepherd of his flock, (meaning his hearers) and therefore he would not deſert them.

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The Lives of the Martyrs in general, afford many inſtances of Fortitude, even under the moſt excruciating torrures; and undoubtedly the true Chriſtian Fortitude is boldly to oppoſe every temptation. The laſt time of diſplaying real Fortitude, is at the hour of death.

" See, (ſaid the great Mr. Addiſon,) with what Fortitude a Chriſtian can die."

Thoſe who have lived in the ſervice of God will be enabled to meet death with Fortitude; " Yea, though I walk through the ſhadow of death, I will fear no evil; for thou art with me; thy rod and thy ſtaff will comfort me," Pſ. xxiii. 4.

When we reflect on the Fortitude of Xenophon, when he treated with the ten thouſand Greeks, we are filled with amazement; but what is that, when compared with the fortitude of Luther, when he was neither afraid of the whole power of popery, nor that of the emperor of Germany?

We muſt always take care, that when we exerciſe Fortitude, that it be in a good cauſe; for that alone can ſupport us under the moſt ſevere afflictions.

FOUNDATION, In common converſation the ground work of a building upon which the ſuperſtructure is to reſt.

In a ſcriptural ſenſe it is uſed to denote the doctrine taught by our Lord and his apoſtles, upon which our holy religion is Founded. " And are built upon the Foundation of the Apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner ſtone," Eph. ii. 20. That is, all the doctrines taught by thoſe who are the miniſters of the goſpel, muſt be conſiſtent with what is written in the word of God.

That muſt be the Foundation or ground work; for whatever is not built upon the divine word, will never ſtand the teſt of an enquiry before God. " For other Foundation can no man lay, than that is laid, which is Jeſus Chriſt," 1 Cor. iii. 11.

It is a moſt excellent thing for young perſons to be well grounded in the principles of religion, becauſe it is like building upon a Foundation. When a perſon begins to leave his ſins, and turn to God by repentance, he ought to take great care that a proper Foundation is laid for future obedience; for this is like the good ground in the parable, which produced a great crop, when all the other ground was barren.

To have the Foundation of our Chriſtian knowledge laid upon the doctrine of the prophets, and apoſtles, we muſt take care to be well acquainted with the doctrine, as it is contained in the ſcriptures of the Old and New Teſtament, the only rule of faith and duty. We ought alſo, by fervent prayer, to look up to God for direction, for that is a proof of our humility, and God loves thoſe who are humble before him.

FOUNTAIN, A place from whence a town or any other place is ſupplied with water.

In many parts of the eaſtern countries, they were obliged to have artificial Fountains in ſome places, where they kept water. God is the Fountain of all wiſdom, thus we read; " For my people have committed two evils; they have forſaken me the Fountain of living waters, and hewed them out ciſterns, broken ciſterns, that can hold no water," Jer. ii. 13.

God had been an inexhauſtible Fountain of grace and mercy to the people of Iſrael; they had been ſupported by his bounty, but for all that they looked upon themſelves as wiſer than him. They forſook the true God, and embraced the idolatry of the Heathens around them, which was an abomination in the ſight of heaven.

Chriſt is the Fountain of grace to all ſincere believers: in him dwells the fulneſs of the Godhead, and from that fulneſs he is able to ſupply all our wants. The heathen philoſophers were but wretched Fountains, from whence knowledge could be obtained, but Chriſt is an inexhauſtible Fountain. In the ſame manner, the word of God is ſuch a Fountain that it can never be exhauſted.

It is ſuited to all our wants, all our affliction, all our enjoyments. It contains an account of God who exiſted before time, and it points forward to an endleſs eternity.

Let us therefore, under all the diſpenſations of providence, draw water of conſolation from the

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ſacred ſcripture, which is the Fountain of all truth, mercy, grace, and every thing that we can poſſibly deſire while here in this earthly wilderneſs.

FRAUD, The act of deceiving another under a ſpecious appearance of honeſty.

Thus the Pſalmiſt, when deſcribing the character of the wicked, includes Fraud among his other ſins. "His mouth is full of curſing and deceit, and Fraud: under his tongue is miſchief and vanity," Pſ. x. 7.

There are ſome perſons in the world who take pleaſure in Fraud; they do not love honeſty, ſo that their whole lives become one whole continued act of ſin. They will go under a falſe pretence to one upon whom they think they can impoſe, and endeavour to obtain as much money and goods from him as they can.

Fraud is one of thoſe vices that proves deſtructive to ſociety; and it always flows from a corrupt heart. It is a ſort of venom that can never be eradicated but by ſerious repentance, and a firm reſolution to live honeſtly. Thus we find, that when Zaccheus the publican, who ſeems to have been one of the principal collectors of the Roman tribute among the Jews, was ſtruck with the truth, that Chriſt was the Meſſiah, he reſtored to every one ſeven times as much as he had wronged them of.

The perſon who commits a Fraud, is moſt commonly a mean, low, cunning fellow, who is utterly deſtitute of truth; and, on every occaſion, ſeeks to injure his neighbour.

The neglect of a man's buſineſs may be called Fraud; for he is guilty of Fraud as a tradeſman, who does not attend to the duties of his ſtation, in order to be able to ſatisfy the demands of his creditors. In the ſame manner he injures his family, and even the community, by becoming burthenſome to it; when, had he minded his buſineſs, he might have been able to have ſerved others.

FREE, The ſtate of one who has been delivered from bondage.

In the New Teſtament it is often made uſe of in alluſion to the practice of the Greeks and Romans, who ſometimes ſet their ſlaves at liberty.

In a religious ſenſe it imports, that every Chriſtian is ſet free from every obligation to keep the ceremonial law. Chriſt came to ſet his ancient people the Jews free from the law of carnal ordinances; but they rejected his offer, which brought deſtruction upon their kingdom and city.

But the principal ſenſe in which the word ought to be conſidered, is that of Freedom from the power and guilt of ſin. All mankind are by nature in bondage to ſin; and therefore Chriſt, in compaſſion to them and their infirmities, came to ſet them free by the promulgation of his goſpel. Every man who hears the goſpel, and has the means of grace to uſe, may ſo far be called Free, that he is at liberty to promote his own eternal ſalvation.

To be free from the power of ſin, is to live in ſuch a manner as to keep all the paſſions under proper reſtraint; ſo that obedience to the divine commands may become the predominant principle in our heart; and from that principle all good actions will flow.

To be ſet Free from the guilt of ſin, is to obtain pardon of God, through the merits of Chriſt, who is the author of eternal ſalvation to all thoſe who obey him. Pardon of ſin is to be ſought after, in the moſt earneſt manner, and as God keeps his councils hidden from us, we ought never to imagine we are ſo much entitled to pardon, as to neglect petitioning for it in our prayers.

FRIENDSHIP, A religious as well as a moral duty, and denotes the conduct of two or more perſons, who do every thing they can to promote each other's happineſs, both in time and in eternity.

The writings of the Heathens are full of diſcourſes on friendſhip; but they are cold and lifeleſs, when compared with the examples that we meet with of that exalted virtue in the ſacred ſcriptures.

The Friendſhip that ſubſiſted between David and Jonathan, was a thouſand times ſuperior to any thing we meet with in human compoſitions.

Chriſt vouchſafed to take into Friendſhip with him all thoſe who were willing to become his followers; and he is ſtill the friend of ſinners.

A faithful Friend is one who will not draw a veil over the vices of thoſe to whom he profeſſes any regard, but reprove them in the ſpirit of meekneſs.

Friendſhip implies, that we have a moſt earneſt deſire in our hearts to make our friends happy. To rejoice with them in their proſperity, and to ſympathiſe with them when in diſtreſs. But then it muſt be carefully attended to, that we do not on any occaſion whatever ſuffer our friends to lead our hearts away from things of a more important nature, namely, the ſalvation of our precious and immortal ſouls.

We muſt conſider, that death will diſſolve all Friendſhip contracted here below, and therefore we ſhould endeavour to acquire the Friendſhip of God, as reconciled to ſinners, through the merits of Chriſt Jeſus. Heaven will be at laſt ſuch a ſtate of exalted Friendſhip as none can conceive; and therefore let our hearts be continually fixed upon it.

FRUITFULNESS, In a religious ſenſe, the effects of faith, or all thoſe good works that a Chriſtian performs, in conſequence of his belief of the goſpel.

As ground becomes Fruitful in conſequence of cultivation, ſo the hearers of the goſpel are generally more conſpicuous for their good works, when their miniſters do all in their power to make them acquainted with religious knowledge.

A lively faith will always produce good Fruits; for the life of a Chriſtian muſt not be dead and inactive; he muſt endeavour to grow daily in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt.

As huſbandmen or gardeners love to ſee their fields and gardens Fruitful, ſo God loves that we ſhould never be unfruitful or barren, but abound in all the Fruits of the Spirit. Thus if we believe that Chriſt as the Lord of glory, and the ſecond perſon in the bleſſed Trinity, took our nature upon him, and ſuffered in our ſtead, it will make us at all times ready, not only to ſubmit to the diſpenſations of providence, but alſo to become every thing to our fellow creatures, ſo as to promote their intereſt in time, and their happineſs in eternity.

The perſon who calls himſelf a Chriſtian, and is at the ſame time unfruitful in the graces that adorn the followers of the divine Redeemer, is like a tree that has no Fruit; but is dry, withered, and barren.

Sincerity and humility in the uſe of the means of grace, will make us Fruitful in every good good work, ſo that God will at laſt ſay unto us; Well done, good and faithful ſervants, enter thou into the joy of thy Lord.

FUGITIVE, In general uſed to denote the ſtate of one who has been obliged to leave his country, either on account of the cruelty and tyranny of his ſovereign, or in conſequence of his breach of the laws.

In the ſcripture the word fugitive is uſed in the curſe that God pronounced upon Cain, when he murdered his brother Abel. "And now art thou curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength. A Fugitive and a vagabond ſhalt thou be in the earth, Gen. iv. 11, 12.

That is, thou art now driven out from my preſence, and ſhall be deſpiſed by all the human race as a vagabond, who does not enjoy a ſettled habitation, and as a Fugitive who dares not return to his own country. Cain was the firſt murderer, and his being driven out from the preſence of the Lord, has a moſt ſtriking reſemblance to the ſtate of murderers ever ſince.

The conſcience of a murderer drives him from human ſociety, for he never ſees a perſon but he looks upon him as one who is going to bring him to juſtice. But even ſuppoſing that he can flee from the ſight of men, yet his conſcience goes along with him, were it even to the utmoſt extremity of the globe.

When Chriſt ſhall at the laſt day paſs ſentence on the wicked, they will for ever become Fugitives from heaven, and never be admitted into the glorious inheritance of the ſaints in light, where there are joys and pleaſures for ever more.

FULFIL, The act of Chriſt in fulfilling all the duties injoined in the moral law, which man never could do ſince the fall.

That

Thus he told his hearers. "Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to Fulfil," Mat. v. 17. That is, he did come to put an end to the ſacred writtings of the prophets, but in his own perſon to Fulfil what they had propheſied, and perform what they had enjoined.

It was neceſſary on this account, that Chriſt ſhould Fulfil the law.

Firſt, becauſe it had been promiſed in the word of divine inſpiration, and therefore God, who ſent his ſervants to make known his intended purpoſe, being truth itſelf, could not lye.

In the ſecond place, it was abſolutely neceſſary that Chriſt ſhould Fulfil the law, becauſe no leſs a perſon than God could do it.

He was to ſuffer for the ſins of the world, and none leſs than the Divine Being could do ſo. This remains a convincing proof, that Chriſt is God equal to the Father, and one with him. If he had not been God, he could not have fulfilled the law, for it is holy, juſt, and good. It was neceſſary alſo that Chriſt ſhould die for his people in order to reconcile them to God by Fulfilling the divine law, and to teach his followers what obligations they are under to him, to make them one with himſelf, and encourage them to go through with all the difficulties, that they have to ſtruggle with in this life. He hath ſuffered, leaving us an example that we ſhould follow him.

FULNESS, Sufficiency of any thing by which all our wants are ſupplied, and in ſcripture made uſe of in that ſenſe to point out the ſufficiency of God's grace through the merits of Chriſt Jeſus our Lord." And of his Fulneſs have all we received, and grace for grace," John i. 16.

The glorious ſtate of the Gentile world is compared to Fulneſs, and is always called the Fulneſs of the Gentiles, becauſe the goſpel was the greateſt favour that God could beſtow upon them. "For I would not, brethren, that ye ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own conceits) that blindneſs in part is happened to Iſrael until the Fulneſs of the Gentiles be come in. And ſo all Iſrael, ſhall be ſaved: as it is written, there ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob," Rom. xi. 25, 26.

That is, although many of the Jews have already embraced the goſpel, yet the greateſt number will continue to reject it, till the Gentiles have embraced it, and then the remainder of the Jews will Follow their example according to the prophecy, for every word of divine inſpiration muſt be fulfilled.

In the writings of our moſt eminent divines, it is not only uſed in the ſenſe already mentioned, but alſo to denote the Fulneſs of the graces of the ſpirit, when Chriſtians are active in every religious duty.

As all the Fulneſs of God dwells in Chriſt our head, ſo all Fulneſs of good works ſhould dwell in us. We ſhould be daily endeavouring to acquire more divine knowledge, and alſo to encreaſe in every good work. So ſhall we be full of the knowledge of God, and enjoy the Fulneſs of his preſence for ever.

FURIOUS, One who is ſo inraged with paſſion, as to act like a perſon who is deprived of reaſon.

We muſt, both as men and Chriſtians, take great care to avoid the company of ſuch as are angry and furious. "Make no friendſhip with an angry man; and with a Furious man thou ſhalt not go:" Prov. xxii. 24.

God is ſaid to be Furious, when he inflicts his judgments on a ſinful nation. "God is jealous, and the Lord revengeth; the Lord revengeth and is Furious, the Lord will take vengeance on his adverſaries: and he reſerveth wrath for his enemies" Nah. i. 3.

A vile and ungovernable perſon may juſtly be called Furious, for he is like a madman, incapable of harkening to the voice of reaſon.

A Furious perſon is a dangerous companion, for the moſt trifling affront, or even a ſuppoſed affront, will make him murder his neareſt relation or deareſt friend.

A Furious perſon may juſtly be compared to one of thoſe wild beaſts, that infeſt many parts of the world, and continually devour every creature that comes in their way. There have been many fatal inſtances, where Furious perſons have brought themſelves to an untimely

ly end, and entailed ſhame upon their families. To avoid being led ſo low as to imitate the wild beaſts in the foreſts of Africa and Aſia, as well as in many other parts of the world, we muſt learn to be meek, lowly, and humble. Not having high notions of our ſuperior qualities, but concerned for the wants of all our ſuffering brethren, ſo as to afford them all the relief in our power.

Were men to conſider how they appear when they are Furious, they would ſhudder at the thoughts of what they might have committed, had not the Divine providence reſtained them. Fury is not in God except againſt ſin and wickedneſs; and Jeſus, whoſe example we ſhould all imitate, was meek ſpirited to every one.

Were we to reflect one moment on our poor weak and feeble ſtate by nature, we would ſoon be convinced that nothing is more unbecoming in us than Fury. It is the ſtrongeſt effort of ungovernable pride, that firſt works the mind into paſſion, and then drives it to a ſtate of madneſs.

When Nebuchadnezzar the king of Babylon made his famous image, he commanded that all his ſubjects ſhould worſhip it; but when he was told that ſome of the Jews refuſed to worſhip any other beſide the Lord God Jehovah, then he flew into a violent paſſion, and even became Furious.

He ordered them to be burned in a fiery furnace, which dreadful ſentence would have been executed, had not the Almighty interpoſed in their favour.

Again, when the ſame king forgot his dream, he was ſo mad or Furious, that he iſſued an order, commanding all the wiſe men to be killed. "For this cauſe the king was angry and very Furious and commanded to deſtroy all the wiſemen of Babylon," Dan. ii. 12.

Here was an act of Fury ſcarce to be equaled in hiſtory, for he commanded them to tell him his dream, which none but God and himſelf could know. Let us therefore be continually upon our guard over our paſſions, that we may be like our Divine Maſter.

G

GAIN, Any legal profit acquired in the way of trade, or the reward that a man receives for his labour.

The holy apoſtle Paul uſes the word to denote his converting the Gentiles to the faith of Chriſt. "For though I be free from all men, yet have I made myſelf ſervant unto all, that I might Gain the more. And unto the Jews, I became as a Jew, that I might Gain the Jews; to them that are under the law, as under the law, (but not without law to God, but under the law to Chriſt,) that I might Gain them that are without law. To the weak became I as weak, that I might Gain the weak; I am made all things to all men, that I might by all means ſave ſome," 1 Cor. ix. 19—22.

In all our actions as men, we muſt take care that what we Gain be got in an honeſt manner, and not either by fraud or extortion, otherwiſe we may expect a curſe to attend it.

But the greateſt of all Gain, is that of making ſure of heaven, which far ſurpaſſes any thing that this world has to beſtow. Nothing that we can Gain of a temporal nature will ever ſatisfy our immortal ſouls; but if we Gain the favour of God, he will ſatisfy us with the light of his countenance.

It is the duty of every man to Gain as much as he can, when it is done in an honeſt manner; but he muſt not loſe ſight of that Gain that entitles him to an everlaſting inheritance among the bleſſed in heaven, throughout all eternity.

GAINSAYERS, Thoſe who ſpeak againſt the truth of the goſpel, and ſay every thing they can to oppoſe its progreſs.

The apoſtle exhorted Titus to hold faſt the doctrine of Chriſt, that by doing ſo he might be able to confute all thoſe who ſpake againſt it. "Holding faſt the faithful word as he hath been taught, that he may be able by ſound doctrine both to exhort and convince the Gainſayers," Tit. i. 9.

Thoſe nominal Chriſtians, who bring a diſhonour upon our holy religion, by their wicked lives and converſations, are properly enough compared to thoſe who in words Gainſay the goſpel. Indeed thoſe who live contrary to the goſpel, are as great enemies to Chriſt, as thoſe who revile him in words, or in the moſt blaſphemous expreſſions.

To be able at all times to confute Gainſayers, we ſhould make ourſelves well acquainted with our Bibles, ſo as to underſtand the difference between the Old and New Teſtament, as well as between the law and the goſpel. We muſt be ready to prove from the teſtimony of Heathen writers, that the account given of our Saviour, by the four evangeliſts, is true.

We muſt make a parallel compariſon between

the morality of the Heathen ſchools, and that contained in the ſacred ſcriptures. Indeed the difference is ſo great, that no perſon will heſitate one moment to give the preference to the latter, unleſs he is determined to be obſtinate, and then it is of no manner of ſervice to ſay any thing to him, becauſe he ſhuts his eyes againſt the voice of reaſon.

GENEALOGIES, A regular ſucceſſion of perſons, from one generation to another.

In the Old Teſtament we have ſeveral Genealogies; but we have only two in the New Teſtament; namely, in the firſt chapter of St. Matthew, and in the third chapter of St. Luke. That in St. Matthew traces the Genealogy of our Lord, from Abraham down to Joſeph, his reputed, or ſuppoſed father; but Luke traces it upward from Joſeph and Mary to the creation of the world.

Some diſpute has been made about the authenticity of theſe Genealogies; but all was occaſioned by the intermediate ſpace between the hiſtory of the Old and the New Teſtament. Although Chriſt was by his human nature deſcended from the kings of Judah, yet the many wars that took place, after the building of the ſecond temple, might have reduced the parents of Joſeph and Mary to a ſtate of poverty; for they ſeem to have been poor perſons.

In looking over the Genealogy of Chriſt, in the firſt chapter of Matthew, we meet with the names of ſome perſons, who are branded with particular marks of infamy. Thus we read, that Tamar committed inceſt with her father-in-law Judah; and Rahab was a harlot. From whence we may infer (ſays Mr. Burkitt) that Chriſt did not diſdain to be deſcended from ſuch perſons, that ſinners might not be diſcouraged from ſeeking pardon from him, who ever liveth to make interceſſion for them.

GENERATION, An age, or the life of a man; and ſometimes taken for one hundred years.

Thus every century, ſince Chriſt, has been called a Generation, though very improperly; for few men live an hundred years.

In a religious ſenſe, the church, that is, all the diſciples of Chriſt, are called a Generation. That is, they are the children of God; and as they live in his fear here, ſo they will be a holy Generation to him for ever. "But ye are a choſen Generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light," 1 Pet. ii. 9.

The many Generations that have paſſed away, ſince the creation of our firſt parents, ſhould put us in mind, that we ourſelves ſhall one day be forgotten. Happy if, while all the Generation in which we live is forgotten, we are remembered of God.

If our names are recorded in the book of life, as objects of the divine favour, we need not fear but God will raiſe us up to glory at the laſt day. In the mean time, let us do every thing we can, in the Generation wherein we live, that we may never be called a Generation of evil doers, whoſe end is deſtruction, whoſe god is their belly, whoſe glory is their ſhame, and who mind earthly things.

As we are a choſen Generation, ſo let us be a holy one, that we may be an honour to our moſt exalted Redeemer, who bought us with his blood.

GENTILES, Properly nations, and uſed as a name by the Jews, to point out all thoſe who were not of the ſeed of Abraham.

Many are the prophecies in the Old Teſtament, concerning the glorious promulgation of the goſpel to the Gentiles, which in due time took place. "And he ſaid, it is a light thing that thou ſhouldſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the ends of the earth," Iſaiah xlix. 6.

God never intended that the bleſſings of Chriſt's goſpel ſhould be confined to the Jews, for he had of old promiſed to give his Son the heathen for his inheritence, and the uttermoſt parts of the earth for his poſſeſſion.

Thus ſaith the Lord God, Behold, I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people; and they ſhall bring thy ſons in their arms, and thy daughters ſhall be carried upon their ſhouldiers. And kings ſhall be

be thy nurſing fathers, and their queens thy nurſing-mothers; they ſhall bow down to thee with their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me," Iſaiah xlix. 22, 23.

To us who are Gentiles, theſe promiſes have been accompliſhed, for God has ſent us the goſpel of his Son, the moſt glorious privilege that he could beſtow. Let us therefore improve this privilege in ſuch a manner, that we may reap the benefits ariſing from it.

GHOST, Sometimes uſed to denote the ſoul of man.

But in a ſcriptural and a religious ſenſe it points out the third perſon of the holy and ever bleſſed Trinity. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one," 1 John. v. 7.

Our Lord ordered that we ſhould be baptized in the name of the Father, the Son, and the Holy Ghoſt; which ſhews that this glorious perſon is one with the Father, and the Son. All believers are ſaid to be partakers of the Holy Ghoſt; becauſe they are led to act from the motives of a Chriſtian Spirit, and live in ſuch a manner as the Holy Ghoſt directs them.

In order that the diſciples might underſtand the extent of Chriſt's ſpiritual kingdom, and that they might be properly qualified to preach the goſpel to all nations, according to their divine commiſſion, the Holy Ghoſt was ſent down from heaven upon them, in the ſhape of cloven tongues, thereby intimating that they would ſpeak languages with which they were before unacquainted.

When Chriſt, in order to fulfil all righteouſneſs, went down into the water to be baptized, the Holy Ghoſt, upon his return out of the water, deſcended upon him in the form of a dove, thereby intimating that he would be meek to poor ſinners, and in all things condeſcending to their wants and miſeries. Let us all wiſh for a Chriſtian ſpirit, that our hearts may be fit temples for the Holy Ghoſt, that ſo we may grow in grace, and in the knowledge of God, and of Chriſt Jeſus our Lord.

GIFT, Any thing given by one to another.

In ſcripture it is uſed to denote both the providence and grace of God. Every good Gift, and every perfect Gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning.", James i. 17.

Gifts are always ſuppoſed to come from a benevolent heart and hand; for unleſs they are freely beſtowed, God hates them; and even the perſon to whom they are given, receives them with reluctance.

Gifts muſt not be given with a grudging heart, for God loveth a chearful giver. The perſon who beſtows chearfully is in ſome ſenſe like God himſelf, who cauſeth the ſun to riſe on the good and the bad, and ſendeth rain on the juſt and unjuſt. God never repents what he gives. "For the Gifts and calling of God are without repentance," Rom. i. 29.

Among the Jews, it was an eſtabliſhed rule to preſent a Gift, according to the circumſtances of the perſon, when an offering was made at the altar, and that was done to ſupport the daily ſacrifice.

Thus our Saviour ſays, "Therefore if thou bring thy Gift to the altar, and there rememberеſt that thy brother hath aught againſt thee; leave there thy Gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift," Mat. v. 23, 24.

In the ſame manner when we go to partake of the holy ſacrament, we ought to preſent a Gift for the uſe and ſupport of the poor, and we ſhould take care to be at no manner of enmity with our fellow creatures.

GLAD, The frame of the mind, when lifted up in conſequence of receiving ſome favour. "For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding Glad with thy countenance," Pſal. xxi. 6.

When we ſeriouſly attend to the innumerable mercies that God has beſtowed upon us, we ought to be Glad and rejoice in him as the God of our ſalvation.

Gladneſs, in a religious ſenſe, does not indicate the perſon to be full of prophane mirth, like

like the debauchee; for it ſuppoſes that he has a thorough ſenſe of the goodneſs of God, that his heart is elevated with gratitude, and he is Glad that he has to do with ſuch a being ſo infinitely holy, juſt, and good.

Chriſtians are Glad that he made them rational creatures, and not like the beaſts that periſh; they are Glad that they are continually under the watchful eye of his providence, and that he ſends them all the goods of this world out of his unbounded fulneſs; but above all they are Glad, when they conſider that he hath given them the means of grace, and the hope of glory.

They are Glad that they were born where the goſpel is preached in its primitive purity; and for all the mercies that God has been pleaſed to beſtow, they lift up their hearts with thankſgiving.

Let us therefore conſider, that no perſon can be really Glad, unleſs he is a ſincere believer in Chriſt Jeſus. It is that alone which gives peace of mind, and makes the righteous rejoice with Gladneſs, under the ſevereſt and moſt trying afflictions.

GLORIFY, The act of God, when he advances a ſinner to Glory; and the act of a man, when he diſcharges every obligation binding upon him; for then he is ſaid to Glorify God. "Let your light ſo ſhine before men, that they may ſee your good works, and Glorify your Father which is in heaven," Mat. v. 16.

That is, Remember, that when you aſſume the name of a Chriſtian, you are to take the utmoſt care that no ſcandal be brought upon your profeſſion, ſo as to diſhonour God, and ruin your own ſouls. Your works muſt not be like thoſe of other men; but they muſt make a diſtinguiſhing figure, that men may ſee that you are the children of God, and give Glory to, or Glorify his holy name.

To do the will of God, in order to Glorify his name while here below, is like a pardoned criminal, ſpeaking well of the prince who extended to him the royal mercy.

Thoſe who do not by their actions Glorify God, are not ſenſible of his goodneſs, or rather they are ungrateful for his mercies. Them that honour him, he will honour; and they who Glorify God, he alſo will Glorify, by raiſing them to everlaſting Glory.

The deſign for which man was placed in this world, was to Glorify God, that he might be made meet for his eternal inheritance in heaven. To Glorify God, implies the moſt fervent gratitude to a generous benefactor; and ſurely God is ſuch to us. It is a tribute we owe him, he is our creator, preſerver and redeemer; and we ought to conſider it as an unmeritted favour that he will accept of it, ſeeing it can add nothing to his happineſs.

GLORY, Either the exalted ſtate of the divine Being, or that to which every ſincere Chriſtian ſhall be advanced in heaven.

In Hebrew, Glory ſignifies a weight, and poſſibly uſed in that ſenſe, to point out a crown.

The apoſtle Paul uſed it ſo, when he ſpake of the reward that Chriſtians would receive for their many afflictions, after this troubleſome life was over. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory."

Man, when compared with the brute creation, is ſaid to be crowned with Glory; that is, he hath been much more highly favoured than they. "For thou haſt made him a little lower than the angels, and haſt crowned him with Glory and honour," Pſ. viii. 5.

The appearance of the ſun, moon, and ſtars, are compared to Glory. "There is one Glory of the ſun, and another Glory of the moon, and another Glory of the ſtars: for one ſtar differeth from another ſtar in Glory," 1 Cor. xv. 41.

It is impoſſible for us poor feeble mortals to form proper notions of the Glorious attributes of God, and therefore he hath; in compaſſion to our infirmities, directed us to look through his works to them. Not that we ſhould pay adoration to the heavenly bodies, but only that while we contemplate their Glory and magnitude, we ſhould be led to conſider how infinitely more Glorious that God muſt be who gave them ſo much luſtre, and appointed them to perform their various revolutions.

The Glory of the redeemed in heaven ſhould always be an object for us to have in view. All

thoſe who are the faithful ſervants of Chriſt here below, ſhall ſit down in glory with him hereafter.

GLUTTONY, In general, ſignifies both eating and drinking too much.

In a ſcriptural ſenſe, it may be uſed to denote the character of thoſe who ſpend the evenings in riot and debauchery. "Let us walk honeſtly, as in the day; not in rioting and drunkenneſs; not in chambering and wantonneſs; not in ſtrife and envying," Rom. xiii. 13.

Gluttony includes all thoſe vices, and therefore it muſt be an odious ſin. Gluttony, in eating, is taking more for our ſupport than is neceſſary.

A noble duke, in the laſt century, made it his ſole ſtudy to find out new diſhes to ſatisfy his more than voracious appetite; and he commonly eat as much at one meal as would ſerve a dozen of ordinary men.

One day he was informed of a pedlar who had eaten a ſhoulder of mutton, but was not ſatisfied. He ſent for him to ſee how much he could eat. All ſorts of victuals were ſet before the pedlar, and at a moderate calculation, he eat as much as would have ſatisfied ſixteen men; upon which his Grace told him to go about his buſineſs, for he was not fit to live in the world.

This happened in 1698, and the author of this work converſed with one who was preſent at the time.

But Gluttony, as it is not confined to eating alone, but at the ſame time includes a great number of other ſins, ſo it ought to be carefully avoided by every ſincere Chriſtian: becauſe it diſhonours God, and ruins our natural conſtitutions. It makes us worſe than the beaſts that periſh, and degrades us to a ſtate lower than God ever intended we ſhould be in, and is utterly inconſiſtent with our happineſs.

GOD, The infinite, eternal and unchangeable Being, by whom all things were made.

In ſcripture it conveys an idea of abſolute perfection in wiſdom, power, holineſs, juſtice, goodneſs and truth.

The Hebrew word, which we tranſlate God, is Elohim, and it ſignifies the ſtrong God; that is, a God who is able to do every thing.

Sometimes it is taken for the firſt perſon in the holy Trinity, namely, God the Father; but that ſenſe is too contracted; for it is equally applied in ſcripture to the Lord Jeſus Chriſt, and the Holy Ghoſt.

Whenever we mention the name of God, it implies, that we conſider him as the object of worſhip, and one to whom we owe ſpecial obedience, both according to the dictates of natural and revealed religion.

When we addreſs ourſelves to God, we muſt not form carnal notions of him; that is, we muſt not conſider him as a man, or in the ſhape of any created being; but as a glorious Being, beyond every thing we can form the moſt diſtant notions of.

God, as he is the object of worſhip, ſo he is the object of the greateſt reverence. Holy and reverend is his name, and he is greatly to be feared in the aſſembly of his ſaints, and had in reverence by all thoſe who approach unto him. Let his unbounded perfections fill us with the moſt awful reverence: and let us approach him in prayer, with hearts elevated above all earthly things.

Let us conſider that he is the God of nature, providence, and grace. He is the God and Father of our Lord Jeſus Chriſt, in whom dwells all the fulneſs of the Godhead; and he will be the God and Father of all thoſe who love him in ſincerity, and ſerve him faithfully.

GODLINESS, The character of one who ſerves God in ſincerity; and ſometimes made uſe of to point out the whole myſtery of divine grace. "And without controverſy, great is the myſtery of Godlineſs: God was manifeſted in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory," 1 Tim. iii. 16.

Here we have a ſummary of the whole doctrine of Chriſtianity, under the name of Godlineſs, delivered in ſuch language as is not to be met with in any human writer whatever.

In the ſame manner the life of a Chriſtian in this world is called Godlineſs; and it is ſo called by the ſame apoſtle of the Gentiles. "But thou, O man of God, flee thoſe things, and follow after righteouſneſs, Godlineſs, faith, love, patience, meekneſs," 1 Tim. vi. 11.

As if he had ſaid, let me exhort you, O thou my beloved diſciple, to turn thy thoughts from all ſuch notions as may bring thee to act contrary to the will of God, or inconſiſtent with the rule of Godlineſs.

Godlineſs implies, that we are living like the children of God, in a moſt holy and humble dependance upon him. It ſuppoſes us attentive to all the means of grace, and ſincere in the uſe of them, ſo as to gain the deſired end. Thoſe who walk with God all the day long may juſtly be ſaid to live a life of Godlineſs, which alone can entitle them to everlaſting happineſs hereafter.

Godlineſs, with contentment in the ſtation in which providence has placed us, is the greateſt happineſs that we can enjoy while in this world: for by it our thoughts are led off from things of a temporal nature, and fixed upon thoſe that are eternal.

Godlineſs is one continued act of piety, and becomes more and more delightful, as we go on in it with courage and alacrity.

GOODNESS, Perfection, either in an abſolute or a comparative degree.

Abſolute Goodneſs is one of the attributes of God, nor can any created being claim the leaſt title to it. The Goodneſs of God is infinite; it does not admit of the leaſt imperfection: but we being finite creatures, all our Goodneſs muſt be infinitely ſmaller and more diminitive in the ſight of an almighty Being, than the ſmalleſt atom.

Thus the Pſalmiſt, in one of his moſt ſolemn addreſſes to God, ſays, "Preſerve me, O God: for in thee do I put my truſt. O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord; my Goodneſs extendeth not to thee." Pſalm xvi. 1. 2.

God's gracious Goodneſs in bearing with the many provocations of the Jews, who rejected the goſpel of his Son, and his mercy in ſending the knowledge of the truth among the Gentiles, properly comes under this head, as it has been ſo conſidered by the apoſtle Paul. "Behold, therefore, the Goodneſs and ſeverity of God; on them which fell, ſeverity; but towards thee, Goodneſs; if thou continue in his Goodneſs," Rom. xi. 22.

God is ſo full of Goodneſs, that when his offers of mercy and grace are neglected by one body of people, rather than all ſhould go to deſtruction, he makes an offer of them to another.

When the Jews rejected the goſpel, he ſent the apoſtles among the Gentiles, in order to publiſh the glad tidings of ſalvation, which went out into the moſt remote corners of the earth. Nay, we are even told by Tertullian that the goſpel of Chriſt was preached and embraced in that inacceſſible part of Britain, which the Romans could never conquer.

Here the Goodneſs of God is made manifeſt by keeping the promiſe made to his ever bleſſed Son, that he would give him the Heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion.

If then God is ſo Good to us, how ought theſe conſiderations of his Goodneſs ſtimulate us to duty! We ſhould endeavour to be as much like him as is conſiſtent with human nature. We ſhould lay a conſtant reſtraint upon our paſſions, and endeavour to bring all our inclinations into ſubjection, ſo as we may be the willing ſervants of Chriſt.

GOSPEL, In its primary ſenſe, glad tidings, or good news.

In the ſacred ſcriptures, as well as in the writings of all our divines, it is made uſe of to point out the firſt promulgation of what Chriſt did and ſuffered for ſinners, in order to bring them to eternal happineſs.

In general, the whole ſum and ſubſtance of chriſtianity is called the Goſpel, becauſe it contains glad tidings to a poor ſinful world, who were ſunk into the groſſeſt impieties.

When we were ſitting in darkneſs, and in the region and ſhadow of death, it pleaſed God to make known unto us the Goſpel of his Son.

Thus when the angel appeared to the ſhepherds, he ſaid, "Fear not; for behold, I bring you good tidings of great joy, which ſhall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord," Luke ii. 10, 11,

As if he had ſaid; Be not afraid at my appearing to you in a heavenly form; for altho' I am one of the glorious miniſters who attend

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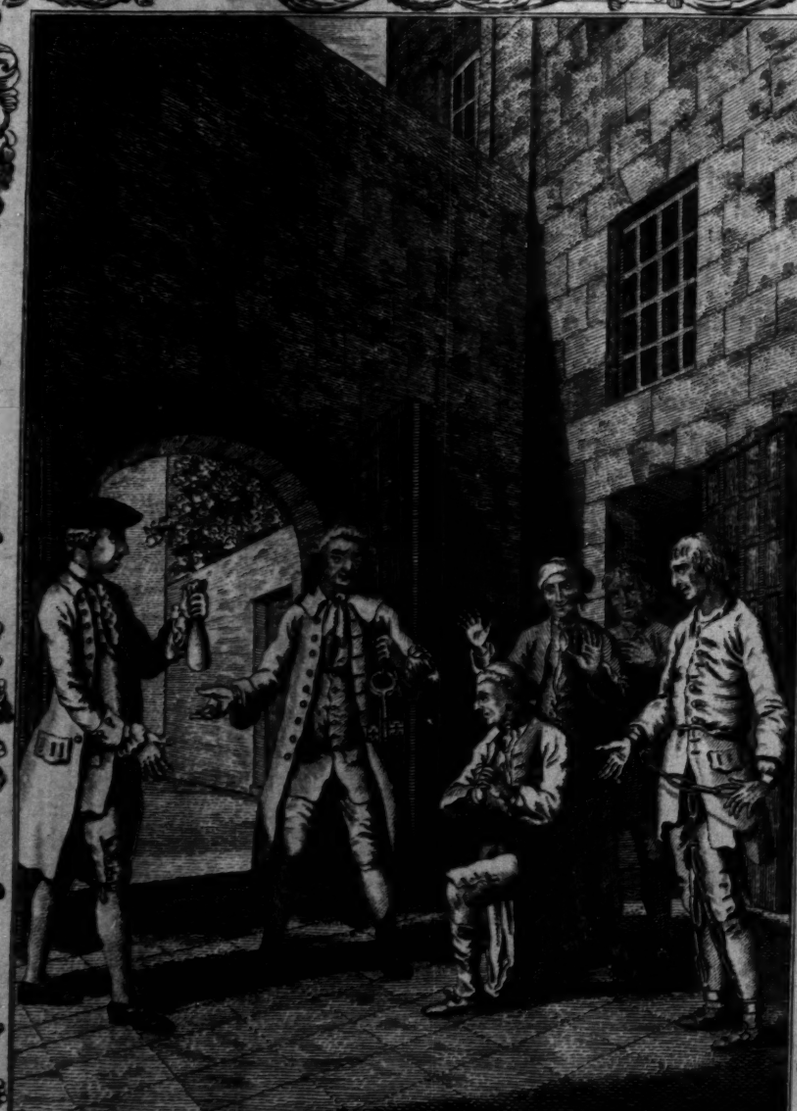

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GRACE 1 Cor. XV. 10.

In Nature's state by Vice we are confin'd,
And sinful fetters chain the Human Mind,
Till Grace the Gift of God, all radiant bright,
Restores us Liberty and Heavenly Light.

the throne of God, yet I will not do you any injury; but am come to tell you, that this day the promiſed Meſſiah is born in Bethlehem, the city of David, and he will ſet up an everlaſting kingdom among you, that ſhall never have an end.

As the word Goſpel implies the whole truth of Chriſtianity, both in ſpeculation and practice, therefore every one ought to make himſelf acquainted with it. No preacher of the Goſpel muſt ſuffer any new doctrine to be introduced into the church; for the apoſtle Paul ſays, that ſuch as do ſo are falſe brethren; that is, they deſtroy the cauſe of Chriſt. "And that becauſe of falſe brethren, who came in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage; to whom we gave place by ſubjection, no not for a hour; that the truth of the Goſpel might continue with you," Galatians ii. 4, 5.

That is, many perſons have come in among you, under a pretence of having a right to claim the title of ſaints; and teach you doctrines utterly inconſiſtent with the liberty that Chriſt has beſtowed upon all thoſe who are his faithful followers.

But let every Chriſtian, eſpecially miniſters of the Goſpel, never give way to ſuch impoſtors, not even for an hour; for they will inſinuate their falſe principles like poiſon.

The Goſpel of Chriſt is the promulgation of a reconciliation between God and man; and whenever we hear the Goſpel mentioned, we ſhould be filled with gratitude to that God, who in his tender mercy was pleaſed to reveal it. It is the charter of our ſalvation; and in conſequence of our obedience to the rules enjoined, we become entitled to an heavenly inheritance, incorruptible, undefiled, and that fadeth not away.

GOVERNMENT, The power lodged in one or more perſons to execute the laws made for the good of ſociety.

In a religious ſenſe, the duty of church officers, from the higheſt down to the loweſt.

As no civil ſociety can ſubſiſt without government, ſo neither can the church. Chriſt, as the Governor of his church above all others, is ſaid to carry the whole load of it upon his ſhoulders. "For unto us a child is born, unto us a ſon is given, and the Government ſhall be upon his ſhoulders: and his name ſhall be called, Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of peace," Iſaiah ix. 6.

Wiſdom, prudence, moderation, and love ought to diſtinguiſh the characters of thoſe who take upon them the Government of the church.

They ought to be well acquainted both with the ſcripture and human nature, ſo as to ſuit their conduct to the different ſtates of thoſe committed to their care.

In cenſuring ſuch as have done amiſs, they ought to be cautious and tender. Cautious in giving heed to every trifling report, and tender leſt ſeverity ſhould drive the offending party to deſpair.

St. Ambroſe, tho' he boldly excommunicated the emperor Theodoſius, yet when he inflicted cenſures on the meaneſt of his people, he did it in the moſt tender and compaſſionate manner.

This ought to teach church governors how to act, as a ſtrict account of their actions will be required, nay even demanded, when they come to the judgment ſeat of Chriſt.

GRACE, The free and voluntary act of one who beſtows a favour upon another, and it is ſuppoſed that the favour is unmerited, for what is merited may be claimed as a debt.

All that God does for us in the ordinary courſe of his providence, may be called grace, becauſe we have forfeited all title to his favour. Grace is in a particular manner uſed in two ſenſes, under the New Teſtament diſpenſation.

Firſt, it is taken to point out the appearance of Chriſt, with the promulgation of his goſpel. "For the Grace of God that bringeth ſalvation, hath appeared to all men," Titus, ii. 11.

But the ſecond ſenſe in which it is taken is to denote all that God does, through Chriſt, for the uſe of ſinners. When a benevolent perſon, or a humane prince, orders condemned malefactors to be ſet at liberty, it is juſtly called an act

act of Grace, and gratitude induces them to receive it with thankfulneſs.

Let us ſuppoſe twenty, or leſs or more condemned malefactors, confined in a dungeon with fetters on their legs, and an order iſſuing from the ſovereign to ſet them at liberty: may we not ſuppoſe that joy would diſplay itſelf in their countenances? they would throw themſelves at the feet of their benevolent deliverer.

In the ſame manner when Chriſt came to publiſh the Grace of his glorious goſpel, he found all mankind tied and bound with the chains of their ſins; priſoners to the worſt of goalers namely, ſatan, who held them in bondage.

The glorious promiſes contained in his goſpel, ſet them free from priſon, and his Grace will extend to them till it is ſwallowed up in glory. We muſt never hear the grace of God mentioned, without reflecting that we were once miſerable condemned ſinners, under the power of ſatan; and let us bleſs our gracious Redeemer, who in his abundant mercy hath broken our chains, and ſet us free.

The progreſs that a Chriſtian makes, is called growing in Grace. Thus Peter exhorts believers; But grow in Grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt," 2 Pet. iii. 18.

As a condemned criminal, who hath been ſet free from a dungeon and chains, will naturally improve to his own advantage, and the honour of his prince, the favour of Grace that has been beſtowed upon him, ſo let us who were all priſoners grow daily in a proper improvement of the Grace of God.

GRAVE, Taken in two ſenſes, firſt to point out the place where dead bodies are depoſited; and ſecondly, to denote a ſober thinking perſon, who acts conſiſtently with the dignity of a rational creature.

The Grave is called by Job, the houſe appointed for all the living. We ought however, not to be afraid to lay down our heads in it, as Chriſt for our ſakes was crucified, dead and buried. He laid his head in the Grave to make it ſweet for us; and when he comes again in glory, every Grave will give up it's dead.

As the Lord Jeſus Chriſt roſe from the Grave by his own power, ſo by the ſame power he will raiſe the dead, whoſe bodies muſt remain in the Grave until the reſurrection.

Let us therefore reſolve to follow our Lord, to be faithful till death; and although the Grave muſt have power over us for ſome time, yet it will not have that dominion for ever.

Secondly, Grave as a quality, is a neceſſary virtue in every Chriſtian. Not a ſour moroſe temper, but a meek ſolid ſedateneſs, ſo that by it our whole lives become one continual ſtudy.

Biſhop Burnet tells us, that during twenty four years that he was acquainted with archbiſhop Lieghton, he never ſaw him laugh, and yet he was one of the ſweeteſt tempered men in the world.

Gravity is moſt eaſily acquired as a habit in youth, and it may be done in the following manner. Let a young perſon read and treaſure up in his memory as much as he is able to retain of the ſacred ſcriptures, the lives of the martyrs, and the writings of the moſt pious divines.

Theſe will become food for the mind, and the remembrance of them will naturally lead him on to ſuch a habit of Gravity, as he will never ſhake off. It is in a manner impoſible for a young perſon of a tender heart to read the account of Joſeph, of Samuel, of David, and above all of our divine Redeemer, without being affected, and the impreſſion which the different facts make on the mind creates ſolidity and gravity.

The young perſon naturally wiſhes to imitate ſuch bright examples, and while he is reading the letter he imbibes the ſpirit. Let every young perſon therefore attend to the above inſtructions, for they are what have been found of great ſervice to Chriſtians in all ages. By doing ſo they will acquire reſpect among men, and find favour with God. They will be diſtinguiſhed from the thoughtleſs, giddy multitude, and held in eſteem by every one who knows them.

GREAT-

GREATNESS, In ſcripture, often made uſe of to point out the almighty power of God. Indeed the title Great, or the attribute Greatneſs, does not belong to any created being; for altho' it is common to call the kings of the earth Great, who have depopulated whole provinces, yet in general their Greatneſs conſiſted in Great crimes.

Alexander, commonly called the Great, beſides all his publick crimes, often murdered his beſt friends, while they were ſitting with him at table.

Some have called Charles XII. Great; but his Greatneſs conſiſted in madneſs, and in ruining his ſubjects, who, to ſupport his ambition, were reduced to the Greateſt diſtreſs.

But in wiſdom, in goodneſs, in mercy, and in every thing that can be of ſervice to poor ſinners, the Greatneſs of our God ſhines conſpicuous.

It is by ſome thought a great honour to ſerve an earthly prince; and, if ſo, how Great, how diſtinguiſhing muſt that privilege be, of having the honour to ſerve the King of kings, and Lord of lords; the almighty ſovereign of heaven and earth! His Greatneſs is ſeen in all his works, whether of providence or grace.

It was Great wiſdom that created the glorious frame of nature; it is Greatneſs infinite that preſerves us poor ſinful creatures, while here below; but all that Greatneſs is ſwallowed up in God's love to mankind. It is ſufficient to fill the mind with aſtoniſhment to conſider, that the ſecond perſon of the holy Trinity ſhould unveil himſelf of his glory, and take our nature upon him, which was ſo Great a condeſcenſion, that angels deſire to look into it!

Nothing is truly Great that is not at the ſame time truly good. Thoſe who aſpire after Greatneſs ought to conſider, that unleſs they acquire the appellation by goodneſs, they will only be Great in wickedneſs, and Great will be their puniſhment hereafter.

GRIEF, The agony of the mind, while ſtruggling under affliction, either for the loſs of ſome beloved object, or in reflecting on having offended a generous and benevolent benefactor.

Thus, when we reflect on the many ſins that we have committed againſt God, we are filled with Grief againſt ourſelves, for having ſlighted ſo many mercies, and trampled upon ſo much goodneſs.

By our ſins we are ſaid to Grieve the Holy Spirit; and Paul cautions Chriſtians againſt it. "And Grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption," Eph. iv. 30.

With reſpect to ourſelves, in our journey through life, nothing ſhould create Grief in our minds but the remembrance of ſin, which ought at all times to fill our ſouls with Grief. When we reflect on the many undeſerved mercies that he has beſtowed upon us, and the whole of his unmerited goodneſs, it ought to fill us with Grief, to think that we have offended ſo generous a benefactor.

Chriſt, our Redeemer, was a man of ſorrow, and acquainted with Grief; yet his Grief was different from ours. He was Grieved to ſee the forlorn condition into which men had brought themſelves by ſin; but we are obliged to Grieve for ſin, and for what he ſuffered for it.

Can we look back to Calvary, and behold Jeſus bleeding for us upon the croſs, and not be Grieved at the odious nature of ſin, that could not be expiated by any perſon leſs than God himſelf!

Let us therefore be filled with Grief on account of ſin, as an offence againſt God; and repent of it with ſincerity, and a full purpoſe to refrain from it for the future.

GROANING, The act of the mind in lamenting under a ſenſe of ſin.

In ſcripture it is applied to Chriſt, when he beheld the wickedneſs of the Jews, who would not believe his goſpel.

Groaning ſignifies the greatſt depth of grief, to which men can be reduced; but what are all our Groans, when compared with thoſe of our dear Redeemer? What heart can conceive the nature of his agony! To ſee him Groaning in the garden at the approach of his free and voluntary ſufferings for us men, and our ſalvation; to ſee him apprehended as a malefactor, who came to declare the glad tidings of ſalvation to a loſt world; to ſee him taken from the Jewiſh

ſanhedrim to the Roman tribunal; to ſee him mocked by Herod and Pilate, and buffeted by the ſoldiers, is more than ever was beheld ſince the creation of the world till that time.

Let us ſuppoſe ourſelves in Pilate's judgment hall, and behold the Roman lictors ſtripping the bleſſed Jeſus, and ſcourging him till his whole body was lacerated; let us conceive how great the pain muſt be, when the crown of thorns was put upon his head; and when ſinking under the croſs, how great was his agony of mind, as well as of his body?

But ſtill this is little, when compared to the Groanings of his ſoul, when he ſuffered all the weight of the wrath of God upon the croſs for the ſins of a rebellious world!

Let us therefore never think any affliction too great, when we conſider the Groaning of our Lord upon the croſs, when he died for our ſins, in order to bring in an everlaſting righteouſneſs.

Groaning under temporal afflictions ſhould teach us reſignation to the divine will; and our Saviour's Groaning on the croſs, ſhould make us hate ſin under every form.

GUIDE, One who conducts another on his way, and leads him through every difficult paſſage, ſo as to prevent him from falling into any danger.

In a religious ſenſe, the Bible is to be our Guide, under all the occurrences of this world; for by it we are to be led, as it were, by the hand of the divine Being to heaven.

Chriſt is a Guide to all his people; for he went before them, in order to ſhew them the way; and when he aſcended into heaven, he left us the ſacred ſcriptures, in order that by a proper uſe of them we ſhould be conducted to everlaſting glory.

Miniſters of the goſpel are to be Guides to all the people under their care, leſt they ſhould be miſled by falſe doctrines, or ſeduced by the ſnares laid for them by the grand adverſary of mankind. They are to Guide them both by precept and example, leſt at any time they ſhould become ſlaves to ſin and ſatan, and ſo ruin their precious and immortal ſouls.

In the ſame manner every Chriſtian ought to be a Guide to his neighbour, by teaching him how to go on in his whole progreſs through life. All thoſe who lead a perſon out of the way are ſaid to be blind Guides, and that character is ſuited to thoſe who not being acquainted with the principles of religion, yet take upon them to teach others.

To Guide a perſon in the way, is a moſt friendly office; and thoſe who are faithful Guides, are always eſteemed by their fellow creatures. How great then muſt the praiſe be that is due to thoſe who Guide ſinners into the road that leads to everlaſting happineſs? who warn them of their danger, and teach them to put their confidence and truſt in the Lord Jehovah!

Let us in all our actions look up to God, as our Guide, for he alone is able to direct us, and his knowledge is as boundleſs as all his other perfections.

GUILE, A ſubtile inſinuation, or a deſign to deceive another, when we pretend that we are going to do one thing, but really do the contrary.

The apoſtle Peter ſaid of our divine Redeemer, that "he did no ſin, neither was Guile found in his mouth," Peter ii. 22. And the ſame Apoſtle ſays, that every Chriſtian, if he expects to enjoy an everlaſting inheritance, muſt be juſt and honeſt, abſtaining from all ſort of ſin. "Wherefore laying aſide all malice and all Guile, and hypocriſies, and envying and all evil-ſpeakings, as new-born babes deſire the ſincere milk of the word, that ye may grow thereby," 1 Pet. ii. 2.

When Nathaniel came to ſee Chriſt, our Lord ſaid to his followers, "Behold an Iſraelite indeed, in whom is no Guile," John i. 47.

A character much more deſerving of eſteem than any that can be mentioned, although our Lord uſed it in a comparative degree. There is nothing but the fear of God, and the love of our fellow creatures, can preſerve us from Guile.

We cannot be ſaid to live in the fear of God, and at the ſame time be guilty of an act diſpleaſing to him; nor can we love our fellow creatures, while we are endeavouring to impoſe upon them.

Chriſt will have all his diſciples to follow his example; and as there was no Guile found in him,

him, ſo there muſt be none in us. Our intentions muſt be pure, ſincere, and honeſt. Our words muſt flow from our hearts, thus regulated, and all our actions muſt be conſiſtent with the profeſſion that we make. By acting ſo we ſhall avoid the odious imputation of Guile in thoughts, words, and actions, and ſo prove ourſelves the followers of our divine maſter.

GUILT, Any tranſgreſſion either of human or divine laws, by which the offending perſon becomes an object of reſentment, and ought to be puniſhed.

There is no man ſince the fall of Adam, that ever was able to keep the whole law of God, for not only his beſt ſervants have been overtaken by the ſnares of the devil, but even our beſt actions have too much in them of the nature of ſin.

But Guilt in general is uſed to denote the groſſeſt ſins, or ſuch as leave a deep ſtain on the conſcience. All thoſe who go to the holy ſacrament of the Lord's ſupper in a thoughtleſs unconcerned manner, are ſaid to be Guilty of the body and blood of the Lord. "Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be Guilty of the body and blood of the Lord," 1 Cor. xi. 27.

That is, whoever ſhall come to the ſacrament without having previouſly examined into the ſtate of their minds, and repented of all their ſins, as well as reconciled themſelves to all thoſe with whom they had any difference, will be Guilty of abuſing a divine ordinance, inſtituted to keep in memory the ſufferings and death of Chriſt.

It is true Chriſt is able to pardon the moſt Guilty ſinner, who ſeeks pardon from him in ſincerity; but we muſt not therefore do evil that good may abound, for of ſuch the Apoſtle ſays, their damnation is juſt.

In particular let young perſons of both ſexes endeavour to preſerve their conſciences free from all manner of Guilt, and then the love of religion will grow up with them, as they advance in years. They will become daily more and more ſtrong in faith, and active in duty, till their ſouls are ſwallowed up in divine pleaſures.

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HABITATION, ſometimes uſed to denote Heaven the throne of God, and ſometimes this world where we dwell.

Heaven is the glorious Habitation of God, where he hath reſided from all eternity in light inacceſible to every mortal eye. There he looks down upon all the ways, and all the works of the children of men, and appoints the bounds of their Habitation.

It is our duty, in theſe kingdoms where we live, to bleſs the Almighty that he hath appointed our Habitation to be where the goſpel is preached, and where we have an opportunity of peruſing our Bible in our own language. But for all that, when duty calls us to go into the moſt diſtant parts of the world, where the goſpel perhaps was never heard, we muſt chearfully ſubmit to the appointment of providence, but we muſt not leave our religion behind us.

God is to be worſhipped with a pure heart at all times, and in all places. He is every where preſent the Almighty, and from the one extremity of the globe to the other his ear is open to our prayers, and he would have us to call upon him.

When Good Joſhua of old lay upon his death-bed, he ſaid to the elders of Iſrael, chuſe you this day whom ye will ſerve. But as for me and my houſe, we will ſerve the Lord.

He reſolved that his family and Habitation ſhould be ſet apart for the ſervice of God; and therefore let us ſanctify our houſes or Habitations by family worſhip to the Lord our God.

However, we muſt not think that our Habitation is to be here for ever: no, this mortal life will ſoon be ended, and then if we are the faithful diſciples of Chriſt, we ſhall have a glorious Habitation in heaven.

HALLELUJAH, A Hebrew word often uſed, and ſignifies praiſe ye the Lord.

It was uſed in the temple ſervice at Jeruſalem, by every perſon preſent, as an earneſt exhortation that they would all mutually join in the praiſe of God, who had done ſuch marvellous things for them.

The ſame word is called by the name of Hoſanna in the New Teſtament. Thus when our Lord made his laſt public entry into Jeruſalem, the people met him in great multitudes, acknowledging him to be the promiſed Meſſiah. "And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the ſon of David: bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt," Matt. xxi. 9.

This word being uſed in this ſenſe in the New Teſtament, is a proof of the connection between the law and the goſpel. Every thing in the

the Old Teſtament is proved by one place or other in the New, while they mutually throw light on each other.

We ought to encourage each other in our public aſſemblies, to praiſe and bleſs the Lord God Almighty for all his mercies that he hath beſtowed upon us, whether in providence or grace.

It ſhews that we have an unfeigned regard for each other, and wiſh well to their everlaſting concerns. It likewiſe points out the love of God being ſtrongly rooted in the heart, becauſe we are not content with praiſing him ourſelves, but we would alſo have every one to do the ſame. Such will be the work of the bleſſed in heaven, when ſighing and ſorrow ſhall be done away, and death ſwallowed up in victory.

HAND, One of the members of the human body; but figuratively applied both to God and man.

It is applied to God in the works of creation; for all nature is the work of his hands, and he is ſaid to have Hands, in compaſſion to our infirmities, that we might be able to underſtand with certainty the divine word.

When he afflicts any ſignal judgment on ſinful nations, it is ſaid to be done by his Hand; for his Hand ſhall be againſt all thoſe who neither love him, nor obey the goſpel of his dear Son.

How dreadful is it to think of having the Hand of God lifted up againſt us; to be at enmity with the eternal Majeſty of heaven, who can conſign us to deſtruction in a ſingle moment!

With reſpect to man, the word Hand is often uſed to point out the faithful diſcharge of our duty as men. Thus Solomon ſays, "The Hand of the diligent maketh rich." And, in another place, he ſays, "Whatever thy Hand findeth to do, do it with all thy might." That is, in whatever ſtation the divine providence ſhall place you in, be ſure to labour inceſſantly in the diſcharge of your duty; for God will not have any of his creatures idle.

God in his infinite wiſdom has framed our Hands for action, and we are to take care that they be employed in induſtry.

It would be juſt in him to deprive us of every member which we proſtitute to a baſe, ignoble purpoſe; and therefore let us be diligent in doing every thing that is lawful; and let us keep our hands free from all manner of wickedneſs, that we may be pure and unſpotted before the throne of God.

HAPPINESS, In a moral ſenſe, as well as a religious one, implies an abſolute ſtate of perfection: but then it is taken both in an abſolute and a comparative degree.

In a comparative degree, the word Happineſs implies all the good that we can enjoy in this world, conſiſtent with the ſtate of human nature. All the pleaſure that ariſes from the practice of religion, is juſtly called Happineſs; and undoubtedly it is the greateſt Happineſs that men can enjoy here below. It is what worldly and ſenſual people are altogether ignorant of; nor can they ever have any reliſh for it. But ſtill the Chriſtian is obliged to look for Happineſs in a more elevated point of view; in a more exalted light, namely, ſuch as they ſhall for ever enjoy, without interruption.

Happineſs in an abſolute ſenſe is what God alone can beſtow. He is the fountain of Happineſs, and he is able to confer it upon his creatures; nay, he will do it, if they obey him in ſincerity and faithfulneſs. How dear ought the word Happineſs to be to us, when we conſider that the beſt things we can enjoy in this world, are not ſufficient to ſatisfy the deſires of our immortal ſouls!

Let all the productions of nature and art be laid before us, yet ſtill they are vain, when compared with the Happineſs that God has reſerved for thoſe who love him. His fulneſs will ſatisfy all their wants, and God will be their everlaſting God, and the influences of his favour their glory. They will be ſatisfied to the utmoſt, nor will their deſires ſoar higher than their unbounded enjoyments.

HARD-HEARTED, In a ſcriptural ſenſe, the ſtate of every perſon, who cannot be brought to repentance, either by the threatenings in the divine law, nor the promiſes contained in the goſpel.

Hard-hearted indeed muſt that perſon be, who has read the wonderful works of God in

the Old Teſtament, and looked upon the works of nature as they preſent themſelves to his ſenſes, but at the ſame time rejects the offers of ſalvation. But ſtill much more Hard-hearted muſt he be, who having read what Chriſt has done and ſuffered for ſinners, yet treats his goſpel with contempt.

In that caſe he becomes an object of the divine diſpleaſure, and God juſtly withdraws from him the light of his countenance. He is not moved when he reads in the goſpel what the Lord of Glory did for him, and he beholds him ſuffering on the croſs without the leaſt emotion.

In the ſame manner thoſe who are Hard-hearted to the divine Redeemer, will alſo be Hard-hearted to their fellow creatures. If they cannot feel for their Lord and Redeemer, they can never feel for others. Had God been Hard-hearted to us, and dealt with us according to our iniquities, we muſt have been all condemned; but his tender mercies are over all his works, and he requires that we ſhould do to others as he has done to us.

He has had compaſſion upon us, and therefore let us be tender-hearted to each other, that we may reſemble the children of light, who are to ſit down with Chriſt in his everlaſting kingdom.

HARLOT, A common proſtitute, who conſents to be a whore to every laſcivious fellow, in open defiance of the law of God, that requires truth and purity in our thoughts, words, and actions.

In the eaſtern nations, in ancient times, it was common for Harlots to have their houſes near the gates of the city, for this reaſon, that ſtrangers might lodge there without mixing with the inhabitants.

Thus, when Joſhua ſent the ſpies to make proper obſervations concerning Jericho, Rahab the Harlot, who lived either over the gate, or upon the wall, treated them in the moſt courteous manner, ſo that ſhe was ſaved, when all the reſt were put to the ſword.

In a myſtical ſenſe, the church of Rome is called a Harlot, and the whore of Babylon; for as a Harlot defiles her body, ſo have the popes, and all their emiſſaries, defiled the church of Chriſt by the introductions of new rites and ceremonies. They have made the church of Chriſt a den of thieves; and introduced abominations, that will in the end bring down the vengeance of heaven upon them.

As no man of common modeſty would chuſe to be concerned with a Harlot, or a whore; ſo no Chriſtian, who has the leaſt regard for the goſpel, will go into one of the popiſh churches.

Harlots have been held in the utmoſt deteſtation in all ages; and thoſe who defile the church of Chriſt, will be condemned as ſpiritual Harlots, when God comes to judge the world in righteouſneſs, and give every man his reward according to his works.

HARMLESS, A moral and a Chriſtian virtue, by which is implied not only a peaceful diſpoſition of mind, but alſo an innocent life and converſation.

It is ſaid of our Lord Jeſus Chriſt, that he was holy, Harmleſs, undefiled, and ſeparated from ſinners. Some people are ſo Harmleſs and inoffenſive, that they may be compared to lambs, and to be ſo is a ſtrong proof that they are ſincere Chriſtians.

A Harmleſs perſon may ſuffer many injuries from the wicked; but God will reward him in the end, becauſe he prefers the ſervice of God to that of indulging his own paſſions.

Our Saviour ſaid, that unleſs in the whole of our conduct we become like little children, we cannot ſee the kingdom of heaven. Now, certainly, nothing can be more Harmleſs than a child; and as God would have us to imitate their meekneſs, ſo we are, conſiſtent with the nature of our holy profeſſion, to be as Harmleſs as they, that we may be the children of light. Be ye wiſe as ſerpents, and Harmleſs as doves, (ſaid our Lord to his diſciples) and the ſame exhortation is addreſſed to all thoſe who profeſs his goſpel.

To join prudence with ſimplicity, makes a perſon truly Harmleſs; and ſurely no character can be more amiable. Let us therefore ſtudy to be wiſe in all our reſolutions, by conſidering the nature of every undertaking, whether it is likely

likely to promote our intereſt; and then let us put them in practice in a Harmleſs manner.

HATRED, A moſt odious vice, implying a fixed reſolution in the heart to wiſh the deſtruction of another.

In ſcripture we find it mentioned as the act of God on ſeveral different occaſions. "Jacob have I loved, but Eſau have I Hated," Rom. ix. 13. That is, God hated Eſau, for ſelling his birthright; but loved Jacob, and upon his ſeed eſtabliſhed the promiſe of the Meſſiah. Not that God wiſhed any harm to Eſau's eternal ſalvation, nor even his temporal intereſt; but only conſidered him as unworthy of being the progenitor of the Meſſiah according to the fleſh, after he had been ſo mean as to ſell his birthright.

God hates all manner of worſhip that is not performed in ſincerity. "Bring no more vain oblations; incenſe is an abomination unto me: the new moons and ſabbaths, the calling of aſſemblies, I cannot away with them; it is iniquity, even the ſolemn meetings. Your new moons, and your appointed feaſts, my ſoul Hateth: they are a trouble unto me; I am weary to bear them," Iſ. i. 13, 14.

But above all, Hatred is conſidered in a religious ſenſe as the act of a wicked man, in wiſhing harm to his neighbour. To Hate another, is to act the part of the devil, who hates the ſouls of men, and would have them all as miſerable as he is himſelf. We are to hate nothing but ſin; and we may even hate ſin, and love the perſon of the ſinner; for we are only to hate the offence, becauſe it is committed againſt a holy, good, and merciful God.

To avoid Hatred, we muſt conſider, that unleſs Chriſt had died, we ſhould have been all objects of the divine diſpleaſure, and even Haters of that God who made us. Has Chriſt loved us, and given himſelf for us, and ſhall not we love one another? ſhall we Hate thoſe whom Chriſt loved, or ſhall we entertain Hatred againſt thoſe with whom we expect to ſpend an eternity in heaven?

HAUGHTINESS, A ſort of domineering pride, that induces one perſon to eſteem himſelf ſuperior to all others.

Sometimes it is uſed in ſcripture to point out thoſe in elevated ſtations, who are puniſhed for making an improper uſe of their authority. "The earth mourneth and fadeth away, the world languiſheth and fadeth away, the Haughty people of the earth do languiſh," Iſaiah xxiv. 4.

But however Haughty people may be in this world, yet they ought to conſider that God can bring them down, his power is able to humble them, and lay them low in the duſt. "The lofty looks of man ſhall be humbled, and the Haughtineſs of men ſhall be bowed down, and the Lord alone ſhall be exalted in that day," Iſaiah ii. 11.

That is, when God inflicts any ſignal judgments upon people for their ſins, eſpecially ſuch ſins as are national, then will the Haughty who have domineered over the poor be brought down.

One would think that no man, who believes there is a God, and is at the ſame acquainted with his own heart, could be Haughty to his neighbour. Shall poor worms of the earth preſume to trample upon others, or treat them with diſdain, when all are deſcended of the ſame common parent, and all profeſs to be heirs of the ſame heavenly inheritance.

Every man who behaves Haughtily to his neighbour, is an object of deteſtation in the ſight of God, who would have us all meek and humble to each other.

Haughtineſs is a ſign of a mean narrow ſpirit, although it goes under a very different name. It ſhews that the perſon who nouriſheth it in his boſom, cannot ſuffer his heart to be enlarged with principles of generoſity and benevolence.

When the Muſcovites had been defeated by Charles the twelfth of Sweden, Peter the emperor of Ruſſia ſent an ambaſſador to the conqueror, deſiring that a treaty of peace might be concluded, offering at the ſame time to make every conceſſion that he could conſiſtent with his dignity, and the duty he owed to his people. But the Haughty Charles coolly anſwered, "I will treat with the emperor at Moſcow."

In that however he was miſtaken, for as ſoon

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as the emperor received the Haughty anſwer, he ſaid, "Charles thinks ſtill to act the part of an Alexander, but I truſt in heaven that he will not find a Darius in me."

His truſt in heaven was crowned with ſucceſs, for he defeated the Swediſh army at the battle of Pultow; and the Haughty Charles, with about four hundred men out of thirty thouſand, was obliged to ſeek refuge among the Turks, where he remained five years.

Such in general are the conſequences that attend Haughtineſs; for pride goeth before deſtruction, and a Haughty ſpirit before a fall, while God ſhowers down his bleſſings on the humble.

HEAD, That part of the human body which is uppermoſt, and has been always conſidered as the ſeat of reaſon, but in ſcripture, it is taken in different ſenſes.

Firſt, as a perſon that beareth rule over others, ſuch as kings and all other ſubordinate officers.

Secondly, the power of the devil is called his Head, when the Lord pronounced a curſe upon him for deceiving our firſt parents. "And the Lord God ſaid unto the ſerpent, becauſe thou haſt done this, thou art curſed above all cattle, and above every beaſt of the field; upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy Head, and thou ſhalt bruiſe his heel," Gen. iii. 14. 15.

Thirdly, Head is with propriety applied to the Lord God Almighty, who is the Head of all things, for by him was the univerſal frame of nature created. Laſtly, Chriſt is the Head of his church both as God and man.

As God, he executes a ſovereign authority over all thoſe who are his ſubjects by grace, and as man he has died for their ſins on the croſs.

No pope, or any other perſon in a religious ſenſe, can be the Head of the church, for the king is only Head of the church in this nation in a civil ſenſe, as the guardian of its temporal privileges, for in all things of a ſpiritual nature the king is the ſon of the church, as well as the meaneſt of his ſubjects.

As Chriſt is the Head, and we are the members, ſo we ought to live in conformity with the character of him who is exalted as the head over all things.

HEAL, The effect of medicines in curing any diſorder incident to the human body, and in ſcripture the act of Chriſt in applying proper remedies to the wounds made by ſin.

Thus in the viſion that St. John ſaw of heaven we find the goſpel mentioned as a diſpenſation of a Healing nature. "And he ſhewed me a pure river of the water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb. In the midſt of the ſtreet of it, and of either ſide of the river, was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the Healing of the nations," Rev. xxii. 1, 2.

We were all wounded in the fall of our firſt parents, and therefore thoſe wounds required to be Healed before we could obtain the divine favour. The whole need not a phyſiican, but them that are ſick, and Chriſt came to ſeek and to ſave them that were loſt. He came to Heal all our infirmities, and preſent us without ſpot or wrinkle before the throne of God.

From this condeſcenſion in our Lord, we ought to learn two things of the utmoſt importance.

Firſt, we ſhould on every occaſion endeavour to Heal all differences that ariſe among thoſe with whom we are acquainted, and prevent them from going to law, which generally is attended with great expence, and at the ſame time creates animoſities that are ſeldom Healed.

Secondly, we ſhould endeavour to ſympathize with all thoſe who may be in any manner afflicted in mind, body, or eſtate.

By ſpeaking to them in an affectionate manner, we ſhould endeavour to pour balm into their wounds; and thereby Heal thoſe infirmities under which they labour; and this is the duty of every Chriſtian, who would copy after his divine Maſter.

HEALTH,

HEALTH, The ſtate of the body when it is free from all ſorts of diſorders; and the ſtate of the ſoul, when lively in the exerciſes of all Chriſtian graces.

Health, in a phyſical ſenſe, depends much upon temperance; and Health in a religious ſenſe muſt be maintained by an attendance on divine ordinances. As food is proper to ſupport the body in a ſtate of Health, ſo reading, meditation, and prayer, promote the Health of the ſoul.

God has given us his mercies for the uſe of our poor periſhing bodies, to enable us to go through this earthly wilderneſs, and at the ſame in his infinite compaſſion he has ſent the goſpel to make us wiſe unto ſalvation.

To promote the Health, and eſpecially the happineſs of our immortal ſouls, we muſt attend to all the means of grace, and be lively in the exerciſe of every Chriſtian virtue. We muſt be diligent in the diſcharge of all the duties incumbent upon us as men, and examine our hearts daily, whether we are making a regular progreſs in our Chriſtian profeſſion.

We muſt take care to attend to every good work that can be of ſervice to our fellow creatures, ſo far as is conſiſtent with the nature of our circumſtances.

By doing ſo we ſhall promote the Health of our ſouls in the ſame manner as temperance does that of the body. It will make us at all times objects of the divine favour, and our unruly paſſions will become as much ſatisfied and happy in the practice of true devotion, as any man in this world can be who enjoys a good ſtate of Health. It will make us grow more and more, till we come to a ſtate of perfection in heaven.

HEAR, The ſenſe of receiving ſounds thro' the ear of the human body.

In ſcripture it is taken in two different ſenſes.

Firſt, the act of God in hearing our prayers when we addreſs ourſelves to him in ſincerity of heart. We are encouraged to draw near to God by prayer, and he will not only Hear, but alſo anſwer all our requeſts, ſo as we come before him with our hearts filled with proper notions of his ſovereignty, and our own miſerable ſtate by nature.

It is an infinite condeſcenſion in the Almighty, that he will hear the prayers of poor rebellious ſinners; and much more ſo, that he will grant their requeſts. This ought to fill us with humble notions of ourſelves, when we reflect that our whole dependence is upon his infinite goodneſs, who is our maker, our preſerver, and our Redeemer.

Secondly, to Hear, is applied to men, in order to point out their attention to what is ſaid to them by miniſters of the goſpel.

The man who goes into a publick aſſembly of Chriſtians, and does not attend to what he Hears, had much better be at home. We are to pray to God to give us the Hearing ear, and the underſtanding heart. That is, we muſt retain in our memories what we Hear, and we muſt endeavour to underſtand every thing, whether ſpeculative or practical. By doing ſo the whole truths of the goſpel will grow up in our minds to a ſtate of maturity; and when death approaches, we will be fit to be members of the heavenly kingdom prepared for all thoſe that love him.

Let us therefore never Hear the truths of the goſpel mentioned, without reducing them to practice; and let us be doers of the word, and not Hearers only, deceiving our own ſouls.

HEART, That part of the human body which produces vital motion in all the members, by communicating the blood to them, and receiving it again from them.

In a religious ſenſe, the Heart is generally uſed to denote men's intentions, whether good or bad.

Thus the prophet ſays, "The Heart is deceitful, and moſt deſperately wicked." On the other hand, the heart of a ſincere Chriſtian has been compared to a ſtore houſe, containing all ſorts of valuable articles; and it is alſo ſaid, that his heart is continually fixed upon his duty, as the ſole object he ought to have in view.

We are commanded to keep our Hearts pure and untainted, that they may properly be called the temples of the Holy Ghoſt. All that God requires of us is, that we ſhould give him our Heart; that we ſhould conſider his ſervice as ſuperior to every thing elſe, and his infinite goodneſs as alone ſufficient to ſatisfy our rational and immortal ſouls.

The Pſalmiſt ſaid, that he had hid the word of God in his Heart, and there it remained as a divine monitor to keep him from offending againſt the law of God. Let us therefore give up our Hearts to that God who made them, and who has a right to demand our ſervices.

HEARTILY, To do any thing with ſuch a willingneſs of mind as ſhews that the perſon who does it has his Heart ſet upon it, till it is accompliſhed.

A man may do things Heartily that are bad, but that is a baſe, abominable crime; for it ſhews that he is accuſtomed to do evil, and averſe to all that is good.

Thoſe who ſerve God Heartily, will have the utmoſt Heart-felt ſatisfaction at laſt. God will look down with approbation on thoſe who are Hearty in his ſervice, and crown them at laſt with glory, honour and immortality.

Heartily is a word too much uſed among profane perſons, to denote a drunkard, or a glutton; but among all thoſe who love God, it ought to be conſidered quite differently. A chearful and regular progreſs in religious duties, ſhews that we are Hearty in the ſervice of our God, and all ſublunary enjoyments become only objects of a ſecondary conſideration. The unbounded fulneſs of God is a proof that he deſigns to promote our happineſs; and if he is Heartily our friend, ſurely we may be Heartily and chearfully his ſervants. "Heartily ſhall my ſervice to thee be performed, (ſaid St. Auſtin,) O God, for thou moſt juſtly deſerveſt it."

Let us therefore be Heartily engaged in the cauſe of God, whether in publick or private, that we may be like the glorious Captain of our ſalvation, who is ſet down on the right hand of God.

HEATHEN, In common converſation, one who neither believes the goſpel, nor lives conſiſtent with its precepts; but in the Old Teſtament is uſed to denote all the Gentile world, who did not believe in the Jewiſh religion.

It was a practice too common among the Jews to treat with contempt all the Heathen nations around them; and for no other reaſon, but that God had not wrought ſuch wonderful miracles in their favour, as he had done for the children of Iſrael.

This was a very great ſin; for God may whenever he pleaſes take away privileges from one body of people, and give them to another. Indeed we ſhould never hear the word Heathen mentioned, without reflecting that our anceſtors were once among the moſt barbarous and uninlightened Heathens that ever were in the world.

To all other ſins that diſgrace human nature, and diſhonour God, they added human ſacrifices, which cannot be mentioned without horror. This ſhould make us thankful to that God who has beſtowed upon us the glorious goſpel of his Son, to diſpel the darkneſs that hung over our underſtandings, and to reconcile us to a being whom we had by our many ſins provoked to anger.

We ought likewiſe to pray, that God would ſend the light of the goſpel into the Heathen nations, who now ſit in darkneſs and in the regions and ſhadow of death, that they may be made acquainted with every thing neceſſary to promote their happineſs.

HEAVEN, The glorious ſeat of the divine majeſty of God, where he reigns in glory, attended by thouſands and ten thouſands of his angels.

In a religious ſenſe, the word Heaven is not only uſed to denote the throne of God; but alſo the glorious manſions ſet apart for all his faithful followers.

As hell is to be the reception of the wicked, ſo Heaven is the eternal inheritance of all God's people. While we are here below, we are like poor pilgrims, who have not a fixed habitation; but when this mortal life is ended, we ſhall be caught up to the throne of God, there to remain with him for ever.

Heaven is the place that we ſhould have moſt in view; it ſhould ſupport us under every conſideration, and be uppermoſt in our thoughts; for if we are once ſo happy as to arrive at it, all our afflictions will be over, and we ſhall be filled with joy unſpeakable and full of glory. Eye hath not ſeen, nor hath ear heard, what God has reſerved for them that love him.

There

There is no wonder the ſaints in Heaven ſhould be ſaid to ſing, when the glories that will break out upon their minds are paſt all human conception.

Let us therefore live ſo in this world, that we may be daily preparing for that Heaven which will put an end to all our ſorrows, and make us like the Lamb who ſits at the right hand of the throne of God, and will make all his followers happy with the light of his countenance.

HEAVINESS, A ſorrow or oppreſſion upon the mind, that keeps down the intellectual faculties from exerting themſelves in a proper manner.

Thus the many afflictions of Job that he ſuffered, are pointed out by this word. "I ſay I will forget my complaint, I will leave off my Heavineſs, and comfort myſelf," Job ix. 27.

There are two ways in which Chriſtians may be in a ſtate of Heavineſs, namely;

Firſt, when for ſin God hides his face from them, and refuſes to lift up upon them the light of his countenance; and ſecondly, when they are mourning for ſin, as an offence againſt God.

When we conſider the innumerable obligations that we are under to God, both for the mercies of his providence, and the bleſſings of his grace, we need not be ſurprized if he withdraws his favour from us when we ſin againſt him.

Thoſe who have once been convinced how good and gracious a being God is, will be Heavy indeed in their minds and ſpirits, when they reflect on having offended him.

It is however neceſſary that we ſhould ſome times be Heavy, in order to humble the pride of our nature, and keep us in a continual dependence on God. The laſt ſcene of Heavineſs is that of death, and undoubtedly it is a very trying one; but as our Redeemer died before us, ſo let us truſt in him, and he will lead us through all the darkneſs of the region and ſhadow of death, and bring our feet into the way of peace, where there will be light in the Lord for ever.

HEBREW, The name given to the deſcendents of Abraham, when they were in Egypt, and long after they came to the land of Canaan.

It is in the writings of divines more commonly uſed to denote the ancient language of the Jews, and it is generally believed to have been that ſpoken univerſally, before the confuſion of tongues, at the building of Babel. There has been much diſpute among the learned, whether the Jews did not loſe the ancient Hebrew character, while they were in Babylon, and adopt that of the Chaldeans.

Certain it is, the ſame character does for both, but then as all the other oriental nations have different characters, ſo there is more reaſon to imagine that the Chaldeans loſt the uſe of their own characters, when they were ſubdued by the Perſians, for the Perſian language is the moſt univerſal from the Caſpian ſea, to the gulf of Golcondo, and throughout the greateſt part of the Eaſt Indies.

The Hebrew language is the moſt ſimple in the world, and more eaſily learned than any other. It conſiſts of no more than twenty two letters, and formerly the Jews uſed ſeventeen of theſe as conſonants, and five as vowels, but now they have invented vowel points in order to miſconſtrue the language, and miſlead Chriſtians in their arguments with them.

Were children taught the Hebrew language when young, inſtead of putting them firſt upon Latin, it would be of the utmoſt ſervice to them, becauſe it would make them acquainted with the ſacred ſcriptures of the Old Teſtament. They ought then to be taught the Greek, which would in the ſame manner make them acquainted with the New Teſtament; ſo that their minds would be ſtrongly fortified againſt Deiſm, before they entered upon the ſtudy of Latin, which muſt be acquired from the Claſſick authors, all of whom were Heathens.

It is impoſſible to expreſs all the beauties of the Hebrew language, for every name conveys an idea, as will be ſeen in the latter part of this work.

HEIR, The perſon who, either by birth or adoption, is to enjoy the temporal eſtate of another. And becauſe Chriſtians are called the children of God, ſo they are Heirs to an heavenly inheritance. "The ſpirit itſelf beareth witneſs

witneſs with our ſpirits, that we are the children of God: and if children, then Heirs; Heirs of God, and joint Heirs with Chriſt," Rom. viii. 16, 17.

Chriſt, as the Heir of all things, hath ſat down on the right hand of the Majeſty on high, where he muſt reign till he puts all his enemies under his feet; but notwithſtanding his glorious exalted ſtate, yet he has prepared an heavenly kingdom for all thoſe who repent of their ſins, and believe his goſpel.

It would be thought a great condeſcenſion in an earthly prince to adopt the meaneſt of his ſubjects as his children, and make them the Heirs of his kingdom. What then ſhall we think of the infinite love of God, who is willing to take ſinners into his favour, and advance them to his glory in heaven!

As the Heir of a kingdom ought to be inſtructed in the nature of its laws, ſo we Chriſtians, as Heirs of heaven, ought to be making ourſelves more and more acquainted with the laws of heaven, as contained in the ſacred ſcriptures.

To remain ignorant of things of ſuch importance is utterly inexcuſable, eſpecially as knowledge is, in a manner, brought home to our doors. Let us therefore, as Heirs of the heavenly kingdom of our Lord Jeſus Chriſt, endeavour to imitate his example, who was holy, harmleſs, undefiled, and ſeparated from ſinners. If we do ſo, the Lord will ſend his angels to miniſter to us, and protect us from the ſnares laid by ſatan. "Are they not all miniſtering ſpirits, ſent forth to miniſter for them who ſhall be Heirs of ſalvation?" Heb. i. 14.

God, who cannot lye, has ſworn that all his promiſes in Chriſt ſhall be confirmed to us. "Wherein God, willing more abundantly to ſhew unto the Heirs of promiſe the immutability of his council, confirmed it by an oath," Heb. vi. 17.

Thus we are not left in uncertainty, for God will perform what he has ſo ſolemnly promiſed. An earthly prince may break his promiſe, which is certainly a great diſhonour to him; but when God has promiſed that we ſhall inherit his heavenly kingdom, we may depend upon it, that nothing can deprive us of that inheritance but ſin.

As Heirs of ſalvation, we muſt remember, that we can never enter the kingdom of heaven, but in a manner partly abſolute, and partly conditional. Abſolute, on the part of God, in freely giving us the light of the goſpel; and conditional on ours, in being obedient to it.

We are not to ſit down and take our eaſe in a ſlothful, carnal manner, for God has only promiſed that we ſhall enter into his reſt, in conſequence of living in his fear, as Heirs of the heavenly kingdom in glory.

HELL, In general uſed to denote the ſtate of the damned.

Both in the Greek and Hebrew, it implies the ſtate of the dead, whether righteous or wicked, only that there was a diviſion or gulf between them, ſo that the one could not go to the other.

Thus our Lord, in the parable of the rich man and Lazarus, introduces him in Hell, lifting up his eyes, and ſeeing Abraham afar off, and Lazarus in his boſom.

It was the fixed belief of the Jews, that all thoſe who adhered to the law of Moſes, would have manſions allotted for them in Hell, but not in the place of the damned, and they were to remain till the Meſſiah came. This appears evident, that this was the place to which the ſoul of our Lord went, when it was ſeparated from his body, as we read in the Pſalmiſt. "For thou wilt not leave my ſoul in Hell: neither wilt thou ſuffer thine Holy One to ſee corruption," Pſ. xvi. 10.

And this is the ſenſe in which we are to underſtand that article in our creed, "He deſcended into Hell."

Severe temporal afflictions are ſometimes compared to Hell. "The ſorrows of Hell compaſſed me about: the ſnares of death prevented me," Pſ. xviii. 5.

When Jonah was in the whale's belly, he called it the belly of Hell.

But the principal ſenſe in which we Chriſtians are to underſtand this word is, the puniſhment ſet apart for all thoſe who love not God, and obey not the goſpel of his dear Son.

It

It is impoſſible, however, for us to form any other notion of it than that of a place where God will pour out his wrath upon ſinners; for ſinners ſhall be turned into Hell, and all they that forget God. As eye hath not ſeen, nor ear heard, what God has laid up for the righteous; ſo neither hath the eye ſeen, nor ear heard what he will inflict on the wicked.

The pious archbiſhop Tillotſon, ſpeaking of the rich man in the goſpel lifting up his eyes in Hell, ſays, "O how ſtupid, ignorant and hard-hearted muſt thoſe be, who never open their eyes till the flames of Hell oblige them!"

This rich man had feaſted in the moſt voluptuous manner, whilſt the poor beggar lay at his gate full of ſores, deſiring that the ſervants would give him a few of the crumbs that fell from their maſter's table. But how great was the difference, when death had laid his ſilent hand upon them! The one was taken into the boſom of Abraham, and comforted for all his ſufferings here below; while the other was obliged to take up his abode in Hell-fire, to be tormented with the devil and his angels.

It was a notion among the Jews, as well as the Heathens, that the wicked in Hell would be puniſhed moſt ſeverely in that member of the body which was moſt guilty.

Thus the tongue that had blaſphemed the name of God, would be more ſeverely puniſhed than any other part. The luſtful perſon, who could not ſee a woman without wiſhing to be carnally concerned with her, they imagined would be moſt ſeverely puniſhed in his eyes; and ſo on of every other member.

With reſpect to us Chriſtians, we are not to entertain any idle fancies, nor indulge an inquiſitive curioſity; but only reſt ſatisfied that God will for ever reward the righteous, and puniſh the wicked.

HELP, Any aſſiſtance given to another, either to ſupport him under affliction, to enable him to bear a load, or contribute towards bringing him out of danger.

Thus God is called a Helper by the Pſalmiſt, and with great propriety. "Why art thou caſt down, O my ſoul, and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him for the Help of his countenance," Pſal. xlii. 5.

In all our addreſſes to God in prayer, we ought to beg for his Help, becauſe without him we can do nothing, and this is more particularly our duty in a corrupt age, when the wicked increaſe, and many of the ungodly are taken away. Help, Lord, for the godly man ceaſeth; for the faithful fail from among the children of men," Pſal. xii. 1.

As if he had ſaid, Lord, thou haſt removed many of thy faithful ſervants from among us; and as we were Helped by them, let us now be taken under thy protection, and do thou become our Helper, for thy power is all-ſufficient.

As we cannot live one moment without the Help of a good and gracious God, ſo let us never neglect to implore it in the moſt fervent manner.

God loves that we ſhould ſeek help from him, becauſe by ſo doing we give him glory, by acknowledging that he is the author of our being, as well as our moſt gracious preſerver.

There is not a ſignal deliverance, that we meet with in the courſe of providence, but what comes by the Help and aſſiſtance of God; and laſtly, if we have him, who is Almighty for our Helper, we need not fear what men can do unto us, nor need we mind all the army of hell and devils.

HERETICK, One who holds notions as true, that are inconſiſtent with the goſpel of Chriſt.

When Chriſtianity was firſt promulgated in the world, many of thoſe who embraced it had falſe hearts, and carnal notions. They did not love truth, and they could not ſee any beauty in the ſimplicity of the divine word. This led them to form the moſt horrid notions of God; and as they had never ſincerely left idolatry, ſo they ſet up themſelves for teachers, and led many people away from their duty.

The apoſtle Paul was ſo well convinced that Hereticks, who had firſt profeſſed Chriſtianity and then rejected it, would never continue ſtedfaſt in any thing, ſays to Titus, "A

man that is an Heretick, after the firſt and ſecond admonition, reject," Tit. iii. 10.

Not that they were to be excluded for ever, but only that after they had been twice admoniſhed for any immorality, or any falſe notions, they were to be cut off from the body of the faithful and not re-admitted, but in conſequence of the moſt apparent ſigns of ſincere repentance.

Hereticks in the church are like poiſon in the human body, that diffuſes corruption through every member. A heretick is the ſame peſt to the church, as a factious perſon is to civil ſociety.

The one leads Chriſtians off from their duty, and the other induces good ſubjects to rebel againſt their ſovereign.

Every Chriſtian ought to avoid the company of a Heretick, in the ſame manner as he would do one infected with the plague; leſt he ſhould catch the ſame diſorder.

HERODIANS, A ſort of people among the Jews who adhered to Herod, but were not confined to their religious ſects; for they were ſuch as looked upon it as lawful to give tribute to the Roman emperors.

Herod the great, as he is commonly called was an Edomite, or a deſcendant from Eſau the brother of Jacob; and being an enterprizing youth, he ingratiated himſelf ſo much into the favour of the emperor Auguſtus, that he was appointed tributary king of the Jews; and in order to prevent any diſpute concerning his right to the ſovereign authority, he married Mariamne the ſiſter of the high prieſt Ariſtobulus, who was the only remaining female heireſs of the Aſmodean family.

As he conſented freely to give up the kingdom of Judea to be taxed by the Romans, ſo all thoſe who were of his party, were called Herodians; and in general they were deſpiſed by the Jews, who looked upon themſelves as free.

We find however in the New Teſtament that theſe Herodians, or partiſans of Rome, were as bitter enemies to our Lord and his goſpel, as any of the rigid Phariſees, or the profane Sadducees.

They were looked upon as the enemies of their country, who had given up their rights and privileges in compliance with the dictates of an arbitrary tyrant.

As they were compoſed of the moſt diſſolute of all parties, ſo they were hated by the people in general; nor could they have been ſaved from puniſhment, had not they ſheltered themſelves under the civil power.

Some indeed have ſuppoſed that they were a ſort of Hereticks, who believed that Herod the Great was the promiſed Meſſiah, but that notion ſeems altogether improbable; for all the Jews knew that Chriſt was to be born of a virgin, and they knew that Herod was not only a younger ſon of the family to which he belonged, but alſo that he was not deſcended from David the anceſtor of the Meſſiah, according to the fleſh.

It is however evident from the teſtimony of Joſephus who lived in that age, that they were groſs idolaters, becauſe in compliance with the Roman cuſtom they paid Herod divine honours as if he had been a God, particularly on birthdays, as the reader may ſee in Acts xii. when Herod the grandſon of Herod the great was eaten up of worms.

HIGH-PLACES, The mountains covered with tall trees, under which the Heathens erected altars, whereon they ſacrificed to their idols.

God has declared himſelf a jealous God of his worſhip, and therefore the Jews among whom he was to place his name, were ſtrictly prohibited from imitating the manners of the Heathens around them. They were not to offer ſacrifices on high hills, nor under green trees, for that was an abomination in the ſight of God.

There ſeems to have been a great ſimilarity in the worſhip of the Heathens, notwithſtanding their being ſcattered throughout different parts of the univerſe; for upon making a proper enquiry into the monuments of Druidical antiquities, I have always found that their temples were erected either on hills or in woods.

Thoſe erected on hills ſeem to have been the moſt ancient; and although where many of their remains are ſtill to be found, there is not ſo much as a ſhrub: yet it is evident tall oaks formerly grew there.

Such

Such as are now to be met with in groves, ſeem to have been dedicated to that idol who they imagined preſided over the fruits of the earth; but we who are Chriſtians muſt remember, that as heaven is the higheſt ſtate to which we can ever be advanced, ſo we muſt ſet our affections on things above, not on things below.

The moſt gaudy pomp of formal worſhip ſhould never engage our attention; but we ſhould come before God in prayer, as well as every other duty, with pure hearts, and a firm preſuaſion of his abilities to ſave us.

HIGH-MINDED, Such as think themſelves in any reſpect or qualifications ſuperior to others.

To be High-minded, is the character of a proud domineering wretch, who looks down with contempt on his fellow creatures, becauſe he imagines that they are not worthy of being ranked with himſelf. It is an evidence that he forgets that ſtation in which providence has placed him, and is utterly a ſtranger to his own heart.

The Apoſtle Paul cautions the Chriſtians at Rome againſt pride by deſpiſing the Jews, becauſe they had not believed the goſpel, which is a free and open declaration, to all thoſe to whom God ſhall in his infinite wiſdom think proper to ſend it. "Thou wilt ſay then, the branches were broken off, that I might be graffed in. Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not High minded, but fear," Rom. xi. 19. 20.

As if he had ſaid, The Jews, in conſequence of their having rejected the goſpel, are at preſent left to the blindneſs of their own hearts, and we have been brought into the church of Chriſt in their room.

This was undoubtedly a great mercy in God, to beſtow upon us ſuch ſignal favours; but let us not be High-minded, but fear leſt he ſhould again take ſuch privileges from us, and take thoſe people under his protection, whom of old he made choice of, out of all the nations on the earth.

To be High-minded, is a ſtrong proof that we are deſtitute of all knowledge; for how can we look on ourſelves as ſuperior to others, when we know that we are juſt the ſame weak periſhing creatures as they?

All thoſe who are poſſeſſed of the good things of this world, are to take care not to be High-minded; and it is the duty of miniſters to inculcate it into them. "Charge them that are rich in this world, that they be not High-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy," 1 Tim. i. 17.

No perſon can poſſibly be High-minded, who reflects that he himſelf is a ſinner in the ſight of God; nor can he obtain pardon from God, nor reconciliation with him, unleſs he acknowledges ſubjection to the duties laid down in his goſpel.

In the ſame manner, let us be humble and compaſſionate to our fellow creatures, that we may not be aſhamed to ſay, "Forgive us our treſpaſſes, as we forgive thoſe who treſpaſs againſt us.

HOLD, In a religious ſenſe, to keep ſtedfaſt in the profeſſion of the goſpel, and not imbibe falſe doctrines.

As perſons who are in danger of falling, or drowning, will lay hold of any thing in order to ſave themſelves; ſo we being all ſinners, muſt lay hold of the truth of the goſpel, and by no means let it ſlip out of our hearts.

To keep faſt Hold of the truth, ſhews that we conſider its importance in a proper light. And as a man who keeps faſt Hold of a cable, is in a fair way of being ſaved from drowning, ſo thoſe who Hold faſt the word of truth, will be ſaved from the wrath of God.

God is ſaid to Hold us, when he conducts us by his gracious providence through all the dangers and difficulties in this world. "Nevertheleſs I am continually with thee, thou haſt Holden me by my right hand. Thou ſhalt guide me with thy counſel, and afterwards receive me to glory," Pſ. lxxiii. 23, 24.

God has declared, he will not Hold him guiltleſs that taketh his name in vain; but in the preſent ſenſe of the word, namely, as a Holding faſt the words of divine truth, we muſt all attend to it, as we would wiſh to be ſaved. By doing

doing ſo, we ſhall be rooted and grounded in it, and every thing in our Bibles will be familiar to us.

It is the duty of every Chriſtian miniſter to take care to teach his people to Hold faſt the word of God as a doctrine according to godlineſs, and as alone ſufficient to make them happy in time, and bleſſed in eternity.

HOLINESS, A habit of the mind, implying that the perſon poſſeſſed of it is living in as pure a manner as is conſiſtent with the ſtate of human nature in the world.

Thus the apoſtle ſays, "Follow peace with all men, and Holineſs, without which no man ſhall ſee the Lord," Heb. xii. 14.

Holineſs, however, muſt always be taken in two ſenſes, namely, abſolute, and comparative.

Abſolute Holineſs is one of the divine attributes, and belongs to God only, ſo that in that ſenſe no man has the leaſt claim to it. "Holy, Holy, Holy, Lord God almighty, which was and is, and is to come," Revelation iv. 8.

Such was the language that St. John heard when the angel ſhewed him heaven in a viſion, and ſuch will be the language of the redeemed throughout all eternity.

The purity of God is ſo often mentioned by that name in the ſacred ſcripture, that none who have read their Bibles can be ignorant of it. It requires abſolute perfection in every degree; and ſuch purity as is beyond our comprehenſion.

Comparative Holineſs, is that ſtate of piety to which men may arrive in this world: for although none can be free from ſin, yet in Holineſs they may far excell others. We are to be Holy as our Father in heaven is Holy; Chriſt was Holy, harmleſs, undefiled, and ſeparated from ſinners; and we muſt follow his example as far as we are able. As we cannot ſee God without Holineſs, ſo we muſt make it our chief ſtudy, while here below, to live like our Lord and Saviour, as we are to dwell with him for ever.

There is another ſort of comparative Holineſs, ſuch as any thing conſecrated and ſet apart for the immediate ſervice of God.

Thus one apartment in Solomon's Temple was called the Holy of Holies, becauſe it was looked upon as ſacred. When the prieſts were ſet apart for the ſervice of God in the Temple, they were ſaid to be Holy; for all parts of divine worſhip are called Holineſs.

The prophet Zechariah, taking notice of the glory of Chriſt's kingdom, when he ſhould come in the fleſh, ſays, "In that day ſhall there be upon the bells of the horſes, Holineſs unto the Lord," Zach. xiv. 20.

The whole church of Chriſt is ſaid to be cloathed with Holineſs; and therefore let us take care to keep ourſelves clean from every impurity.

HOLY-WATER, In ſcripture, is mentioned as the water with which the prieſts under the Moſaic law ſprinkled the people; and it is particularly mentioned as being uſed for ſprinkling women, when their huſbands became jealous that they had defiled their beds. The whole ceremony relating to this affair is deſcribed in the fifth chapter of the book of Numbers, to which the reader is referred.

It was alſo uſual among the Heathen nations, to have water conſecrated in their temples, to ſprinkle upon the people, as an emblem of their being thereby cleanſed from all manner of impurity.

The Papiſts, whoſe whole maſs of idolatry is compoſed of Jewiſh ceremonies, and Heathen abominations, have likewiſe their Holy-water, as it is called, and it is conſecrated in the following manner.

A large font, near the door of the place where they aſſemble, being filled with water, the prieſt comes from the altar, dreſſed in his robes, and having croſſed himſelf, mutters a few Latin prayers, after which he throws into the water two or three handfuls of ſalt, and then pronounces it holy. When the people go to maſs, they put their finger into the water, and croſs their foreheads; and before they return home, many of them take a bottle of it, in order to uſe during their private devotion.

They believe that if they croſs themſelves with it when they go to bed in the evening, the devil will not be able to do them any injury. They likewiſe ſprinkle ſome of it at ſtated times upon

upon their beds, and from that circumſtance they are conſidered as Holy.

With us proteſtants, all pure water is looked upon as equally Holy, becauſe it was made by a moſt Holy God; and although a Holy cereremony, namely baptiſm, is performed with water, yet it is not conſidered as different from any other water, except by the uſe that is made of it. We do not look upon the ſprinkling of ourſelves with water, as being of any ſervice towards cleanſing our conſciences; but in baptiſm we uſe it to point out our corrupt ſtate by nature, and the neceſſity we are under of being purified by the blood of Chriſt from dead works to ſerve the living God.

The apoſtles were commanded to baptize all nations with water; but that was no more than an emblem of the purity that is required of every Chriſtian who takes upon him the yoke of Chriſt, who was as Holy as any thing is clean that is waſhed with water.

HONESTY, Every duty incumbent upon us in our dealings with others.

It is often taken in too confined a ſenſe, namely, to denote the character of one who pays all ſuch debts as he hath contracted, and refrains from ſtealing; but although both theſe are parts of Honeſty, yet the virtue itſelf is of a much more inlarged nature. It includes every duty that we owe to our fellow creatures, or even to the community at large.

Thus if we exhort our neighbours to the practice of a religious duty, and reprove them in a proper manner when they do any thing amiſs, we act Honeſtly; but if we neglect theſe things, then we are diſhoneſt.

Honeſty is of ſuch a nature, that unleſs it diffuſes itſelf through all our actions, we cannot deſerve the name of it; we have no title to it.

The apoſtle Paul inſtructed Timothy to pray that the whole body of Chriſtians ſhould live together in Honeſty, not only to themſelves, but alſo to others, and he joins it with godlineſs, "I exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godlineſs and Honeſty. For this is good and acceptable in the ſight of God our Saviour," 2 Tim. ii. 1, 2, 3.

Honeſty, in the whole of our conduct thro' life, muſt flow from real ſincerity in the heart, and by it we become the moſt valuable members of ſociety. It makes us to be continually ſtudying the utmoſt extent of ourduty, and leaving nothing undone that is incumbent upon us. It makes us meet for that ſtate where there is nothing but holineſs and purity in the preſence of our God.

HONOUR, Any thing that makes a man more noble than he was before; and it is always uſed to denote the reſpect with which we are to treat thoſe who are our ſuperiors. "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

The apoſtle Peter joins the virtue of Honouring our ſuperiors with the fear of God, and the love of our fellow Chriſtians. "Honour all men; love the brotherhood; fear God; Honour the king," 1 Pet. ii. 17.

But it muſt be conſidered firſt as a dignity, and ſecondly as a duty.

Firſt, as a dignity; Honour may be either conferred, or acquired; but we always ſuppoſe that when it is conferred, the perſon who gives it, conſiders the perſon upon whom it is beſtowed, to be worthy of it. Thus titles of Honour are beſtowed upon favourites, by their princes, for having done ſomething to pleaſe them; but many of theſe Honours have been proſtituted to the baſeſt purpoſes.

Acquired Honour is ſuch as any man may be poſſeſſed of, let his ſtation be ever ſo low in the world. Every virtuous, every religious man, is intitled to Honour; and although all that he receives in this world may be only the ſmiles of a good conſcience, yet God will Honour him at laſt.

It is the duty of every man to ſeek Honour with humility; but let him never forget that the higheſt Honour he can ever acquire, is the divine approbation.

Secondly, Honour as a duty is leſs or more incumbent upon us all. Children are to Honour their parents, by treating them with reve-

rence and reſpect. Servants are to Honour their maſters, by conſidering them as thoſe who, by the order of providence, have a right to demand obedience from them.

In the church, we are to Honour the clergy as Chriſt's ambaſſadors, appointed to preach the glad tidings of ſalvation. And in civil ſocieties, we are to honour the magiſtrates, as perſons appointed to preſerve the peace.

All ranks of ſubjects are to Honour the king, and they, with the king himſelf, are to Honour God.

We Honour God, when we live conſiſtent with the duties injoined in the goſpel, and learn to ſpeak well of all his works, whether in creation, providence, or grace; and thoſe that Honour him, he will Honour; but thoſe who deſpiſe either him or his works, ſhall be lightly eſteemed.

Many men are very ambitious of worldly Honours, ſuch as titles or places, but it is merit alone that gives a luſtre to them. The title cannot convey any more than the name of Honour; but the perſon upon whom it is conferred, may become a diſgrace to it.

Chriſt was crowned with glory, and Honour, and at the laſt day he will crown all his faithful followers with glory, Honour, and immortality.

HOPE, A belief that we ſhall arrive at the poſſeſſion of ſome good thing, and it implies that we wait with patience and reſignation.

In a religious ſenſe, it is uſed to denote a certain and undoubted expectation that God will perform all his promiſes to us, through the merits and mediation of Jeſus Chriſt.

Thus the apoſtle ſays, when ſpeaking of the bleſſings of the goſpel, as preached by our Saviour, "By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in Hope of the glory of God," Rom. v. 2.

The ſame apoſtle, ſpeaking of the many ſufferings that the primitive Chriſtians underwent from the malice of the Roman emperors, and the bigotry of the Jews, ſays, "If in this life only we have Hope in Chriſt, we are of all men the moſt miſerable," 1 Cor. xv, 9.

As if he had ſaid, why ſhould we ſuffer all that malice can invent, or cruelty inflict, unleſs we had a well grounded Hope that Chriſt will reward us hereafter; were it not for that, we ſhould be the moſt wretched creatures in the univerſe, as well as the moſt fooliſh; for it would be to deny ourſelves thoſe comforts which we might otherwiſe enjoy; but our Hope that Chriſt will come to judge the world, is ſo ſtrong, that we chearfully ſubmit to all ſorts of ſufferings, rather than offend him. "Looking for that bleſſed Hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt," Tit. ii. 13.

While we have Hope in God, we ſhall be enabled to bear with chearfulneſs all the afflictions we may happen to meet with in this world, for Hope overcometh every thing.

We muſt, however, take care that our Hope be well grounded; for we may have a falſe Hope, as well as a true one. When we Hope to be ſaved, we ſhould be extremely careful to examine our hearts, whether they are right before God; and our lives, whether they are conſiſtent with his goſpel.

If we find that any luſt has been cheriſhed, or any action of a ſinful nature committed, we muſt in the utmoſt humility come before the throne of grace, and implore the mercy of our heavenly Father, through the merits and mediation of Jeſus Chriſt, and reſolve for the future to watch more ſtrictly over every part of our conduct; and then our Hope will be well grounded and ſure.

HORROR, The dread that ſeizes the mind on the ſuppoſition that the body is in danger of being afflicted with ſome temporal or eternal calamity.

In a religious ſenſe it is uſed to point out the ſenſations of unbelievers, whom Chriſt ſhall paſs ſentence upon and ſay. "Go, ye curſed, into everlaſting fire, prepared for the devil and his angels."

By the word Horror, we are to conſider the perſon who is filled with it, as bordering upon a ſtate of deſpair. His puniſhment becomes too great for him to bear, and yet he cannot flee from it. In vain will the wicked cry out to the hills and mountains to cover them: for conſcience will drag them with Horror before the tribunal of Chriſt, where they will receive the ſentence of eternal condemnation.

Horror

Horror is oppoſed to prefect peace of mind; the one is all that God can in his tender mercy confer, and the other is all that poor miſerable creatures can endure. If therefore horror, as the effect of ſin, is ſo great, how horrible ought ſin itſelf to appear to us, while it produces ſuch dreadful conſequences!

Horror has taken ſuch hold of the conſciences of many men even on a death-bed, that they have wiſhed to ruſh into the preſence of the Almighty, not being able to endure torments in this life, which were but trifling to what they muſt ſuffer hereafter.

HOSPITALITY, The different acts of kindneſs which we ſhew to each other, by giving them what our houſes can afford and it is both a moral and a Chriſtian virtue.

God is the bountiful giver of all we enjoy while here below; he is Hoſpitable to us, and therefore we ought to treat all our fellow creatures with Hoſpitality. Many nations, who never were bleſſed with the light of the goſpel, have been found extremely Hoſpitable.

Among the Arabians, when a ſtranger comes into one of their houſes, they immediately ſet before him ſuch proviſions as they have, and then deſire him to ſpend the evening with them.

Our Divine Redeemer gave us an example of Hoſpitality, when by working a miracle he fed five thouſand perſons with no more victuals than was properly neceſſary for ten individuals. Hoſpitality is the life of ſociety, and keeps up a ſpirit of love among us as Chriſtians. When a ſtranger in want comes into our houſes, we ought to addreſs ourſelves to the Divine Being in words to the following import:

O God! my good and moſt merciful father, thou haſt borne with many of my provocations, and thy bountiful hand haſt liberally ſupplied all my wants. Here is one of my ſuffering fellow creatures, and to him out of what thou has given me, I yield a little. Lord, let me not do it in pride, but in a meek and humble dependence upon thee, that I may teſtify my gratitude for all the mercies I have received.

HOUSE OF GOD, In general the places ſet aſide for the worſhip of God; and in many parts of the Old Teſtament made uſe of to denote the famous temple built by Solomon at Jeruſalem.

In a Chriſtian ſenſe, every church or place of worſhip may be called the Houſe of God, becauſe he is there worſhipped in a publick manner; but for all that, God dwelleth not in temples made with hands, for neither heaven, nor the heaven of heavens, can contain him in the fulneſs of his glory.

It is an infinite condeſcenſion, that he will put his name in places ſet apart for his ſervice, and therefore we ought to attend them with reverence, piety, humility, and decency. Let us never enter into a place of worſhip, without conſidering that we are in a moſt immediate manner in the preſence of the great God of heaven and earth. But at the ſame time let us carry a holy jealouſy along with us in all our actions; for if churches are called the Houſes of God, much more ſo are our hearts the temples of the Holy Ghoſt, while we keep them pure for his reception.

But after all that can be ſaid relating to theſe things, heaven is that Houſe of God which we ought chiefly to regard. There is the ſeat of his glory, and there he will make all his ſincere followers happy with the light of his countenance throughout all eternity.

HOUSE OF JACOB, The whole body of the people of Iſrael, throughout every corner of the univerſe, in a literal ſenſe; but in a myſtical ſenſe, all thoſe who will be ſaved, whether under the Old or the New Teſtament diſpenſation.

In the Eaſtern countries, Houſe is a phraſe by which we are to underſtand all thoſe who in the ordinary way of generation have deſcended from ſome eminent perſon.

Thus all the royal family of the line of David are called his children, and conſequetly members of his family. To the Houſe of Jacob, according to the fleſh, was committed for the keeping of the ſacred oracles, and from him the Meſſiah in his human nature was to ſpring.

In a myſtical ſenſe, all Chriſtians are called the children of Jacob, becauſe they believe in Chriſt, as he did, and are entitled to the ſame heavenly inheritance.

As the houſe of Jacob was to enjoy peace-

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able poſſeſſion of the land of Canaan, in conſequence of their attending to the duties of the ceremonial law; ſo every Chriſtian who believes in what his Lord has done for him, ſhall be eternally bleſſed in heaven.

The Houſe of Jacob, or rather thoſe people who deſcended from him, were to be made happy in this life, upon certain conditions, and the performance of ſtipulated duties can alone bring us to the kingdom of heaven.

Let us therefore conſider our life as a ſtate of activity, and be daily making progreſs in it, that as believers, with Iſrael, we may be bleſſed with him.

HUMILITY, A moral and a Chriſtian duty, binding upon every man by the dictates of natural religion; but more ſo by divine revelation.

Humility does not indicate a degrading of ourſelves beneath the dignity of our characters in life; but to ſhew condeſcenſion in favour of any perſon who ſtands in need of our aſſiſtance.

Some of the Heathen philoſophers pretended to be extremely Humble; but there is reaſon to believe that all their pretenſions aroſe from motives of pride, becauſe when they did any good action, in conſequence of their condeſcenſion, they were ſure to make it known through the whole courſe of their acquaintances.

We find many inſtances in civil hiſtory, where the moſt dignified perſons have condeſcended to hear the complaints of the meaneſt of their dependents; and they have ſtooped ſo low as to redreſs their grievances. But this is merely trifling, when compared to the infinite love of God, who in compaſſion to us poor ſinners ſent the Son of his love to die for us.

Let us conſider the eternal Lord of glory diſrobing himſelf of all his excellencies, and taking upon him our nature, in order to reconcile us to God, and make us happy for ever. His Humility, in that ſingle inſtance, exceeds any thing we are able to comprehend; and he has left us an example that ought to be imitated by us in the whole of our conduct thro' this wilderneſs below.

It is a great condeſcenſion, and a ſtrong proof of Humility in a dignified perſon, to ſtoop ſo low as to take notice of the afflictions of the poor, and relieve their wants; and it is with pleaſure that we can find many ſuch bright examples in the annals of this country.

Biſhop Burnet tells us, that the lady of ſir Harbottle Grimſton, maſter of the rolls, during the reign of Charles II. made an annual tour through the country towns in England, and when ſhe came near any place where ſhe thought ſhe would be known, ſhe left her coach behind, and went on foot into the town, where ſhe made enquiry concerning the circumſtances of the poorer ſort of people, as if ſhe had been only deputed for that purpoſe by ſome dignified perſon.

When ſhe had received all the information ſhe could, ſhe returned back, and in a few days many poor families were relieved, while money was depoſited for bringing up their children in the principles of the Chriſtian religion.

Humility is a virtue that can never be attended to, unleſs we copy after the example of our divine Redeemer; it makes us objects of the divine love, and it endears us to our fellow creatures. It ſhews that we believe we have a dependence on God; and ſuch of our neighbours as are in affliction, are encouraged to approach us with hopes of being relieved by our benevolence.

Let us therefore in all our actions be cloathed with Humility, that we may be worthy to be called the children of him who Humbled himſelf for us.

HUNGER, A natural deſire to obtain food, when we have been deprived of it longer than is conſiſtent with our conſtitution.

In ſcripture, and in the writings of our moſt eminent divines, it denotes the deſire of the ſoul to partake of the divine favour, and to be ſatisfied with the fulneſs of God.

As a Hungry man deſires victuals, in order to ſatisfy the calls of nature, ſo a believer deſires the light of God's countenance to be ſhed abroad upon his mind, in order to make him happy both in time and in eternity.

Hunger, in a natural ſenſe, implies the body to be in want of ſomething for its nouriſhment; and Hunger, in a ſpiritual ſenſe, denotes that the ſoul is in want of the divine influence. Hunger,

Engraved for the Christian's Dictionary.

Wale delin. *Ryder sculp.*

HUMILITY. 1 Peter V. 5.

Humility, with diffidence, adores;
And, kneeling down, the heavenly Grace implores.
Th' Almighty's Sword behold an Angel bear,
The Humble's Glory, and the Haughty's Fear.

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ger in the body is extremely ſevere and oppreſſive to be ſubmitted to; and Hunger in the ſoul makes the devout believer altogether unhappy.

When the human body is oppreſſed with Hunger, it muſt either have victuals or ſtarve; and in the ſame manner, if the ſoul, when it is Hungry, is not refreſhed by divine influences, it will ſink into a ſtate of deſpair.

The providence of God is alone able to ſupply us with ſuch things as are neceſſary for us in this world; and nothing but his all-ſufficient fulneſs can even ſatisfy the deſires of our rational and immortal ſouls.

Let us therefore Hunger after righteouſneſs, that we may be filled; and there is no doubt, if we do ſo, God, who is the fountain of all goodneſs will take care to ſee us filled.

HYMNS, Songs ſung in publick aſſemblies, and they were common among the Heathens, as well as the Jews and Chriſtians.

Among the Heathens, it was common to ſing Hymns to thoſe idols whom they honoured with divine worſhip; and ſome of their Hymns contain praiſes for unnatural practices.

The Jews had evening Hymns in their publick worſhip, and many of their Pſalms that compoſe part of the ſacred canon were among the number of their divine Hymns.

Our Saviour ſung a Hymn with his diſciples after he had eat the paſſover, and then he inſtituted the holy ſacrament of the Euchariſt.

Throughout every age of the Chriſtian church Hymns have been ſung in honour of the Divine Being, and of Chriſt who died, in order to make us happy. Nay, even Pliny tells us, that when he was proconſul of the Leſſer Aſia, Hymns to Chriſt made one part of the worſhip of the primitive Chriſtians.

Singing indicates gladneſs in the heart; and ſurely none have a right to be more ſo than thoſe who are the followers of Chriſt. Let us therefore come into his courts with thankſgiving, and into his preſence with praiſe Let us worſhip him in pſalms and Hymns, and ſpiritual ſongs; and let us never forget, that we are to ſing the ſong of Moſes and the Lamb in heaven, when all carnal ordinances will be diſannuled, and God will ſatisfy our ſouls with the light of his Countenance.

HYPOCRITE, One who before men profeſſes to be religious, while in his heart he is an enemy to God, and a ſlave to his own luſts.

There cannot be a more odious character than that of a Hypocrite; for by his conduct he brings mens minds to doubt of the whole truth of the goſpel.

The leading men among the Jews, while our Saviour was on earth, ſeem to have been the vileſt Hypocrites imaginable; for they pretended to practiſe every duty, while they were guilty of the greateſt crimes, as will appear from the following words:

"Wo unto you, Scribes and Phariſees, Hypocrites; for ye pay tithe of mint and aniſe, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and truth: theſe ought ye to have done, and not to leave the other undone. Ye blind guides, which ſtrain at a gnat, and ſwallow a camel. Wo unto you, Scribes and Phariſees, hypocrites; for ye make clean the outſide of the cup and the platter, but within they are full of extortion and exceſs. Thou blind Phariſee, cleanſe firſt that which is within the cup and platter that the outſide of them may be clean alſo. Wo unto you, ſcribes and Phariſees, Hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautiful outwardly, but are within full of dead mens bones, and of all uncleanneſs. Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of Hypocriſy and iniquity. Wo unto you, Scribes and Phariſees, Hypocrites; becauſe ye build the tombs of the prophets, and garniſh the ſepulchres of the righteous; And ſay, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witneſſes unto yourſelves, that ye are the children of them which killed the prophets. Fill ye up then the meaſure of your fathers. Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?" Mat. xxiii. 23—33.

Here we, find the divine Redeemer, giving us the character of Hypocrites, while at the ſame time he pronounced judgment upon them.

Hypocriſy is like carrying a lye in our right hand to God, who cannot be deceived, altho' we may impoſe upon men.

Let us ſuppoſe a wiſe prince employing ſome of his ſubjects in the higheſt departments of the ſtate, and treating them with every mark of kindneſs; would not we naturally expect that theſe ſubjects would love their prince from motives of gratitude, and do every thing they could to promote his intereſt? But how odious muſt they appear, when we find them profeſſing obedience to him, and at the ſame time keeping up a correſpondence with his enemies, in order to contrive his ruin!

Hypocrites may lay ſtumbling-blocks before weak Chriſtians, but God will at laſt bring them to judgment, and dreadful will be their puniſhment. There is not a vice that we ſhould guard more ſtrongly againſt than Hypocriſy, becauſe it makes our whole lives one continued act of diſhoneſty, and renders us odious in the ſight of God.

It is remarkable that many profane perſons have become penitents, ſuch as Manaſſeh, Mary Magdalene, and many others, but we ſeldom hear of a Hypocrite becoming ſincerely religious. Perhaps the following is the beſt reaſon that can be aſſigned for it.

The profane perſon goes on in a thoughtleſs giddy manner, never conſidering what he is about, but no ſooner are the eyes of his underſtanding opened, than he is convinced of his folly and miſery, and aſks pardon from God with an humble contrite heart.

On the other hand, the Hypocrite is ſo far from being thoughtleſs, that he acts in conſequence of a premeditated reſolution to deceive men, and mock God.

Therefore God may moſt juſtly leave him to periſh in his ſins, as one who hath trampled on all the gracious mercies that ever he beſtowed upon him.

God hates thoſe who are hard hearted, and ſurely every Hypocrite muſt be ſo, and conſequently altogether unfit for that kingdom of glory, which Chriſt has reſerved for all thoſe who are ſincere in heart, and worſhip him in truth and righteouſneſs.

I

IDLE, One who is able to work, in order to ſupport himſelf, but at the ſame time neglects to do it.

Idleneſs is the mother of many crimes, among which commonly is theft, which conſtantly flows from it. In ſociety, no idle perſon ought to be countenanced, for if he pretends that he cannot work, the magiſtrates ought to find him employment in the ſervice of the community.

An Idle perſon is a proper ſubject for the devil to work upon. As labour not only keeps the body in a ſtate of health, but alſo contributes towards ſubduing the paſſions; ſo on the other hand Idleneſs corrupts the ſoul, and nouriſhes all the luſts of the fleſh. That we might not be idle, God created us with an appetite for victuals, and he gave us hands to work for it, that we might provide things honeſt in the ſight of all men.

All unneceſſary words made uſe of in converſation are called Idle; and our Saviour ſays, that for every one of them, we muſt give an account in the day of judgment.

As none of us are to be Idle with reſpect to our different ſtations in life, ſo no Idle words muſt drop from our lips, ſeeing God will take a ſtrict account of them. The Idle perſon is the ruin both of himſelf and his family. His wife is left in a diſconſolate condition, to lament the unhappy day that ſhe gave him her hand. In vain do his children cry for bread; he is deaf to their melting intreaties; and while he ſhould be employing himſelf in providing for them, he is ſpending his time either in an alehouſe, or with the worſt of wretches, who can be of no further ſervice to him than to promote his ruin.

The effect of Idleneſs is juſtly deſcribed by Solomon. "By much ſlothfulneſs the building decayeth; and through Idleneſs of the hands, the houſe droppeth through," Eccleſ. x. 18.

As if he had ſaid, when a perſon once becomes addicted to Idleneſs, and neglects to attend to his buſineſs, all his affairs go to wreck in the ſame manner as a houſe does, when it is not kept in proper repair. What would any perſon think of a huſbandman, who would ſit down in his houſe, and neglect the cultivation of his farm, by which his rent was to be paid, and his family ſupported? Surely he muſt be looked upon as mad. It is juſt the ſame with every Idle perſon in the world, whoever he is, or let his ſtation be ever ſo much dignified.

To avoid Idleneſs, we ſhould conſider ourſelves as active beings; nay, let us only look at the beautiful texture of our hands, and aſk our hearts, for what purpoſe God created them? to be employed in ſin? No, but to labour in whatever

ever ſtation the divine providence ſhould think proper to place us.

The Idle perſon is generally deſpiſed by every ſober man, as unworthy of a place in human ſociety, becauſe he does nothing towards promoting its intereſt; but leaves his family as a burden to the community, without feeling for their diſtreſs, or ſhedding a tear over their ſufferings.

IDOLATRY, All manner of falſe worſhip, and in ſcripture, taken in two different ſenſes.

Firſt, the act of worſhiping any other being beſides the true God, and ſecondly, the pretending to make images of God, whom no man can ſee and live.

All thoſe Heathen nations, who about the time of the calling of Abraham had forſaken the worſhip of the true God, made images, ſome of which they placed in their temples, and others in their houſes, which in latter times were called the houſhold gods. Thus we find (ſee Gen. xxx) that when Rachel, the wife of Jacob, left her father's houſe, in order to return home with her husband, ſhe ſtole his gods, from whence we may conclude that he was an Idolater.

However, to put the matter out of all manner of diſpute, we are injoined not to make any graven images, nor to fall down before them, as objects of divine worſhip. It is well known that the Idolatry of the papiſts is as great as that of the Heathens, and yet they have the effrontery to aſſert in their arguments with proteſtants, that they donot worſhip images but only keep them to put them in mind of the object of worſhip.

By ſuch ſpecious pretences they have often impoſed upon weak perſons, and preverted them to their errors: but poſitively, the falling down before any image whatever is Idolatry, for were it not ſo, the Heathens might be conſidered as altogether excuſeable, becauſe they ſaid that the figures in their temples were only images of their gods.

In the catechiſm publiſhed by order of the council of Trent, the ſecond commandment is left out; and in order to make the number ten, the tenth is divided into two, but is it poſſible for any reaſonable man to doubt why it was left out. Surely not, for they know that it condemned their own Idolatry. But allowing the papiſts, to be innocent of the vile charge brought againſt them, ſurely no perſon of common ſenſe will deny that they are guilty of Idolatry in praying to ſaints and angels.

God alone is the object of divine worſhip, and he is jealous of his honour. The Heathens had their Houſhold gods, and the Papiſts have their houſhold ſaints.

The Heathens had titular deities for war, peace, the ſea, the fruits of the earth, &c. and in the ſame manner the papiſts have their titular ſaints.

But the groſſeſt Idolatry that can be imagined, is the making an image of God the Father, as we accidentally ſaw at Antwerp, where he is repreſented as an old man ſitting on the clouds, and meaſuring out the heavens with compaſſes. To ſee ſuch a repreſentation of the holy and inviſible God, is ſufficient to ſhock every ſincere proteſtant, every pious Chriſtian.

To avoid Idolatry, let us draw near to God with the moſt exalted thoughts of his unbounded liberality, and the moſt inlarged notions of the glory of his attributes. This will lead us to purity of worſhip, and teach us to hate every thing that may diſhonour a good and gracious God.

JEALOUSY, Generally uſed to denote the temper of married perſons, who become ſuſpicious of each other's fidelity to their marriage vow.

It is in a manner impoſſible to mention all the crimes that have been committed in conſequence of Jealouſy; and it is well known that Jealouſy has often taken place in the minds of men and women, without any other reaſon than what their diſtruſtful imagination ſuggeſted.

Jealouſy of each other in the marriage ſtate implies, that both are mean wretches; for it is no more than prejudicial ſuſpicion, as none can be called guilty, till they have been proved ſo.

Jealouſy, where-ever it takes place, is ſure to deſtroy the peace of families, and then all temporal happineſs is at an end. It muſt, however, be

be confeſſed, that too many, both men and women, although not actually guilty, yet by their unguarded levity give too much room for ſuſpicions of that nature.

There are men, who will take liberties with women, eſpecially in public, that border upon indecency; and no ſooner is the news of it communicated to their wives, than they are fired with Jealouſy.

To avoid Jealouſy, let both ſexes learn modeſty, and let them never, either in private or publick, do any thing that may bring them into diſhonour, as perſons who have forgot their dignity as rational creatures, and are regardleſs of the ſolemn obligations, by which they bound themſelves at the altar, when they entered into the marriage ſtate.

JEHOVAH, An eternal being, ſelf-exiſtent, from whom all creatures receive life; but ſo complete in himſelf, that he wants nothing from them.

It implies all-ſufficiency, and it would ſeem that it was not revealed to men from the fall of Adam, till God appeared to Moſes. Thus we read. "And God ſpake unto Moſes, and ſaid unto him, I am the Lord: and I appeared unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them," Exod. vi. 2, 3.

By Jehovah, we are to underſtaud all the three perſons in the ever bleſſed Trinity. God the Father is Jehovah, God the Son is Jehovah, and God the Holy Ghoſt is Jehovah. They are three in one, and one in three.

Elohim, which we tranſlate God, means that God is ſtrong; but the name Jehovah, tranſlated Lord in our Bibles, includes every poſſible perfection.

As a ſovereign, he has a right to diſpoſe of us in what manner he pleaſes; and as a good and gracious Being, his providence ſupplies all our wants; he is our God for ever and ever, and he will be our guide unto death.

The Romans looked upon their emperors as the greateſt men in the world, although ſome of them were a diſgrace to human nature; but as for us, we have the almighty Jehovah to be our guide both in time and in eternity. Nothing can hurt us while he is our friend; and as he is poſſeſſed of every perfection, ſo he will beſtow upon us all the benefits of his providence, and all the bleſſings of his grace, upon condition that we live conſiſtent with our character as Chriſtians.

JERUSALEM, Literally the city where the ſeat of regal dignity was eſtabliſhed among the Jews; and myſtically heaven, where God reigns in glory, and where he will reward all thoſe who worſhip him in truth and ſincerity.

The City of Peace was its ancient name; but when one of the tribes of the Heathens, called Jebuſites, took it, it was called Jebus. It remained in their poſſeſſion, till the eighth year of the reign of king David, when he ſtormed it, and having reduced the citadel, called Mount Zion, he eſtabliſhed his ſeat there, from whence it was ever after called Jeruſalem.

The Jewiſh kings reſided in it till the reign of Zedekiah, when it was taken and demoliſhed by order of Nebuchadnezzar, king of Babylon, and lay in ruins ſeventy years. It was then, with the temple and citadel, rebuilt, by order of Cyrus, according to the propheſy of Iſaiah; but it ſuſtained many ſieges, and was often taken in ſubſequent times.

Herod the Great rebuilt the temple, and encompaſſed the city with a ſtrong wall; and in that manner it continued till the ſecond year of the reign of Veſpaſian, and of our redemption ſeventy-five, when Titus, the ſon of the emperor, took it, and deſtroyed the temple; but left ſome part of the city ſtanding.

In that manner it continued till the reign of the emperor Adrian, when it was finally deſtroyed; and at preſent it is only a long ſtraggling town, partly inhabited by Greeks and ſome Roman catholicks; but moſtly by the Turks, who keep the others in a cruel ſtate of bondage.

The preſent Jeruſalem is about three miles in circumference; but it does not ſtand exactly on the ſame ſpot of ground upon which the ancient city ſtood.

Mount Zion, upon which Solomon's temple ſtood, is now out of the town, although it was formerly in the centre; and Mount Calvary, where our Saviour ſuffered, which then

ſtood without the gates, is now in the middle of the town.

God made choice of Jeruſalem out of all the cities on the face of the earth, in order to put his name in it; and although he often diſplayed his power in many ſignal deliverances in favour of the people, yet they as often rebelled againſt him, and committed the moſt horrid abominations, even in his holy temple.

As to the myſtic ſenſe in which the word Jeruſalem is mentioned, it is in conformity with the other types and figures under the law. Jeruſalem was the city of peace, and there will be peace in heaven for ever.

Jeruſalem was the chief reſidenee of the kings of Judea, who commanded the people of God; and heaven is the place where Chriſt will reign for ever in glory. Jeruſalem was encompaſſed with ſtrong walls for its defence; and the power of almighty God, will for ever ſurround the new Jeruſalem in heaven.

JESUS, The ſame as Joſhua in Hebrew, and means one who will work ſome ſignal deliverance in favour of the people.

It is with the utmoſt propriety given to Chriſt in the goſpel, becauſe he came to ſave his people from the power, as well as the guilt of ſin.

There is a ſtriking ſimilarity between the character of Joſhua, as the leader of the Jewiſh people, and Jeſus, as the head of the church. Joſhua took upon him the command of the people, by the order and appointment of God, when Moſes died, on Mount Piſgah; and Chriſt, by the order of his Father, took our nature upon him, to procure us eternal ſalvation, which the law was not able to do.

Joſhua ſubdued the Amorites, and the other enemies of the children of Iſrael; and Jeſus will ſubdue all thoſe who are enemies to his church and people.

Joſhua led the children of Iſrael acroſs the river Jordan; and Jeſus will conduct all his faithful followers through the valley of the ſhadow of death.

Joſhua put the people in poſſeſſion of the land of Canaan; and Jeſus will beſtow upon each of his followers a glorious kingdom in heaven.

Laſtly, Joſhua upon his death bed declared, that he and his houſe would ſerve the Lord; and Jeſus, both before Pontius Pilate, and alſo on the croſs, witneſſed a good confeſſion.

We ought never to mention the name of Jeſus, without conſidering that we are ſinners, and that Jeſus came to ſave us.

JESUITS, An order among the Papiſts; but lately aboliſhed by the pope's eccleſiaſtical authority.

In 1527, one Ignatius Loyola, a native of Spain, having been wounded in a battle, was taken to a publick hoſpital, where he was viſited by ſeveral prieſts; and as he was naturally ſuperſtitious, he made a vow, that if ever he recovered, he would dedicate the remainder of his life to the ſervice of God, and the ſaints of the church.

Accordingly he did recover, and then he put himſelf under the direction of a prieſt, who taught him Latin, and ſome parts of Logic. During the time he was under the direction of the prieſt, he lived in the moſt auſtere manner, and often denied himſelf the common neceſſaries of life.

When he had acquired as much learning as was neceſſary to qualify him for prieſts orders, he ſet out from the place of his nativity, and travelled barefooted to Rome. There he met with ſome young men, whoſe enthuſiaſm was equal to his own; and it was concluded between them that they ſhould form themſelves into a ſociety, to live by rules different from all the other orders.

At laſt they became ſo much an object of public notice, that pope Paul III. eſtabliſhed them into a ſeparate body in 1540, under the name of the Society of Jeſus.

From that time their numbers increaſed; and as they ſeldom admitted any youths among them, but ſuch as had the brighteſt abilities, ſo many of their members began to make a diſtinguiſhing figure both in the literary and in the political world.

As they bound themſelves, by the moſt ſolemn oaths, to do all that lay in their power to promote popery, and overthrow the proteſtant religion, ſo the popes recommended them to ſuch princes as were papiſts.

Hav-

Having naturally great abilities, which were cultivated by a liberal education, they were often made choice of to conduct the moſt important affairs of ſtate, and many different revolutions have taken place in conſequence of their advice.

Father Ia Chaiſe, a Jeſuit, and confeſſor to Lewis XIV. of France, adviſed that king to revoke the edict of Nantes, by which all the Proteſtants were either driven out of the kingdom, or ſent as ſlaves to the gallies, while their miniſters were put to death as common malefactors.

Father Peter, a Jeſuit, adviſed James II. of England to eſtabliſh popery in his dominions, and in conſequence thereof he was driven from the Britiſh throne. Few princes have been aſſaſſinated in Europe, within theſe two hundred years, without the contrivance of the Jeſuits; and ſo formidable did they at laſt become, that even ſovereign princes were afraid to deny them any requeſt, although derogatory of their dignity.

They eſtabliſhed a ſort of kingdom in the interior parts of Parguay in South America, from whence they received great ſums of money annually; but in 1758 ſome of them having been concerned in a plot for aſſaſſinating the king of Portugal, they were expelled out of that kingdom, and all their territories in South America were ſeized on for the uſe of the government.

The king of Spain, finding that they were plotting againſt him in the ſame manner, as they had done againſt the king of Portugal, baniſhed them out of his dominions, and the French king followed his example.

At laſt, during the preſent year (1773) the pope, after taking into conſideration the whole of their conduct, publiſhed a bull or order, by which they are for ever diſſolved, nor is there any nation in Europe that will allow them a toleration, except the king of Pruſſia.

They acted with ſo much duplicity in the whole of their conduct, that every perſon of abilities, who can in arguments confound the weak or illiterate, is called a Jeſuit, and his arguments are ſaid to be Jeſuitical.

The people in this land of liberty have ſo much to fear from the Jeſuits, that they ought to be continually on their guard, againſt their machination. They are now driven out of moſt parts of Europe, and as they are men both of learning and abilities, ſo they will not fail to introduce themſelves into the houſes of many of our proteſtants, but particularly into our boarding ſchools.

This ſhould ſerve to caution maſters, parents, and guardians againſt admitting any foreigners into ſchools, or committing the care of their children to them; for while they are inſtructing them in the liberal arts, they will not fail to inſtill into their minds the doctrines of popery.

Let every proteſtant ſubject of Britain be upon his guard againſt theſe deſigning men, leſt they find in the end that their children have been perverted to popiſh idolatry.

JEWS, A name given to the two tribes of Judah and Benjamin, after the other ten tribes had revolted, and made choice of Jeroboam to be their king.

When Rehoboam the ſon of Solomon aſcended the throne of his father, he diſcarded all the grave old men, who had conducted the affairs of government during the former reign, and took into his ſervice ſome young thoughtleſs men, who had nothing to recommend them, but their being obſequious to him in all his oppreſſive meaſures.

This offended the greateſt part of his ſubjects, and Jeroboam, an enterpriſing young man laying hold of ſo favourable an opportunity, cauſed himſelf to be proclaimed king of the ten tribes that had revolted, ſo that only two, viz. Judah and Benjamin, remained as ſubjects to the ſucceſſors of David.

In a collective body theſe two tribes were called the kingdom of Judah; but after their return from the Babyloniſh captivity, all thoſe who were of the ſeed of Jacob, were indiſcriminately called Jews, as they ſtill are even in this age.

As the Jews were the ancient people of God, to whom the law and the promiſes were given, ſo we ought not to treat them with any ſort of barbarity, becauſe they have rejected the goſpel of Chriſt.

We ought to look upon them as objects of com-

compaſſion, and pray earneſtly that God would ſend the light of the glorious goſpel among them, that they might become heirs of that eternal inheritance which Chriſt purchaſed with his blood, by which the kingdom of heaven is ſet open to all believers.

IGNORANCE, The want of knowledge either in a civil, a moral, or religious ſenſe.

In a civil ſenſe, Ignorance denotes our being unacquainted with the nature of that buſineſs, or employment, by which we ought to procure an honeſt ſubſiſtance.

In a moral ſenſe it implies, that we are not acquainted with relative duties, ſo far as the knowledge of them can be acquired by the light of nature; and in a religious ſenſe, it denotes that we know nothing as we ought concerning the leading doctrines of Chriſtianity.

The papiſts have had the aſſurance to aſſert that ignorance is the mother of devotion; and indeed if by devotion we are to underſtand all their ſuperſtitious rites and ceremonies, there is not the leaſt doubt but Ignorance is the mother of it, for none but an Ignorant perſon would pay any regard to what is little better than a puppet ſhow, although called divine worſhip.

The knowledge of God leads to a right practice of every Chriſtian duty; for how can we know how to act conſiſtent with Divine revelation, unleſs we are made acquainted with it. It is the diſtinguiſhing glory of the proteſtant religion, that nothing is kept hidden from the people, and it is the duty of every proteſtant to make himſelf acquainted with the truth contained in the ſacred ſcriptures.

Let us therefore on every occaſion endeavour to acquire as much knowledge as poſſible, that we may be made fit for the enjoyment of thoſe bleſſings, which will convey more knowledge to our ſouls than ever we could have comprehended while in this vale of tears, ſurrounded by darkneſs, and ſlaves to Ignorance.

ILLUMINATE, To produce in any place light, where there was nothing but darkneſs before.

God is the fountain of all light, and there is no darkneſs with him. It is he alone who can enlighten our benighted minds, and guide our feet into the way of peace.

"O Lord, (ſaid St. Auſtin,) give me but thy light, and I ſhall live. Lord, thou art the fountain of light; all my Illumination flows from thee; and all I deſire is to live in light with thee in heaven. How dark, O God, was my mind, when it was eſtranged from thee! But bleſſed, eternally bleſſed, be thy name, that thou haſt reſcued me from the jaws of death, and Illuminated my mind, when it was ſo darkened as not to know its own danger."

If we want to be Illuminated by the light of Chriſt's goſpel, we ſhould come to the throne of grace in the moſt humble manner, profeſſing our ignorance, and acknowledging our wants; we ſhould declare that if he would be pleaſed to diſpel that darkneſs, under which we labour, and Inlighten our minds with the glorious truths of the goſpel, we will endeavour ſo far to diſcharge our duty as men and Chriſtians, that our lives ſhall even Illuminate the truth itſelf. That is, we ſhall make our light to ſhine before men, that they may ſee our good works, and glorify our Father which is in heaven.

To have our minds Illuminated with divine knowledge, is the greateſt bleſſing that we can enjoy in this world, and ought to be valued in the higheſt manner by thoſe who hope to live in light throughout eternity.

IMAGE, The figure of any thing that can be underſtood by the ſenſes; and ſometimes an imaginary figure of the Deity, whom no mortal eye can ſee.

Image worſhip is of great antiquity; but whether the people who lived before the flood worſhipped Images is not certainly known.

After the death of Noah, it is ſuppoſed that the Babylonians were the firſt who ſet up Images as objects of worſhip; and many other nations followed their example.

There is no doubt but our anceſtors were ſunk into the groſſeſt and moſt barbarous idolatry, when they offered human ſacrifices to their idols; and yet from all the remains of antiquity that have ever yet been taken notice of, there is not the leaſt evidence of their having worſhipped Images.

Maho-

Mahomet, although an impoſtor, was ſo ſenſible of the ill effects of Image worſhip on the mind, that the Alcoran ſtrictly prohibits the having any image, either in houſes or places of worſhip.

One would be ſurprized to think that any rational creature ſhould ever fall down before a dead Image, and ſeek help or aſſiſtance from it, while he knows it was made by the hands of juſt ſuch another as himſelf!

Image worſhip was not introduced into the church till the eighth century, and then it was received with much difficulty; for when they were ſet up, many people roſe and pulled them to pieces, upon which they were called Iconoclaſtes, or Image breakers.

Epiphanius, who lived in the fifth century, tells us, that he went into a church, where he ſaw the Image or figure of our Saviour upon the croſs; and being filled with indignation, he went to the biſhop, and expoſtulated with him upon the impropriety of his conduct in ſuffering Images to be worſhipped in the church of Chriſt.

The Biſhop told him, that the people did not worſhip it; but it was only put up there in memory of the death of Chriſt; that ſuch a ſingular event ſhould always make the more laſting impreſſion upon the minds of the people.

Epiphanius, however, was not ſatisfied with what the biſhop ſaid, and therefore returning to the church, he broke the image in pieces. From that time till 780, we have no account of any Images being uſed in churches; but then they began to be gradually introduced, and the ſenſes were entertained while the mind was neglected.

The Papiſts, in their arguments with ſuch weak Proteſtants whom they look upon as fit to be brought over to their idolatry, tell them, that theſe paintings and images, which they keep in their churches, are only to put them in mind of ſuch things as they repreſent.

But God does not love carnal worſhip; and he has given us his word, that we ſhould learn our religion from it. Thoſe who ſeek to know the mind and will of God laid down in the ſacred oracles, will have no occaſion to make uſe of Images, becauſe they will there ſee the Image of God as laid down in his boundleſs perfections; and that will teach them to copy after that Image, ſo as to become the children of God, who loves to be worſhiped in ſpirit and in truth.

IMAGINATION, The firſt formation of the thoughts in the mind, or the firſt conception of ideas.

In a religious ſenſe it is taken two ways. Firſt, with reſpect to God; and ſecondly to ourſelves.

We are ſaid to form proper notions or Imaginations of God, when we conſider him by his perfections only, without forming carnal ideas of him. With reſpect to our addreſſes to him in prayer, we muſt imagine him to be one who is infinite, holy, juſt, merciful, and good; but we muſt take care to form no idea of him, as reſembling any created being, leſt we come under the denomination of ſpiritual idolaters. With reſpect to ourſelves, we are ſtrictly prohibited from forming vain Imaginations, by looking upon ourſelves as any way ſuperior to what we are.

We are not to imagine that God will work miracles in our favour, becauſe ſuch things are done when he thinks proper, without conſulting ſuch poor mortals as we.

Imagination is always uſed to denote ſomething good, or ſomething bad. Good when we form proper notions of things, whether temporal or ſpiritual; and bad, when we begin to imagine that we are endued with qualifications of which we are at the ſame time utterly deſtitute.

In ſome perſons, the Imagination is much brighter than in others, which is often owing in a great meaſure to the natural conſtitution; but every man has it in his power to cultivate his thoughts in ſuch a manner that all thoſe, with whom he is converſant, will look upon him as one who acts conſiſtent with a well regulated Imagination.

IMMANUEL, A Hebrew word, and one of the names given to our Saviour, by which is meant, that he is the mighty ſtrong God with us.

That is, Chriſt is not only our kinſman, redeemer, and conſequently may be ſaid to be

with us; but he is alſo the ſtrong God of the covenant, able to complete the whole work of man's redemption, and reconcile ſinners to an offended God.

Thus we find the evangeliſt Matthew referring to the prophecy of Iſaiah, when he ſays, "Behold, a virgin ſhall conceive, and be with child, and ſhall bring forth a ſon, and they ſhall call his name Immanuel, that is, Incarnate, which being interpreted, is God with us," Mat. i. 23.

The prophecy in Iſaiah concerning this moſt glorious perſon runs thus, "Moreover the Lord ſpake again unto Ahaz, ſaying, Aſk thee a ſign of the Lord thy God, aſk it either in the depth, or in the height above. But Ahaz ſaid, I will not aſk, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David; is it a ſmall thing for you to weary man; but will ye weary my God alſo? Therefore the Lord himſelf ſhall give you a ſign; Behold a virgin ſhall conceive, and bear a ſon, and ſhall call his name Immanuel, If. vii. 10—14.

In the name Immanuel being given to our divine Redeemer, we have three things worthy to be attended to:

Firſt, that the ſcriptures of the Old Teſtament are confirmed by the events related in the New; and therefore they could never be the effect of human invention.

Secondly, that our Lord Jeſus Chriſt is the almighty God, and one with the Father, becauſe the ſame attributes are aſcribed to him, and he is pointed out to us as an object of divine worſhip.

Thirdly, we are not only aſſured that Chriſt is God, but at the ſame time we have the pleaſing reflection to conſider that he has taken our nature upon him, and is with us, becauſe his eyes are upon all our wants, and he is ready, on every occaſion, to ſympathize with us in our different diſtreſſes.

What a bleſſing muſt it be to have God with us! for ſurely if he is with us, none can be againſt us; at leaſt none can do us any injury.

Upon the whole, we ſhould never mention the word Immanuel without being filled with reverence and love. Reverence, that Chriſt, who took our nature upon him, is no leſs a perſon than God; and love, becauſe he robbed himſelf of his glory, in order to take our nature upon him.

When we are aſſaulted by any temptation from the common enemy, we ſhould comfort ourſelves with this reflection, that we have the mighty ſtrong God with us, who is able to deliver us out of all dangers, and conduct us thro' every difficulty.

What an infinite condeſcenſion was it in Chriſt, the ſecond perſon of the glorious Trinity, to rob himſelf of his glory; and for us men, and for our ſalvation, die an ignominious death on the croſs! But ſtill it is a much more infinite condeſcenſion, that the Lord of glory, by whom all things were made, ſhould, by his mercy, and all the influences of his grace, condeſcend to be with us, in order to conduct us through life!

As Chriſt has condeſcended to be with us, in order to conduct us, let us love to ſeek every opportunity of being with him in reading, prayer, and meditation on divine things.

IMMORTALITY, The ſtate in which all the human race muſt continue after their natural life is ended.

It is true that God only hath Immortality; but at the ſame time, we are aſſured that our Immortal ſouls ſhall endure for ever. Indeed this is a principle ariſing from both natural and revealed religion.

Firſt of natural religion, becauſe there is nothing in this world that can ſatisfy the deſires of our immortal ſouls, while we are in this life. We look around us for happineſs, but all to no purpoſe; for while graſping the ſhadow, we loſe the ſubſtance, and become much more diſcontented than ever.

It was for this reaſon that the Heathens never would conſent to give up the doctrine of Immortality, and that is no wonder, for it may be made evident, by a parallel line being drawn between the human, and the brute creation. Brutes, ſo far as we know, are ſatisfied when they receive victuals and drink, according to the order and ſtate of their nature; nor do they look for any thing further, becauſe their deſires are ſatisfied.

On the contrary, nothing in this world can

ſatisfy

ſatisfy man, but the enjoyment of that God who is the author of his being, by whoſe wiſdom he was formed; by whoſe providence he has been continually preſerved through all the various occurrences in life, and by whoſe grace he has been redeemed from hell.

Conſiſtent with the principles of natural religion, none are able to go through with all the important duties in this life, were it not for the hope of Immortality. "Think not (ſaid Cyrus) to his children, (when he lay upon his death-bed) that when this mortal life is ended, I ſhall be no more. There is an Immortal ſpirit within me, that will go to the preſence of that God who made it, and therefore be not in the leaſt concerned becauſe I am going to leave this lower world."

The difficulties of this life could never be ſupported, were it not for the hope of Immortality; and notwithſtanding our attachment to ſublunary enjoyments, ſuch as our children whom we have begot, the gardens we have planted, and the eſtates we have purchaſed, yet all die away upon the appetite, and we look up for complete enjoyment in God alone.

As to divine revelation, the doctrine of the Immortality of the ſoul has been brought to light and eſtabliſhed therein upon the moſt laſting foundation.

We are no more left in the dark to grope our way by uncertain conjectures, but every thing has been brought to light by the goſpel, ſo that we may juſtly ſay, God has fulfilled his promiſes to us, and we are bound to obey all his precepts.

Let Immortality therefore be the principal thing we have in view, and let us conſider all things in this world as of little importance, unleſs they contribute towards making us happy in eternity.

IMMUTABILITY, Something fixed and certain, that cannot be altered, and therefore it is uſed to denote one of the attributes of God.

He is Immutable in all his promiſes; and as ſure as he does promiſe any thing, ſo ſurely will he perform it, "For men verily ſwear by the greater; and an oath for confirmation is to them an end of all ſtrife. Wherein God willing more abundantly to ſhew unto the heirs of promiſe the Immutability of his counſel, confirmed it by an oath: That by two Immutable things, in which it was impoſſible for God to lye, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us," Heb. vi. 16, 17, 18.

It is the Immutability of God, that alone can ſupport us under all the anxieties in this life. It was his Immutability that ſupported his people of old, and the ſame Immutability will ſupport every Chriſtian till the lateſt period of time.

Nothing is like the Immutability of God, in order to encourage us to go on through our Chriſtian courſe with patience, and reſignation to the divine will. He never changes, and all his promiſes are truth to thoſe who love him. He is the ſame yeſterday, to day, and for ever, and of his kingdom there is no end.

Our faith in Chriſt muſt be founded upon his Immutability; for unleſs we are fully perſuaded of the truth of his promiſes, we cannot truſt in him.

Every thing in this world is ſubject to change; and even the whole frame of nature will at laſt be diſſolved; but God the eternal Jehovah, ſhall endure for ever, and all his promiſes ſhall be equally Immutable as himſelf. Let us therefore on all occaſions put our truſt in him, who is Immutable, that we may be his to eternity.

IMPLACABLE, One who cannot be appeaſed, but continues in a ſtate of malice againſt another.

The apoſtles uſed it to denote the wretched ſtate of the Heathen world, when Chriſt made his appearance in the fleſh. Backbiters, haters of God, deſpiteful, proud, boaſters, inventors of evil things, diſobedient to parents, without underſtanding, covenant-breakers, without natural affection, Implacable, unmerciful," Rom. i. 30. 31.

As the devil has an Implacable hatred to all the human race, ſo thoſe may juſtly be called his children who are Implacable to each other. God has in mercy to us relaxed the ſeverity of his juſtice, and ſurely we ought not to retain anger

anger in our hearts againſt our fellow creatures, nor be Implacable, but ſtudy to love each other.

Let us conſider, how dreadful our condition would have been, had God continued Implacable to us, and let that teach us to have bowels of compaſſion even for our enemies.

No man has a right to expect mercy from God, who is Implacable againſt his neighbour; for how can he kneel down and ſay, Forgive me my treſpaſſes, as I forgive thoſe who have treſpaſſed againſt me; when, at the ſame time he knows that malice reſts in his heart, and he is Implacable to all thoſe who have given him the leaſt offence?

We read of the duke of Lauderdale, a great ſtateſman in the laſt century, that he was a cold friend, and an Implacable enemy; a character ſo odious, that it is not to be paralleled in hiſtory.

Men may remain Implacable to each other, on account of ſome trifling injuries; but let them never forget that God has it in his power to be Implacable to them throughout all eternity.

IMPORTUNITY, The action of one who is earneſt to obtain ſomething, either from God or man.

Thus our Lord ſaid to his diſciples, "Which of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to ſet before him: and he from within ſhall anſwer and ſay, Trouble me not, the door is now ſhut, and my children are with me in bed; I cannot riſe and give thee. I ſay unto you, though he will not riſe and give him, becauſe he is his friend, yet becauſe of his Importunity, he will riſe and give him as many as he needeth," Luke ix. 5—8.

Importunity in prayer, when we addreſs ourſelves to the Lord our God, is a ſtrong proof that we are in earneſt, and long to obtain what we aſk for. God loves to ſee us Importunate, as we learn from his conduct to the children of Iſrael; for, after he had told them what great things he would work in their favour, he ſaid, "But for all theſe things, I will be enquired of by the houſe of Iſrael." That is, he would have them come before his throne with humility, and Importune him in the moſt earneſt manner to fulfil his promiſes.

This ſhews that they were convinced of their dependence upon him as a good and gracious God; and if ſo, ſurely the ſame duty becomes binding upon Chriſtians.

We ought never to forget that we are ſurrounded with wants, as well as dangers, while here below, and therefore it ſhould be a principal part of our buſineſs in prayer beg of God to relieve the one, and ſave us from the other.

IMPOSITION, A word made uſe of to point out two ceremonies uſed among the Jews; and one ſtill kept up in all Chriſtian nations.

Firſt, among the Jews, when the prieſt laid his hand upon the victim that was to be ſacrificed, it was called Impoſition; and from that time it was looked upon as ſacred.

Secondly, it denoted the act of a parent, or any other perſon giving a bleſſing to another. Thus when Jacob lay upon his death bed in Egypt, he put his hands, or rather he Impoſed them upon the heads of Joſeph's two ſons, and bleſſed them.

Thirdly, under the goſpel, it has been the conſtant practice, in the ordination of miniſters, to Impoſe, or lay hands on their heads. This is of ſuch a univerſal nature, that all the eſtabliſhed churches in the Chriſtian world adhere to it.

However, in a moral and ſometimes in a religious ſenſe, the word is taken as implying ſomething wicked, or the act of one who ſeeks to deceive under falſe pretences.

Impoſitions upon each other in the way of trade, will always promote the ruin of a mercantile nation. It indicates, and even proves that the perſon guilty of it has no honeſty in his heart, nor any regard for his fellow creatures. We ought not even to Impoſe upon our enemy; for nothing can juſtify us for the commiſſion of any crime whatever.

The man who lives in the conſtant practice of

of impoſing on others, makes his whole life one continued act of falſhood, and he becomes an habitual practical lyar.

After all, nothing can ſo much endear us to God, as well as our fellow creatures, as integrity and ſincerity in all our affairs; and doing to others what we would wiſh them to do for us, were the circumſtances reverſed.

IMPUDENT, One who has ſhaken off all regard to modeſty, and is not aſhamed of the moſt abominable actions.

It is for the moſt part applied to the character of ſuch women as have become common proſtitutes and commit lewdneſs; for their Impudence is a moſt odious vice, and it ſeems to bid defiance to all the rules preſcribed for modeſty in our conduct through life.

With reſpect to men, they may be Impudent, and preſume to act inconſiſtently, with their characters, by which they make themſelves objects of ridicule and deteſtation, and hated by every one who knows them. But it is ſtill a more odious vice in women, whoſe higheſt character is modeſty.

An Impudent woman in vice, who either ſpeaks or acts inconſiſtent with the nature of her duty, ſo far as that relates to modeſty, becomes a peſt to human ſociety. What woman would deſire to come under the denomination of a braſen-faced ſtrumpet, and be ſo Impudent, that none but the moſt wicked and prophane would chuſe to keep her company? And yet there are ſuch women, nay too many of them, to be met with in the world. Impudence is utterly inconſiſtent with the practice of either natural or revealed religion.

We are all finite created beings, and therefore we have no right to aſſume domineering airs, and much leſs to ſet commanded duties at defiance.

Impudence is like flying in the face of the Almighty, and trampling upon thoſe laws he has left us for the regulation of our conduct while here below. Let us therefore be both modeſt and humble, that we may be reckoned worthy of a place in heaven with Chriſt, who was a pattern of every perfection.

INCENSE, A ſweet ſmell or effluvia ariſing from ſome perfumes, that were made uſe of in the temple ſervice at Jeruſalem. It was alſo uſed in the Heathen temples, though not according to the order of God.

In a ſcriptural ſenſe, Incenſe denotes the ſincerity of our hearts, when we come before the Lord our God in prayer. Thus we read in the prophet Malachi. "For from the riſing of the ſun even unto the going down of the ſame, my name ſhall be great among the Gentiles, and in every place Incenſe ſhall be offered unto my name, and a pure offering: for my name ſhall be great among the heathen, ſaith the Lord of hoſts," Mal. i. 11.

As if he had ſaid, you now worſhip me by carnal ordinances contrived in ſuch a manner as to attract your ſenſes, without making any laſting impreſſions on your hearts, but when the promiſed Meſſiah ſhall come in the fleſh, then I ſhall be worſhipped in ſincerity and truth.

All nations ſhall look upon my Son as their Redeemer; and ſo ſincere will they be in their worſhip, that it will riſe up before me in the ſame pleaſing manner as Incenſe does, to all thoſe who are preſent when it is offered.

The papiſts, whoſe religion is only a ſyſtem of formality, have introduced Incenſe into their worſhip, and many of their deluded followers look upon it as a thing of the utmoſt importance, but we proteſtants, who are to worſhip God in ſincerity of heart, have no occaſion for any ſuch things, becauſe our prayers are to aſcend up to the heavenly throne, as a ſweet ſmelling ſavour before God, and as a proof that we are his children, and followers of the Lamb, who was without ſpot or blemiſh, when he came to take our nature upon him.

INCONTINENCY, Both in a moral and a religious ſenſe, made uſe of to point out the character of thoſe who will not, nor cannot be perſuaded to remain faithful to thoſe engagements they entered into, when as huſbands and wives they joined hands at the altar.

It appears from the ſacred records, that the people of Corinth were much addicted to this crime, and indeed their Incontinency became proverbial; for every perſon brought up in that city was looked upon as one who had no re-

gard to thoſe relative duties which are the ſupports of ſociety,

Thus the apoſtle writes in conſequence of having received intelligence of their abominable practices. "The wife hath not power of her own body, but the huſband; and likewiſe alſo the huſband hath not power of his own body, but the wife. Defraud ye not one another, except it be with conſent for a time, that ye may give yourſelves to faſting and prayer; and come together again, that ſatan tempt you not for your Incontinency," 1 Cor. vii. 4, 5.

All thoſe, whether men or women, among the orders of the Roman catholick church, ſwear to be Incontinent, with reſpect to the connections that is natural to the different ſexes, as long as they live; but this is ſetting aſide the order of nature; for God has not required any ſuch thing from them.

Marriage was deſigned, that every man ſhould have his own wife, and every woman her own huſband; but nothing was ever intended further by the word Incontinency, than to ſhew that all thoſe who are not conſtant to the performance of the obligations they entered into at marriage, become objects of the divine diſpleaſure.

It is a proof that they are not reconciled to the order of God, nor do they endeavour to keep their paſſions under proper reſtraint, ſo as bring them into ſubjection both to reaſon and religion.

INCORRUPTIBLE, Any thing that will never decay, nor conſume, notwithſtanding the revolutions that may happen in the world.

However, it cannot with propriety be applied to any thing of a temporal nature; for all temporal things are periſhing.

It is the peculiar privilege and happineſs of the bleſſed in heaven, whoſe bodies, altho' they muſt be for ſome time corrupted in the grave, yet will riſe to a glorious immortality, when God ſhall be all in all. God is Incorruptible, becauſe he is the fountain of life and glory, and therefore all his faithful followers ſhall alſo be ſaved from corruption. The inheritance reſerved for the people of God is altogether Incorruptible, and it will laſt throughout eternity.

All Chriſtian graces are Incorruptible, becauſe they will laſt throughout eternity, when death ſhall be ſwallowed up in victory. Who then would not be a Chriſtian? Who would not deſire to worſhip that God who has an Incorruptible inheritance to beſtow?

Every thing in this world is of a periſhing nature, and will in the end fall into decay; but heaven the inheritance ſet apart for all thoſe who love God, will endure for ever, there will the bleſſed in glory never be under the leaſt apprehenſion of their happineſs having an end.

Let us therefore conſider, that as we are to be heirs of an Incorruptible inheritance, ſo we muſt, while here, take care to keep ourſelves from corruption. That is, we muſt not give way to the allurements of the world, nor nouriſh the luſts of the fleſh; for there is no communiun between light and darkneſs. As perſons deſigned to partake of a heavenly and an Incorruptible inheritance, we muſt be heavenly-minded, and keep ourſelves from all the corruptions of the world.

INDIGNATION, Anger ariſing in the mind; and in a religious ſenſe, taken three different ways.

Firſt, as the act of God in beholding with anger the conduct of men who neglect the goſpel and trample on all his offers of grace and mercy. Well may God be filled with Indignation againſt a rebellious world, while he bears with their provocations, and does every thing to promote their intereſt.

Secondly, with reſpect to men in a good ſenſe, when our anger ariſes againſt ſin, Indignation ſhould always take place in our minds when we ſee people offending againſt God.

When pious St. Chryſoſtom was one day walking the ſtreets of Conſtantinople, he was met by the noted heretick Neſtorius, who ſaid to him, Chryſoſtom, acknowledge us. I acknowledge you (anſwered the holy man) to be the firſt born of ſatans, an imp of hell, and devoted to perdition.

Thirdly, in a bad ſenſe, when our anger ariſes againſt any of our fellow creatures, who perhaps may have given us ſome provocation. It is really ſurprizing that poor weak mortals, who

know

know that they daily offend an almighty Being, ſhould be filled with Indignation againſt their fellow creatures, who are the ſame in the ſight of God as themſelves.

It is a proof that piety, mercy, charity, love and all the other ſocial virtues, have fled from their minds, and that they have given themſelves up to be governed by their own paſſions.

Let therefore Indignation never take place in our minds, unleſs ſin is the object; and then let it be ſhewn in ſuch a manner as to bring glory to God, and good to men.

INEXCUSABLE, The ſtate and condition of thoſe who neglect both natural and revealed religion.

People, who are not deprived of the precious benefit of ſight, may behold as much of the material world, as to convince them of the exiſtence of a holy, juſt, powerful and merciful God, endued with every poſſible perfection. If they neglect ſo important a duty, they will ſtand Inexcuſable before God, becauſe they rejected the evidence of their own ſenſes.

With reſpect to divine revelation, it is ſupported by ſuch evidence, ſuch convincing proofs, that the Lord Jeſus Chriſt ſuffered, and that his diſciples preached the goſpel, and thoſe who deny it, muſt at the ſame time reject all the hiſtories written by the Greeks and Romans, and by every nation wherein he had not an opportunity of being an eye-witneſs.

Suppoſing a claſſical ſcholar ſhould take into his hand the writings of Cornelius Nepos, and read the account of the battle of Marathon, would he not be looked upon as mad, when he called it a falſhood?

Let a perſon read Quintius Curtius, and ſay, there was never ſuch a perſon as Alexander, that his mother's name was not Olympias, and that his father Philip was not murdered by Pauſanius?

Surely, every rational thinking perſon would conclude that ſuch a perſon was mad. It is juſt the ſame with thoſe who reject the evidences in ſupport of the truths of the goſpel; for they are as clear as can be.

As the goſpel propoſes nothing as the object of our belief, beſides what is in its own nature really good; therefore we are Inexcuſable if we reject it.

INFALLIBILITY, An attribute belonging to God only, for both angels and men have fallen.

In the writings of proteſtant divines, it has been frequently uſed to denote the aſſumed pretenſion of the church of Rome.

It has been acknowledged by the Papiſts themſelves, that popes are not infallible, and for this good reaſon, that many of them have been a diſgrace to human nature, by committing crimes too enormous to be mentioned without horror.

Again, if we only look back to the year 1157, and trace eccleſiaſtical hiſtory downwards for only twenty years, we ſhall find that there were three popes at one time, who all claimed Infallibility, and each excommunicated the other two.

The Papiſts, in their arguments with the Proteſtants, particularly Bellarmine, in his book againſt Chamier ſays, That the Infallibility reſts in a general council of the clergy. This aſſertion of his, however, is juſt as bad as aſcribing Infallibility to the popes; for there are many inſtances of two general councils at a time, and each of thoſe councils have anathematized the other.

Now, where can the Infallibility lay? Not in the cardinals; for they have often taken up arms againſt each other. Not in the popes; for ſome of them have been a diſgrace to human nature. And not in general councils; for many of them have reverſed the proceedings of the former, as inconſiſtent with Chriſtianity, which could not have been ſo, had they been Infallible, and unable to err.

The whole paſſage, upon which the Papiſts found the doctrine of Infallibility, ſhall be here recited, leſt any weak readers ſhould be ſeduced by the practices of their prieſts.

When Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay, that I, the Son of man, am? And they ſaid, ſome ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom

ſay

ſay ye that I am? And Simon Peter anſwered and ſaid, thou art the Chriſt, the ſon of the living God. And Jeſus anſwered, and ſaid unto him, bleſſed art thou Simon Bar-jona; for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven," Matt. xvi. 13—19.

Now the word Peter ſignifies a Stone, or a Rock; but here Chriſt refers to himſelf, as the rock upon which his church was to be built; and to Peter in a ſecondary manner, with all the reſt of the diſciples, whoſe doctrine was to ſupport the foundation laid by himſelf.

The gates of hell can never wholly prevail againſt the church of Chriſt; for although caſt down, yet ſhe is not forſaken.

By the keys of the kingdom of heaven being given to Peter, is meant, that every goſpel miniſter, who acts conſiſtent with the duties of his office, will have a right to declare who are or who are not objects of the divine favour; and by binding and looſing, is implied, that when they in a proper manner publiſh the threatnings of God's law againſt ſinners, God will ratify it in heaven, and make it binding upon the perſon againſt whom it is pronounced.

In the ſame manner when a penitent ſinner, has become ſenſible of his folly, and declares that he is determined to walk in newneſs of life, then every miniſter of the goſpel has a right to declare him an object of the divine favour, ſo far as he acts with ſincerity, and God will ratify his declaration.

From this we find that the ſo-much boaſted Infalliblity of the church of Rome falls to the ground at once, for the popes have no more power than other biſhops, although they have had the aſſurance to domineer over them in the moſt arbitrary manner.

The Infallibliity of the church reſts in Chriſt alone, for Infallibility is one of the attributes of God, in conſequence of his divine perfections. Churches in general have at different times erred, and deviated from the truth, though charity obliges us to hope that God had ſome faithful followers, even in the moſt degenerate times.

Let us therefore as Chriſtians and proteſtants, not be too high minded, but look up to God for aſſiſtance, who is the ſole fountain of Infallibility, and alone able to conduct us, by his wiſdom, through all the various ſtages of this life.

INFAMY, An evil name given by one to another, and it is equally ſuppoſed that the perſon upon whom it is beſtowed has been guilty of ſome very bad crime.

Thus when a perſon has committed murder, theft, or cheated his neighbour in a baſe manner, we call him an Infamous perſon, who ought not to be truſted, nor ſhould any one look upon him as a fit member of ſociety. As nothing in the world can ſo much recommend us to others, in an amiable point of view, as a good name, the conſequence of integrity in all our actions; ſo a bad name makes us Infamous, and entails, in the opinion of the world, Infamy upon our children! Infamy is a ſort of laſting ſhame, that cannot be eradicated; it ſinks deep into the character, and makes an indelible ſtain upon the conſcience.

In all our actions between our fellow creatures and ourſelves, we ſhould be careful not to be guilty of any thing of an Infamous nature, eſpecially where there is any thing in litigation. "Go not forth haſtily to ſtrive, leſt thou know not what thou do in the end thereof, when thy neighbour hath put thee to ſhame. Debate thy cauſe with thy neighbour himſelf; and diſcover not thy ſecret to another: Leſt he that heareth it, put thee to ſhame, and thine Infamy turn not away," Prov. xxv. 8, 10.

Here we are cautioned, in the moſt poſitive manner, to take care that no Infamy reſt upon any of our actions, but that we ſhould be holy in all manner of converſation, as our Redeemer was while here below, and as our Father heaven is holy.

INFERIOR, Any perſon who acts in a lower ſtation than another, who, by the order of providence, or the ſtate of affairs in the world,

world is obliged, conſiſtent with the nature of his duty, to do as he is commanded.

Children are Inferior to their parents, and ſo are ſervants to their maſters. Inferiority, however, does not imply any thing like diſgrace; for unleſs there were different ſtations in the world, human ſociety could not exiſt. The duty of an Inferior is to do all he can to render himſelf an object of reſpect to his ſuperior; and in conſequence thereof, to expect that God will advance him in glory, when an end will be put to all diſtinctions.

An Inferior is to look up with humility to the divine Being, and freely acknowledge that although he is obliged to ſubmit to a life of ſervitude here, yet it is the order of God; and therefore ought to be acquieſced in.

God only knows what is fit for us while here below, and therefore we ſhould never repine at the diſpenſations of providence. Perhaps when he makes one inferior to another, it is to make them happy both in time and in eternity.

However, let this comfort us; that although we are Inferior to an earthly maſter, yet that maſter himſelf is Inferior to Chriſt our Lord, whoſe ſervants we are, if we act conſiſtent with the rules laid down in his goſpel. Trifling indeed is the difference between us and our ſuperiors in this life, when compared with the infinite difference between God and them; ſo that without repining, we ought to be content with our ſtations.

INFIDELITY, A word made uſe of to denote the character of thoſe who will not believe the goſpel, although all the facts in it are ſupported by rational evidence.

Infidelity generally takes its riſe from unbounded pride in the mind, whereby the perſon infected with it, looks upon himſelf as much wiſer than others.

The Infidel ſeems to ſhut the eyes of his reaſon ſo cloſe againſt every thing propoſed to him as neceſſary to promote his intereſt, that he is reſolved not to hear any thing that may be ſaid in ſupport of the given propoſition.

In ſome caſes Infidelity is uſed as a word to point out thoſe, who, under a profeſſion of the goſpel, neglect its duties, and ſo by actions convince others, that the truth has never taken place in their hearts.

There have been Infidels in all ages of the church, and perhaps there will be ſuch even to the end of the world. Infidelity is a ſin that will ever make us odious in the ſight of God, becauſe it indicates that we pay more regard to what has been written by profane Heathens, than to the ſacred oracles, that were dictated by the ſpirit of divine inſpiration.

Infidelity generally leads the Infidel to the commiſſion of the groſſeſt crimes; for, how can it be ſuppoſed that he ſhould act conſiſtent with the nature of moral duties, when he has trampled upon the foundation of them, namely, natural and revealed religion?

Let us all therefore endeavour to make ourſelves acquainted with the ſacred ſcriptures, that we may not be Infidels, but believers in Chriſt, who alone is able to make us wiſe unto ſalvation.

INFINITE, That which can neither be bounded by time or ſpace, and is applicable to God only.

He fills even immenſity with his preſence; he comprehends all things, but cannot be fully comprehended by any created Being. "Great is our Lord, and of great power, his underſtanding is Infinite," Pſal. cxlviii. 5.

Our minds are loſt in admiration, when we begin to conſider the Infinity of the great God. Simonides the philoſopher, being aſked by Dionyſius the tyrant of Syracuſe, what God was, deſired a day's time to give in his anſwer; but when called upon for it, he deſired two days more, and at laſt declared, that the more he conſidered the Infinity of God, the more he was at a loſs how to expreſs himſelf concerning it.

The moſt glorious angels in heaven are no more than finite and created beings; but God is Infinite, eternal and unchangeable. To believe ſincerely the Infinity of God, will always be a ſtrong ſtimulation to duty, for ſurely nothing can have greater force, than the conſideration that he is not only able to do all things, but that he is every where preſent.

He is Infinite in all his perfections, but the

two principal lights in which we ought to conſider his Infinity, are, his mercy, and his juſtice. He is Infinite in his mercy to poor ſinners, but let every one remember, that he is likewiſe Infinite in his juſtice in puniſhing the wicked.

Therefore according to our belief of the goſpel and acting conſiſtent with its rules, we have either an Infinite enemy, or an Infinite benefactor.

INFIRMITY, Weakneſs or ſores in the human body, and alſo weakneſs in the intellectual faculties.

All the weakneſſes that we labour under while in this life are called Infirmities, and we ought to rejoice that no leſs a perſon than the Lord Jeſus Chriſt has in compaſſion to us taken our nature upon him. "For we have not an high-prieſt which cannot be touched with the feeling of our Infirmities; but was in all points tempted like as we are, yet without ſin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. iv. 15. 16.

Chriſt was ſubject to every affliction, and every Infirmity; but then his ſubmitting to them was a voluntary act, while ours is the effect of ſin. The infinite condeſcenſion of the divine Redeemer in ſubmitting to all our Infirmities, ſhould teach us to ſubmit firſt to the will of God, and ſecondly to the Infirmities of our fellow creatures.

We ſhould conſider that God, may ſoon afflict us in the ſame manner, and how can we hope that he will ſhew mercy to us, while we have no compaſſion for others? Some perſons are apt to become peeviſh even with thoſe who ſhould be deareſt to them while they are laid upon a ſick bed, and inſtances are not wanting, where a huſband or a wife have wiſhed each other dead, for no other reaſon, but that their Infirmities required more attendance than they were willing to give them.

How juſtly might God afflict ſuch perſons with ſome remarkable Infirmity, that would make them go mourning to the grave, becauſe they were deſtitute of bowels of compaſſion at a time when pity was moſt wanted.

INFLUENCE, The power that any thing has upon the mind, and it is always ſuppoſed to lead it to action.

Thus when we conſider the wonderful works of God, both in creation and providence, we are Influenced to love and admire him. But that which ſhould above every thing Influence the conduct of we Chriſtians is, the conſideration of what Chriſt the captain of our ſalvation has done and ſuffered for us. Who can behold him, though only in the divine word, nailed to the croſs, without being Influenced to duty?

It is an eſtabliſhed rule, that the heavenly bodies, ſuch as the ſun, moon, and ſtars, have leſs or more Influence upon things below; but a ſet of ignorant impoſtors called aſtrologers taught people to believe, that the heavenly bodies Influenced moral actions.

This, however, was a moſt blaſphemous notion, for as by their pretenſion to the knowledge of Aſtrology, ſo they robbed God of his glory, who alone is able to foretel future events.

The fear of God is the foundation of all our Influence to duty, for God will have us to hold his name in reverence. When a poor man is in the preſence of an earthly prince, he is naturally Influenced to behave in the moſt humble manner to his ſovereign, in conſequence of the difference that is between them in ſtation.

We ought alſo to conſider, that we are always in the preſence of God, and that ſhould have the ſtrongeſt Influence upon our conduct in leading us to duty. The Influence that the divine goodneſs has upon us, can only be known by our actions, which ought all to be performed in ſuch a manner, that they may reſemble thoſe of our Divine Redeemer, who went about doing good.

INHERITANCE, Any thing in which a perſon is in poſſeſſion, and it implies it to be of a valuable nature.

Thus God in his goodneſs was called the Inheritance of the faithful, under the old Teſtament diſpenſation. "The Lord isthe portion

of

of mine Inheritance, and of my cup: thou maintaineſt my lot," Pſalm xvi. 5.

Canaan, or the Holy Land, was to be the Inheritance of all the faithful children of Iſrael after they had croſſed Jordan, and heaven will be the Inheritance of every believer when he has paſſed the valley of the ſhadow of death. The perſon intitled to an Inheritance ought to be properly qualified for it before he takes poſſeſſeſſion, otherwiſe he will never underſtand its real value.

In the ſame manner, all thoſe who hope for an eternal Inheritance in heaven, are to make themſelves acquainted with all its laws and privileges, that they may enter upon an eternal Inheritance, properly qualfiied to reliſh all the ſweets ariſing from it.

Thoſe who are the guardians of heirs to Inheritances in this world are ſuppoſed to be men of ſuch integrtiy, that they will take care to beſtow upon them an education ſuitable to their rank in life, otherwiſe they abuſe the truſt repoſed in them, and do an irreparable injury to the young perſon whoſe tender years make him an object of compaſſion.

In the ſame manner all thoſe who enter into holy orders are the guardians of chriſtian people, and they ought to conſider that they are appointed to bring them up to a heavenly Inheritance more valuable than all this world put together.

If they neglect any part of their duty to them, they will bring themſelves under a moſt dreadful condemnation, for all the ſouls that periſhed through their neglect will be required of them.

INIQUITY, The name of all kinds of vice incluſive; for every offence, either againſt God or man, is called Iniquity.

There is ſcarce in the whole of the ſcriptures, or in the writings of our divines, a word more uſed than this, and it ſeems to have taken its name in our language from the following circumſtance:

Our natural notions of equity are all conſiſtent with thoſe we ought to form of God, according to divine revelation; ſo we are led to conſider every thing as wrong that is done inconſiſtent with his commandments. This leads us to call ſin Iniquity, becauſe it is Inequitable, God having ſhowered down upon us the moſt innumerable bleſſings both of providence and grace.

It would not be fair or equitable in any perſon, appointed by an earthly ſovereign to execute the duties of a particular office, to betray his truſt, and act directly contrary to his inſtructions. In the ſame manner muſt it not be Inequitable in us, when we conſider what God has done for us, and at the ſame time turn our backs upon all commanded duties, and even lend a deaf ear to all ſorts of inſtructions?

Equity among people in this world is one of the pillars of human ſociety, and therefore thoſe who act in an Iniquitous manner endeavour to overthrow it.

Iniquity, in the ſight of God, implies that we are not convinced that he is preſent with us in all our actions, or that his eye is continually upon us, otherwiſe we would ſhudder back at the thoughts of offending him.

The Pſalmiſt prayed to be cleanſed from all his Iniquities, and it is our duty, when we approach God in prayer, to beg in the moſt earneſt manner, that he would pardon all our Iniquities, and take us graciouſly into his favour.

INJUSTICE, The doing to others what we would not wiſh them to do to us, but in general made uſe of to denote the act of injuring another whom we deal with, in any branch of trade.

Thus every man is unjuſt who ſells a commodity to another for good, which at the ſame time he knows to be bad. It is Injuſtice in any man to borrow money from another, without having a probable proſpect of paying it at the time promiſed and agreed upon between them.

It is Injuſtice in a man, when, for the ſake of an animal gratification, ſuch as drinking, gaming, &c. he neglects his buſineſs, and leaves his family to ſtarve. It is Injuſtice in a man, when he is intruſted with any things of importance, not to take proper care of them.

In a word, Injuſtice is neither leſs nor more than the breaking through an inſtitution eſtabliſhed for the good of the community. It is a ſpecies of theft, and has always been conſidered as a breach of the eighth commandment. It may be

be committed in thoughts, words, and actions.

We may think Unjuſtly of people, by imagining that they are much worſe than they really are. We may, from motives of malice, ſpeak Unjuſtly of our neighbours, and endeavour to make them objects of contempt, among all thoſe who know them. In the ſame manner we may on many occaſions act Unjuſtly, unleſs we keep the fear of God, which is the beginning of wiſdom, continually before us.

Let us only conſider that we have a juſt God to deal with, who is of purer eyes than to behold the leaſt iniquity, and then we will become in love with juſtice, as the ſhadow of the divine being.

Plato ſaid that light was his body, and juſtice his ſhadow, therefore let us be like our Redeemer in all manner of holy converſations.

INNOCENCE, Purity from all manner of ſin, whether original or actual, and in that ſenſe it ſeems applicable to none but Chriſt.

In a comparative ſenſe, it is often uſed to denote the ſtate of an infant who has never committed actual ſin. Thus the children, who were murdered by order of Herod the great, in the town of Bethelehem, have always being called the Innocents, and indeed they were the firſt martyrs for Chriſt; from which we may learn that none but thoſe who are in a comparative degree Innocent, ought to take upon them the ſacred name of ſufferers for his ſake.

Innocence, in Scripture, is often made uſe of to denote a ſincere attendance on religious duties; and an averſion to all thoſe who take pleaſure in ſin, ſo as not to have any connections with them. Thus the holy Pſalmiſt appeals to God. "Judge me, O Lord, for I have walked in mine integrity: I have truſted alſo in the Lord: therefore I ſhall not ſlide. Examine me, O Lord, and prove me; try my reins and my heart. For thy loving kindneſs is before mine eyes: and I have walked in thy truth. I have not ſat with vain perſons, neither will I go in with diſſemblers. I have hated the congregation of evil doers: and will not ſit with the wicked. I will waſh my hands in Innocency: ſo will I compaſs thine altar, O Lord." Pſalm xxvi 1—6.

Here we find the Pſalmiſt declaring to God in prayer, that as far as was conſiſtent with the ſtate of human nature he would walk Innocently before him, nor would he keep company with any of thoſe who deſpiſed his worſhip, or acted from motives of deceit. Let us therefore endeavour to follow ſo bright an example, that we may at all times be ready to ſay, Lord, I will do every thing thou haſt commanded, if thou will but give me ſtrength to perform it.

INQUISITION, The act of enquiry into the conduct of one or more perſons, who are ſuppoſed to have acted inconſiſtent with ſome law.

In a religious ſenſe, it may be uſed to point out the enquiry that Chriſt will make into the actions of all created beings at the laſt day, when he will judge the world in righteouſneſs.

But at preſent we may conſider it in a quite different light, namely, to point out the character of a tribunal eſtabliſhed in ſome of the nations where the Roman catholic religion is profeſſed.

In the year 1260 many of the poor people, who lived in thoſe mountains in Switzerland, that ſtand neareſt to France, refuſed to acknowledge many of the errors of popery; and therefore they met together on Sundays, and worſhipped God according to the ſimplicity of his word. This was what the popiſh prieſts could not ſuffer; and in order to ſuppreſs them, the Dominicans, a powerful and rich order, undertook the bloody work.

They propoſed that an aſſembly ſhould be compoſed of themſelves, inveſted with plenary powers, to enquire into the conduct of all thoſe who were ſuppoſed to hold opinions different from what were tolerated by the decrees of the pope.

Their requeſt was complied with, and in a ſhort time afterwards, many pious Chriſtians fell ſacrifices to their cruelty.

Italy, Spain, and Portugal were the nations that gave the greateſt encouragement to this iniquitous tribunal; and their method of proceeding was as follows:

When any perſon informed one of their officers that a man or woman was ſuſpected to be a Jew, a Mahometan, or a Heathen, he was immediately

mediately enjoined ſecrecy, under the ſevereſt penalties; and an order was iſſued to apprehend the ſuſpected perſon.

His neareſt relations were obliged to aſſiſt in executing the order, and then the poor afflicted ſufferer was committed priſoner to a dungeon, where none of his relations were allowed to viſit him.

His goods were all ſeized and taken into the cuſtody of the procurator of the Inquiſition, and he was generally kept at leaſt a year in priſon, before he was brought to a tryal.

Indeed the trials were no more than a ſolemn mockery of juſtice; for when the accuſed perſon came before the tribunal, the accuſations againſt him were read, and he was immediately ordered to acknowledge or deny any of the articles, juſt as he thought proper. If he confeſſed that he held any of the articles exhibited againſt him to be true, he was ordered to be excommunicated, and then given up to the civil power as a heretic, after which he was burnt alive.

If he refuſed to acknowledge himſelf guilty, then he was put to the moſt cruel tortures, till all his limbs were diſlocated, and then he was burnt alive in the ſame manner as if he had confeſſed.

At preſent the power of the Inquiſition has mightily declined; but ſtill the ſame cruelties are practiſed, where the civil power gives countenance to them.

Indeed popery is the ſame in all ages and nations, and it will always operate in the ſame manner, ſo that thoſe who are Proteſtants ought to bleſs God that they have the light of the goſpel among them, and that they are not ſlaves to the whore of Babylon.

How happy are we in theſe nations, that we have the privilege of worſhipping God, according to the dictates of our conſciences! Let us therefore be not high minded, but fear.

INSPIRATION, In a religious ſenſe the act of God, when by his ſupreme power he enabled the prophets and Apoſtles to write thoſe divine books, that go under their names.

All the actions that we perform in this life, are ſaid to be the effect of Divine Inſpiration, becauſe God is the author of our minds, as well as of our bodies. "But there is a ſpirit in man: and the Inſpiration of the Almighty giveth him underſtanding," Job. xxxii. 8.

From this we ought to learn, that all our ingenuity ſhould be aſcribed to God, for he is the fountain of wiſdom, knowledge, and excellency.

But the principal light in which we are to conſider Divine Inſpiration, is in the dictating to us the ſacred oracles of truth. "All ſcripture is given by Inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: That the man of God may be perfect, throughly furniſhed unto all good works," 2 Tim. iii. 16. 17.

That the ſacred ſcriptures were writen, by divine Inſpiration is in a manner indiſputable; for how could good men, who inculcated duties of a much more elevated nature than any that ever came from the heathen ſchools, be impoſtors?

Nay, the moſt elevated notions that we are able to form of God, are far inferior to the deſcriptions that we meet with of his boundleſs perfections in the Old and New Teſtament.

The Apoſtles ſubmitted to endure all ſorts of hardſhips, in order to propagate the goſpel of Chriſt, without any hope of reward, while here below; for Paul ſaid, that the holy Ghoſt witneſſed, that in every place bonds and afflictions were to be his portion.

How then could theſe men deceive? But indeed the whole of their writings is a proof of their ſincerity, and that they wrote by the Inſpiration of the Holy Spirit, from whom proceeds the fulneſs of truth.

Let us never take our Bibles in our hands without reflecting, that the whole contents were dictated by the unerring Spirit of God.

INSTRUCTION, Any methods made uſe of to convey knowledge to thoſe who before were ignorant.

In a religious ſenſe, it is uſed to denote the character of the goſpel miniſter, who is continually earneſt in giving the people committed to his

care all the Inſtruction he can. Indeed there is no man in this world that can ſtand juſtified, who neglects to Inſtruct every one who comes within the circle of his acquaintance, let his ſtation be whatever it will. The Pſalmiſt was ſenſible of the obligation he was under to God, for giving him Inſtruction, when he ſaid, "I will bleſs the Lord, who hath given me counſel; my reins alſo Inſtruct me in the night ſeaſon," Pſal. xvi. 7.

As we are all naturally ignorant, and under obligations to God for Inſtructions from him, ſo we ought to inſtruct others. The knowledge that God has given us is a talent that we muſt improve towards promoting his glory, and the good of our fellow creatures. We muſt not hide our knowledge under a buſhel, as our Saviour ſays of a candle, but we muſt endeavour to diffuſe it through the whole circle of our acquaintance. "And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs as the ſtars for ever and ever," Dan. xii. 3.

Here we find that God will in a moſt particular manner reward all thoſe who endeavour by Inſtruction to keep ſinners from the error of their ways, and make them fully acquainted with the divine word.

They are to ſhine as the ſtars for ever and ever in glory, becauſe they were not only earneſt to ſerve God, but alſo to promote the ſalvation of thoſe who were ſlaves to ſin and ſatan.

Let us therefore, in every ſtation in which we are placed, leave nothing undone to promote by Inſtruction the intereſt of all our fellow creatures, and if poſſible, let us never reſt till we have removed from their minds all the prejudices that they have embibed againſt the goſpel of Chriſt.

INSURRECTION, A riſing of the people againſt the eſtabliſhed form of government, in order to procure the redreſs of either real or pretended grievances, without the ſanction of law.

In ſcripture, it is ſometimes uſed to denote the conduct of the wicked, who go about to lay ſnares for the righteous; and we find the Pſalmiſt praying to be delivered from ſuch. "Hide me from the ſecret counſel of the wicked; from the Inſurrection of the workers of iniquity," Pſalm lxiv. 2.

Inſurrections have often taken place in conſequence of a miſunderſtanding, ariſing between the king and the people; but the conſequences have generally proved fatal either to the one or the other.

It is inconſiſtent with the duty of a Chriſtian to be concerned in any Inſurrection whatever, for few of thoſe things are carried on without the commiſſion of a vaſt number of crimes. Exceſſes of all ſorts are generally run into by the giddy, thoughtleſs multitude, and while they attempt to redreſs one grievance, they commit twenty more enormous than thoſe complained of.

On the other hand, it is the duty of magiſtrates to take care that the ſober part of the people ſhall have no reaſon to complain, on account of any part of their conduct, but that they may on every occaſion look upon them as fathers rather than governors.

No good can ever attend an Inſurrection of the people, for it only ſerves to exaſperate the one party againſt the other, and it often happens that the innocent are involved in puniſhment with the guilty.

Let us therefore endeavour to live peaceably with each other, and if we think we are inſulted by the conduct of any of our governors, let us complain with modeſty, and wait patiently for redreſs.

INTEGRITY, Honeſty and uprightneſs in all our actions, and it is ſuppoſed to flow from a pure and untainted mind.

Thus God almighty is pleaſed to call Job, a man of Integrity. "And the Lord ſaid unto ſatan, Haſt thou conſidered my ſervant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil? and ſtill he holdeth faſt his Integrity, although thou moveſt me againſt him to deſtroy him without cauſe," Job ii. 3.

Integrity is by that wiſe king Solomon compared to an active walk through life. "The juſt man walketh in his Integrity. His children are bleſſed after him," Prov. xx. 7. That is, every pious man will in the whole of his conduct

conduct through life act in such an honest disinterested manner, that every one will love and respect him; and those who admired him while living, will bless his children when they find them acting in the same manner.

When Lord Hale went as a judge to try the causes at York, a gentleman sent him a present of a buck; and when he enquired from whom it came, he was told that it was sent by a person who had a cause to come on that day before his lordship. Upon that he ordered the buck to be returned, lest the receiving a present should have the least influence on his judgment.

One day when the late Lord Talbot was going to the court of Chancery to give judgment in a very important cause, one of the parties, came to him, and offered him a present of a considerable sum of money; upon which the chancellor filled with indignation, ordered him to go about his business, or he would commit him to prison.

There are many instances of the Integrity of judges; and it would be well that there were none to the contrary; but Integrity is not to be confined to one set of men, it must extend to all ranks in society. A person may be distinguished for his Integrity, let his station be ever so low, or ever so elevated.

Indeed many acts of Integrity performed by those in lower stations are overlooked by men; but God will reward them.

The following anecdote of a gentleman, who died 1762, is a most solemn matter of fact, and serves to illustrate what has been mentioned on this head.

When he was only twenty-four years of age, a gentleman died, and left him guardian to five daughters, the oldest of whom was about his own age. The three eldest were so much in love with their guardian, who, with their stepmother, lived in the house with them, that forgetting that modesty which is the ornament of their sex, they solicited him to ruin them.

The fear of God, however, was too strong in his mind to suffer him to injure the orphans of his friend, and therefore he left the house, appointed an aged person to take care of them, and returned to his parents.

In the mean time, he took the utmost care of every thing that belonged to them; and although they all solicited him by letters to marry them, yet he refused, lest it should seem that he had a design on their fortune.

He provided them husbands, men of repututation, as well as fortune; and having paid the three eldest what their father had left for them, he married a young lady, and took the two others home with him, and there kept them till they were married, and then sold an estate which their father had left him in his will, and distributed it equally among them.

Such an instance of Integrity in private life ought to be held up as a pattern for every person to copy after; for nothing can so much promote the temporal, as well as the spiritual affairs of men, as Integrity.

INTENTION, A premeditated design to do something; and all actions are said to be the effect of Intention.

Thus, if a man deliberately murders another, it is said that the crme was committed in consequence of a previous resolution, which has been always considered in the same light as Intention.

All our evil actions may be said to flow from our Intentions; for the first motions to sin always arise in the heart. Thus when a man, in defiance of the laws of society, debauches his neighbour's wife, or seduces his daughter, it is evident that this was done in consequence of a fixed Intention.

Another robs even his parents, who, under God, were the authors of his being. It was done Intentionally, in order to support his extravagance, and nourish his lusts.

Whatever thoughts of an unexpected nature happen to arise in our minds, we should examine strictly, whether, upon their being reduced to practice, they could really promote our interest, and make us happy. We should never forget that God looks into the heart, and sees our Intentions afar off.

When evil Intentions are once nourished in the mind, they are generally reduced to practice. It is like a blind man walking on the top of a precipice, where he is almost sure to be

destroyed,

deſtroyed, unleſs ſome perſon interpoſe in his favour.

It is a moſt ſhocking thing for a man to form evil Intentions againſt his neighbour, whom God hath commanded him to love; and it is ſtill more ſhocking to ſuppoſe him pretending friendſhip, while his heart is full of evil Intentions.

It is our Intention that God looks upon; and while he finds that we nouriſh ſuch as are evil, he beholds us with the utmoſt abhorrence. Therefore let us take care to ſuppreſs the firſt motions to ſin, that all our actions may ſhew that our Intentions are right.

INTERCESSION, The compaſſionate act of one who intercedes with an offended ſovereign, in favour of his rebellious ſubjects.

Suppoſing ſome thouſands of poor wretches had taken up arms againſt the law, and were all taken and condemned for rebellion; in that caſe let us ſuppoſe the ſon of the king coming on his knees, before his royal father, and begging for them. Would not we look upon the prince as the moſt benovolent perſon in the world?

Chriſt not only Interceded with his Father to die for our ſins, but now he is in glory he ſtill continues to Intercede for us with God. Surely this ought to make us in love with every thing in the goſpel, as ſuited to promote our eternal intereſt.

The following words will ſhew in what manner the apoſtle Paul conſidered the Interceſſion that Chriſt made for his people.

"If God be for us, who can be againſt us? He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: who is he that condemneth? It is Chriſt that died; yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh Interceſſion for us," Rom. viii. 31,—34.

The continual provocations that we give to a good and gracious Being, make it, neceſſary, that in order to promote our ſalvation, we ſhould have an advocate in heaven to make Interceſſion for us. It ought to give us encouragement to go on with chearfulneſs through all the occurrences of this life; becauſe the great God has promiſed that his power ſhall aſſiſt us; and our Redeemer, by his merits, is continually pleading for us in heaven.

This ought, on all occaſions, to induce us to make Interceſſion in favour of our fellow creatures, when they are in any ſort of diſtreſs. It ſhews that we ought to copy after the example of our great Redeemer, who endured the croſs, deſpiſed the ſhame, and is now ſet down on the right hand of the Majeſty on high, to make Interceſſion for us.

INTEREST, The effect of the conduct of one who ſeeks to promote his own happineſs, both in time and in eternity.

Temporal Intereſt, although of a periſhing nature, yet ought to be attended to by every man who deſires to live honeſtly in the world. No man can be a good husband or a good father, unleſs he does all he can to promote his temporal Intereſt; for by doing ſo he is not only able to give his children a proper education, but likewiſe to ſettle them decently in life.

While we attend in a proper manner to our temporal affairs, they are ſure to go on proſperouſly; but if neglected, they ſoon become like a garden overrun with weeds, for want of proper cultivation. But notwithſtanding the neceſſity of attending to our duty, in our ſeveral ſtations, we muſt ſtill keep our eternal Intereſt in view.

We may obtain riches in this world, and it is our duty to ſeek after them, ſo as it is done with induſtry, honeſty, and moderation, and likewiſe with a view towards enabling us to diſcharge all the duties incumbent upon us. But unleſs our principal aim be to make our ſouls happy in eternity, we loſe our beſt Intereſt, and forfeit all claim to the divine favour.

An attention to our temporal Intereſts, in the different ſtations in which we are placed by divine providence, enables us to do much good to our fellow creatures, when their wants require aſſiſtance from us. But alas! our life in this world; is at the utmoſt ſhort, for we muſt paſs through the valley of the ſhadow of death.

Then

Then is the time that the means we have uſed to promote our Intereſt in eternity will appear in their true colours, then we ſhall know their value.

Let us therefore not loſe ſight of eternal things, becauſe heaven and hell muſt laſt for ever, and we muſt either be happy or miſerable.

INTERMEDIATE, Any part of time that comes between two important events.

Thus the time between our deaths, and the reſurrection, may be called Intermediate; for the happineſs of believers not being then compleated by the conjunction of the ſoul with the body, they are ſaid to reſt till the reſurrection.

This not on however, of an Intermediate ſtate has both in ancient and modern times been carried to an unwarrantable height, and ſome have gone ſo far as to aſſert, that the ſoul died with the body, and others that it only ſlept till the reſurrection.

Thoſe notions however are contradicted, both by the parable of the rich man and Lazarus, and by what our Saviour ſaid on the croſs, when he told the thief, that he ſhould be that day with him in Paradiſe.

The belief that the ſoul, when departed from the body, entered into a ſtate of happineſs or miſery, was held as a fundamental doctrine by the moſt unenlightened heathens. It was as univerſally believed as the immortality of the ſoul, which is evident from Sanchoniathons's hiſtory, and the poems of Heſiod, the two oldeſt compoſitions now extant written by Heathens.

The whole tenor of the New Teſtament points out this important truth, that as death leaves us, ſo judgment will find us; that is we ſhall either go into a ſtate of happineſs, or miſery. Thus we read in the Old Teſtament, conformable to what is recorded in the New. "Then ſhall the duſt return to the earth as it was, and the ſpirit ſhall return to God who gave it," Eccleſ. xii. 7.

Here we have a clear proof that while the body is rotting in the ground, the ſoul will return to God, to be judged according to ſuch actions as it hath been concerned in while here below, ſo that the doctrine of the ſoul's ſleeping while the body is in the grave, is no more than a fable.

INTERPRETATION, The act of one who explains to a perſon ſomething that he knew not before.

In a religious ſenſe, it is uſed to denote one part of the work of a miniſter, who illuſtrates and enforces the truths of the goſpel, as contained in the ſacred ſcriptures.

In the Interpretation of any thing in ſacred ſcripture, we muſt attend to the following general rules.

Firſt, we muſt enquire into the circumſtances of the times and places when and where the words were written, and the characters of the perſons to whom they were addreſſed.

Secondly, we muſt carefully obſerve the literal meaning, without drawing forced concluſions from it.

Thirdly, we muſt examine where the ſenſe is metaphorical, ſo as to point out ſomething that is not expreſſed in the letter; and laſtly, having weighed all theſe things properly together, we muſt beg that God would give us grace to underſtand them in a proper manner.

Had thoſe rules been attended to by our commentators, we ſhould never have had ſo many falſe conſtructions put upon the words of divine revelation, but the whole would have been made plain to the meaneſt capacities.

In the Interpretation of the words of ſacred ſcripture, we ſhould always take care to deduce practical inferences from every doctrine, ſo that while thoſe to whom we addreſs ourſelves become wiſer, they may alſo become better. No idle fancies muſt be entertained in our minds, leſt we lead others into notions inconſiſtent with the truth.

We muſt compare ſcripture with ſcripture, for many of thoſe parts that are plain, throw a light upon ſuch as ſeem dark and obſcure.

Such are the methods to be uſed in the Interpretation of the ſcriptures, and if properly attended to, they will make us as well as others far wiſer and better than we were before.

INTREAT, An earneſt perſuaſion uſed by a worthy perſon, to prevail upon a wicked man to forſake his ſins and turn unto God, by ſincere repentance, that he may obtain the divine favour.

It is one of the duties of a goſpel miniſter, to Intreat ſinners to be reconciled to an offended God. They are not to put their hearers off with dry details of ſyſtematical principles, but inforce every duty by practical inferences drawn from the ſubject.

Every miniſter is conſidered in the ſame light as an ambaſſador ſent from God, to treat with rebellious ſinners; and he is to beg of them, that they will become reconciled to God, and live conſiſtent with the rules laid down in the goſpel.

When they have properly informed their judgments, they are to addreſs themſelves to their hearts, and, if poſſible, point out to them the danger they are in, while they continue in a ſtate of enmity with him who alone is able to promote their happineſs in heaven. They are to lay before them all the threatenings contained in the law, and all the promiſes in the goſpel; and while they repreſent God as merciful, they muſt alſo point him out as juſt.

They muſt ſhew, that although God is willing for Chriſt's ſake to pardon ſin, yet he will by no means ſhew mercy to thoſe who are incorrigible offenders, and even mock at his offers of grace. Being convinced in their own minds that God is good, they muſt endeavour to diſplay his divine perfections to all others, that thoſe who are exhorted to believe on him, may at the ſame time love and adore him.

The ſame duty is incumbent upon every private Chriſtian; for he is obliged, conſiſtent with the nature of his holy profeſſion to Intreat, and beg that they will obey the goſpel, in order to promote their everlaſting happineſs. They are to leave nothing undone to bring them into a ſtate of happineſs here, and glory hereafter.

While they act in this manner, they will be ranked among the diſciples of the bleſſed Jeſus, and enjoy happineſs with him to all eternity.

INVENTION, Any thing contrived by a perſon, that other people had not thought of before.

In a religious ſenſe, every ſort of carnal worſhip brought into the church of God, without any authority from the ſacred ſcriptures. God abhors all manner of human Inventions, when brought into his church; becauſe they obſcure the glorious ſimplicity of the divine word.

In the Old Teſtament we meet with many inſtances of God's ſignal vengeance againſt thoſe who invented any thing as a part of worſhip inconſiſtent with the written law, for God is a jealous God, and will not be mocked.

Thus we find that the two ſons of Aaron were deſtroyed by fire from the Lord, becauſe they offered up ſtrange ſacrifices to him. But notwithſtanding all theſe provocations, yet while God puniſhed them, he mixed mercy and juſtice together. "Thou anſweredſt them, O Lord, our God: thou art a God that forgaveſt them, though thou tookeſt vengeance of their Inventions," Pſ. xcix. 8.

The whole of the popiſh ceremonies are all the Inventions of men; and therefore every proteſtant ought to hold them in the utmoſt abhorrence. Some of them have been borrowed from the greateſt idolaters among the Heathens, and improvements have been made upon them by their prieſts, who pretended to have their commiſſion from the Lord Jeſus Chriſt our Saviour.

The Inventions of men in the worſhip of God are of ſo odious a nature, that they ſerve to eſtabliſh human pride, and make man claim to himſelf a ſpecies of knowledge ſuperior to that of the Divine Being.

Surely God knows beſt in what manner he would be worſhipped, and for that reaſon he has left us an infallible guide in the ſcriptures of truth.

Let us therefore be content with that rule, and let us never, on any occaſion whatever, preſume to introduce any thing into his worſhip that he has prohibited, or that is inconſiſtent with the nature of his perfections.

INVISIBLE, Any thing that cannot be ſeen.

In a religious ſenſe, it is made uſe of to denote one of the perfections of the Lord God Almighty, who cannot be ſeen by any human creature whatever. Was the glory of the Deity to break

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out upon our ſenſes, while in this vale of miſery, we ſhould be loſt in aſtoniſhment, and not be able to behold it. But although Inviſible to us at preſent, yet he lives in glory too great to be conceived or comprehended.

When he appeared to Moſes on the Mount, he was obliged to hide great part of his glory from him; but when our Lord ſhall aſcend into heaven with all his faithful followers, they will be enabled to ſee the Inviſible God, in his moſt reſplendent luſture.

It is an infinite mercy that God has made himſelf Inviſible to us, that we might have an opportunity of believing in him who is Inviſible; but ſtill he hath in his works of creation, providence, and grace, left us in a manner inexcuſeable if we do not trace out his perfections. It would be inconſiſtent with the perfect attributes of the Deity, that we ſhould ſee him while here below, for how could we, while ſurrounded with periſhing bodies, comprehend him who is Infinite?

His being Inviſible ſhould teach us to aſpire to a ſeat in that heavenly kingdom that is Inviſible to every mortal eye, where the wicked ceaſe from troubling, and where our ſouls ſhall enjoy eternal reſt. But although God in his glory is Inviſible to us, yet he ſees all our actions, and takes notice of the firſt motions either to duty or ſin that ariſes in our hearts. He is every where preſent the Almighty, and his eyes run to and fro through the earth.

Nothing can conceal us from him, and however ſecretly we may think to conduct our affairs while in this world, yet he will at laſt bring us to judgment.

JOURNEY, The action of one who undertakes to travel from one place to another.

The Heathen moraliſts compared a man's life to a journey, and they uſed to divide it in the following manner:

The morning they conſidered as youth, becauſe at that time the traveller was ſuppoſed to be but little acquainted with the road; and the middle of the day they called manhood, becauſe it was ſuppoſed that when the perſon had arrived at years of maturity, he would be able by prudence to conduct himſelf through the reſt. The afternoon was looked upon as the decline of life, when people in general become tired of all ſublunary enjoyments; and the darkneſs of the evening was that of old age, when nature ſinks under human infirmities in the ſame manner as the ſun does under our hemiſphere.

In a Chriſtian ſenſe our lives may, with great propriety, be compared to journey; we leave a ſtate of inactivity, or rather ſtupidity, and reſolve to travel towards heaven.

The beginning is ſpent in continual ſtruggles between duty and pleaſure; in the ſecond we become more fixed in our principles, and the vanities of life appear as in their proper colours; and if we perſevere in our Chriſtian courſe till old age, we ſhall be dead to the world, and live to God.

Much indeed have we to do in our Journey through life, and many dangers have we to encounter; but God, the everlaſting God, has promiſed to be with us, and to compaſs us about with his favour as with a ſhield.

Let us therefore ſet out on our Journey with pleaſure; and taking the ſhield of faith along with us, let us never he afraid, but that he who has gone before us, will in the end bring us to his everlaſting kingdom.

JOY, Gladneſs in the heart, in conſequence of having received ſome conſiderable benefit that was either unexpected, or ſtrongly ſolicited.

Joy takes place in the mind in conſequence of any ſignal deliverances of a temporal nature.

Thus the Pſalmiſt ſays, "And now ſhall my head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of Joy. I will ſing; yea, I will ſing praiſes unto the Lord," Pſ. xxvii. 6.

The people of God have in all ages conſidered it as an indiſpenſable obligation, binding upon them, to go to the altar of the Lord with Joy in their hearts, and gladneſs in their countenances, becauſe they were ſenſible of his infinite condeſcenſion in their favour, when he even permitted them to worſhip him.

Thus the Pſalmiſt ſays, "O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy taber-

tabernacle. Then will I go unto the altar of God, unto God, my exceeding Joy; yea, upon the harp will I praiſe thee, O God, my God," Pſ. xliii. 3, 4.

The Joy that takes place in the hearts of thoſe who embrace the goſpel, can never be reliſhed by the profane, and ſuch as are ſtrangers to God. Some people make an outward profeſſion of religion, while their hearts are ſo far from God, that they have no pleaſure in his ways, no delight in his ſervice; but Joy unſpeakable and full of glory will be the portion of all thoſe who ſeek with ſincerity to comprehend the myſteries of divine revelation, and to live in conformity with the goſpel of Chriſt. Their Joy no man will be able to take from them; for it will laſt as long as that glorious Being, the Lord God of heaven and earth, of whoſe power and dominion there will be no end.

JUBILEE, A ſolemn feſtival among the Jews, and was kept the firſt year after ſeven times ſeven.

The ceremony itſelf began on the day after the feaſt of reconciliation, and continued the whole year. All thoſe who were in a ſtate of ſlavery were ſet free; all manner of debts were for ever cancelled, and ſuch eſtates as had been alienated, were returned to the heirs of the original poſſeſſors.

The name is ſtill kept up in the Romiſh church; and during the year of Jubilee, the pope pretends to forgive the ſins of all thoſe who viſit Rome.

It was firſt eſtabliſhed by pope Boniface the eighth, 1300, and was to be only celebrated in one hundred years. They afterwards reduced it to fifty, and at laſt to one in twenty-three years.

It is ſurpriſing to think what money is ſpent in Rome, and other parts of Italy, during the year of Jubilee. It is not papiſts alone that go there on ſuch occaſions; for many proteſtants, from different nations, viſit Italy at the ſame time, in order to be more fully acquainted with the manners of the people.

It is no uncommon thing to meet with men of learning, begging monks, young rakes, military officers, courtezans, and in fact almoſt all ranks of people, dining together at one ordinary. Debauchery, whoring, and aſſaſſination often take place at theſe meetings, which corrupt the manners of youth in general, by leading their minds from the love of religion.

In a Chriſtian ſenſe, the believer's Jubilee is heaven, where there will be nothing but rejoicing throughout all eternity, and not the carnal pleaſures which the ſenſes can only enjoy in ſuch Jubilees as are celebrated by the papiſts at Rome.

JUDGMENT, Sometimes uſed to point out the decrees of civil and criminal courts, where any cauſe was depending.

It is uſed in ſcripture to denote God's moral government of the world, in directing many of our underſtandings, and in ſupporting us under many afflictions.

It is alſo uſed to point out the conduct of thoſe who form raſh opinions concerning the conduct of others, while at the ſame time they are ignorant of the ſecret ſprings of action in their hearts.

Our Saviour has commanded us in the ſtricteſt manner, not to Judge others; and the great apoſtle Paul ſays, That while we Judge others, we condemn ourſelves, "Therefore thou art inexcuſable, O man, whoſoever thou art, that judgeſt; for wherein thou Judgeſt another, thou condemneth thyſelf; for thou that Judgeſt doeſt the ſame things. But we are ſure that the Judgment of God is according to truth, againſt them which commit ſuch things. And thinkeſt thou this, O man, that Judgeſt, them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the Judgment of God?" Rom. ii. 1—3.

Here we are cautioned in the moſt poſitive as well as the moſt ſolemn manner, not to Judge raſhly of our neighbour, becauſe if we do, the Judgment of God will overtake us. Nor are we on any pretence whatever to wiſh that God would, in vengeance againſt thoſe whom we look upon as guilty, inflict Judgments upon them.

We know not the motives from which our fellow creatures act, for that is the privilege of God

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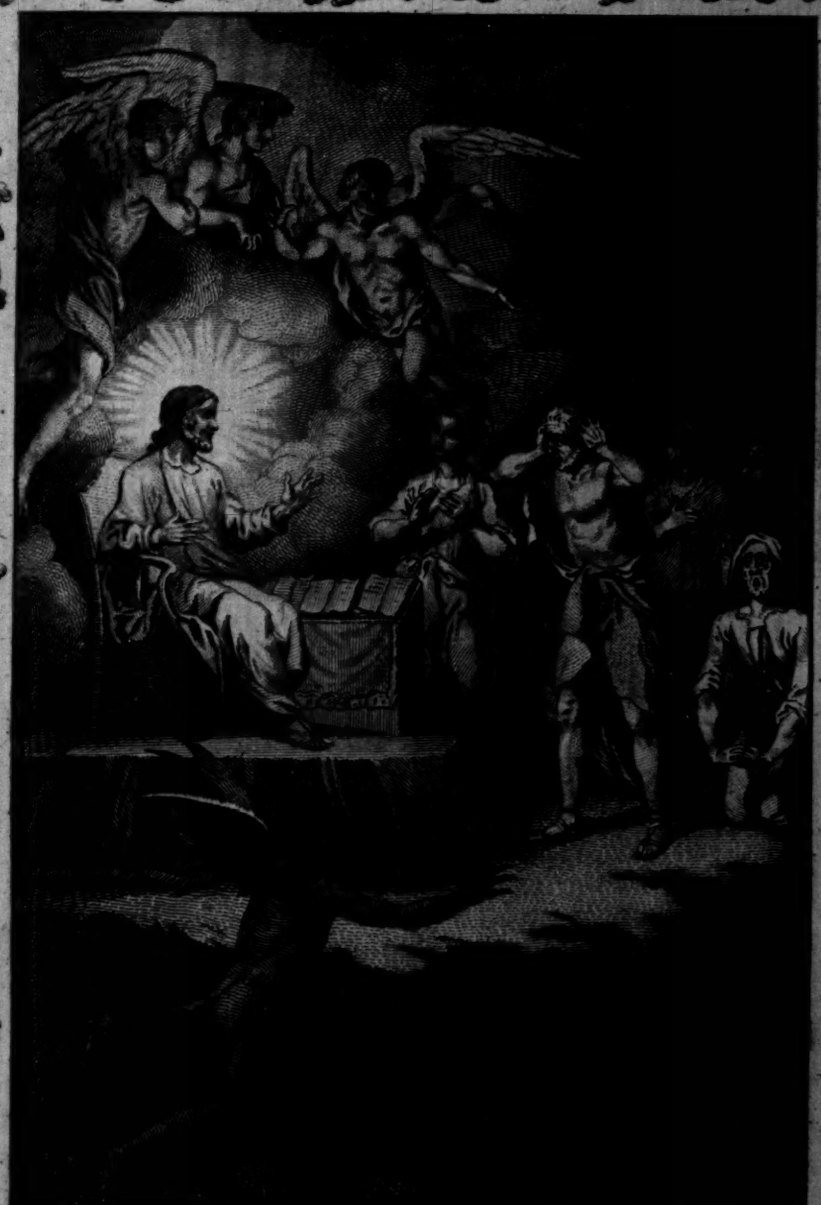

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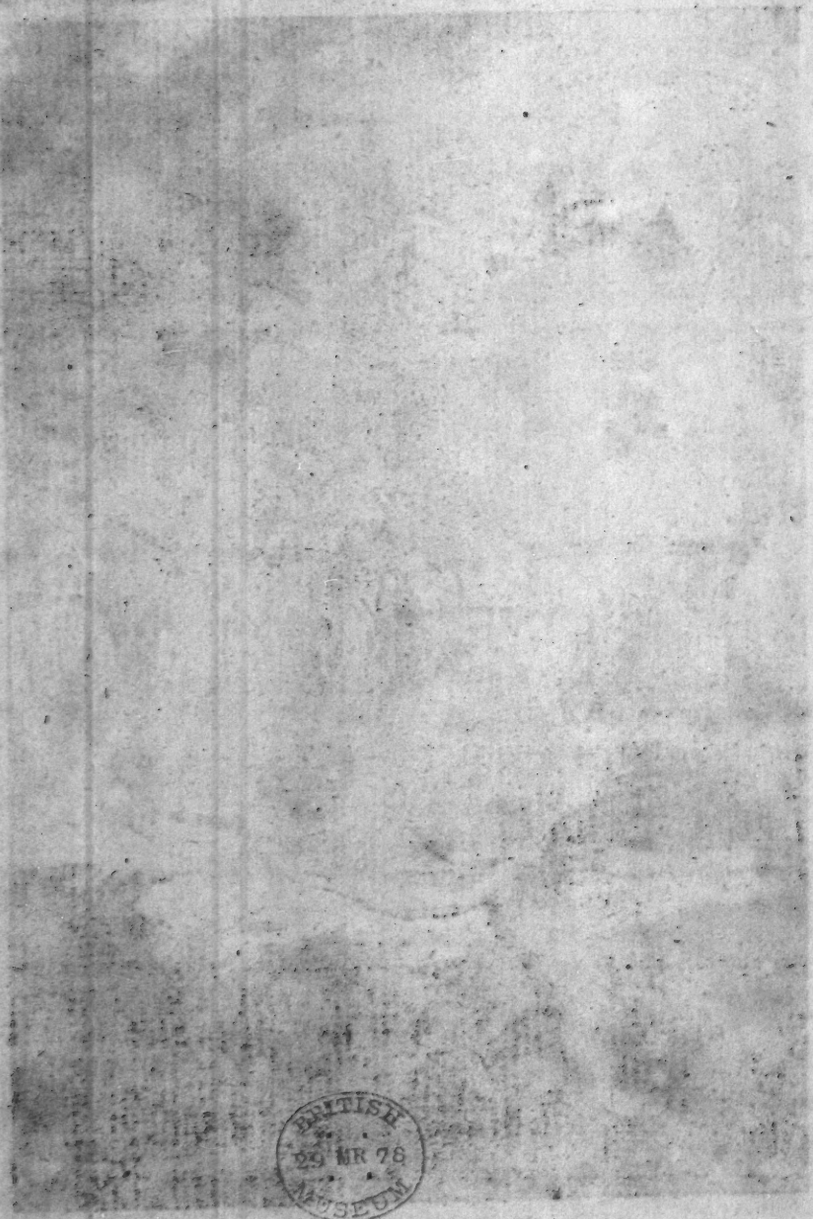
JUDGMENT. II Cor. V. 10.

In awful Judgment, on this Solemn day,
Our Saviour sits, his Justice to display,
The Sinner, now, must Dread th'avenging Rod,
And the Just, Glory in a Righteous God.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God alone. But the word Judgment is taken principally in ſcripture in the two following ſenſes:

Firſt, to denote the act of God in puniſhing a ſinful nation, by ſome ſupernatural exertion of his power.

Secondly, to point out that awful period, when God will raiſe the dead, and bring them to Judgment, concerning their conduct in this life, whether it has been good or bad.

With reſpect to the firſt, namely, the Judgments of God upon ſinful nations, we have many ſtriking inſtances of them in the Old Teſtament.

When God deſtroyed the whole world, by the deluge, except Noah and his family.

He inflicted a ſignal Judgment when he confounded the language of the people who attempted to build a tower, the top of which was to reach to heaven.

It was a Judgment upon the people of Sodom and Gomorrah, when he cauſed his angels to rain down from heaven fire and brimſtone upon them. And,

By the ſame righteous Judgment, he ſuffered the Egyptians to be drowned in the Red Sea; becauſe they had ſo cruelly oppreſſed the Iſraelites.

He inflicted his Judgments on Korah, Dathan and Abiram, for rebellion againſt Moſes. And he puniſhed many of thoſe who had committed whoredom with the daughters of Moab.

When Joſhua was engaged in battle with the kings of the Amorites, the Lord rained ſtones from heaven upon them, ſo that the Iſraelites were victorious.

There are many other inſtances of the Judgments of God upon ſinful nations; but undoubtedly every Chriſtian, who is converſant with his Bible, has read them.

Secondly, by Judgment we are to underſtand that awful period, when we ſhall all be brought before the tribunal of Chriſt, to give an account of the deeds done in the body, whether they have been good or evil. This is moſt beautifully deſcribed in the book of Revelation, where it was imparted to the apoſtle John in a viſion.

"And I ſaw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the ſun, and his feet as pillars of fire. And he had in his hand a little book open. And he ſet his right foot upon the ſea, and his left foot upon the earth. And cried with a loud voice, as when a lion roareth; and when he had cried, ſeven thunders uttered their voices. And when the ſeven thunders had uttered their voices, I was about to write; and I heard a voice from heaven ſaying unto me, Seal up thoſe things which the ſeven thunders uttered, and write them not. And the angel which I ſaw ſtand upon the ſea, and upon the earth, lifted up his hand to heaven. And ſware by him that liveth for ever and ever, who created the heaven and the things that therein are, and the earth and the things that therein are, and the ſea and the things which are therein, that there ſhould be time no longer," Rev. x. 1—6.

Here we have a ſolemn declaration, concerning the end of the world, and in another of St. John's viſions, we read as follows, "And I ſaw the dead, ſmall and great, ſtand before God; and the books were opened, and another book was opened which is the book of life: and the dead were Judged out of thoſe things which were written in the books, according to their works," Rev. xx. 12.

That God will Judge the world in righteouſneſs, is a principle in natural religion, and we have it confirmed to us by divine revelation. Whatever may be the ſtate and condition of men while here below, yet when they come to Judgment, all diſguiſes will be removed; for the ſecrets of every heart will be laid open.

Many who have been deſpiſed in this world, will then be acknowledged by our Lord; and many who have been eſteemed, will be thruſt into hell.

Let us therefore attend to every duty as men and Chriſtians; for as death leaves us, ſo Judgment will find us; and the decree of our Judge cannot be revoked, there is no appeal from his bar.

JUSTICE, To do to others as we would wiſh them to do to us, if we were in the ſame condition as they.

In ſcripture it is in a primary ſenſe applied to God as one of his attributes, for he is the Holy and the Juſt one. His Juſtice is infinite, there is no unrighteouſneſs with him, nor will he ever condemn a ſinner, till he is convicted by the evidence of his own conſcience.

All our notions of Juſtice ſhould be formed from the deſcriptions we meet with of that divine perfection in the ſacred ſcriptures. Indeed it is ſo often mentioned, that we need not quote many proofs of it here; becauſe if God is perfect he muſt be Juſt. "Juſtice and judgement are the habitation of thy throne: mercy and truth ſhall go before thy face," Pſalm lxxxix. 14.

In all his dealings with us, God is infinitely merciful; but we muſt remember, that he is likewiſe a God of infinite Juſtice. It is a dreadful thing to fall into the hands of the living God, whoſe Juſtice is a conſuming fire to all the workers of iniquity.

Every ſinner ought to ſhudder at the conſideration of the Juſtice of God, becauſe it is equal to his power; and as ſure as the Bible is his holy word, ſo ſurely will he diſplay his Juſtice in the puniſhment of ſinners.

With reſpect to us men, we ſhould attend to Juſtice in all our actions, and never take any thing from others without paying them honeſtly for it, except in caſes where affliction may induce us to accept of a gift.

When the late Lord Talbot was chancellor of England, he purchaſed an eſtate in the country, and gave for it the full value according to the ſurvey that had been made; but when he came to take poſſeſſion of it he found it conſiderally more valuable than what he had given. It had been ſold by the creditors of a thoughtleſs young gentleman, who by his extravagances had reduced himſelf to the moſt abject ſtate of poverty.

Accordingly the worthy chancellor ſent for the youth, and not only paid him the overplus money, but alſo by his good advice reclaimed him from his vicious courſes, and within a few years after he became an ornament to his country.

Juſtice muſt hold the ſcale in all our actions ſo ſtrictly, that we are not to give any thing to the poor, till we firſt diſcharge the obligations we are under to others; or, to uſe the words of the pious and learned Mr. Hervey. "We muſt be Juſt before we are generous."

Beſides the numerous inſtances we meet with in the ſacred ſcriptures, of Juſtice, we find many of a very illuſtrious nature in civil hiſtory. When the ſons of the elder Brutus were accuſed of having plotted againſt Rome, in order to deliver up the city to Tarquin, he ordered them to be brought into the ſenate, and no ſooner had they confeſſed their crime, than he commanded the lictors or executioners to put them to death in his preſence.

A Turkiſh governor of Smyrna, being told that his own father had been guilty of ſeveral acts of injuſtice, ordered him to be brought before him, and baſtinadoed on the ſoles of his feet with rods, in the ſame manner as if he had been a common maleſactor.

The ancients repreſented Juſtice as blind of one eye, but perfectly quick ſighted with the other; intimating thereby, that Juſtice ought to be impartial to every thing except what was ſupported by rational evidence, but at the ſame penetrating, ſo as to diſcover the truth under every mark of diſguiſe.

Upon the whole, let every perſon endeavour to be Juſt in all his dealings, ſo that he may be like his divine Redeemer, who was Juſt in performing the will of his Father, when he took our nature upon him.

JUSTIFICATION, In a religious ſenſe, the act of God, when for Chriſt's ſake he pardons men of all their ſins.

There is ſcarce one word in the whole body of divinity that has occaſioned more controverſy than this of Juſtification, and the whole has ariſen from the miſconſtruction of ſome texts of ſcripture not rightly underſtood by either party.

Some have concluded that a perſon may know even in this life, when he is Juſtified, by the experience ariſing in his own mind, although at the ſame time he never attends to one of the duties of the goſpel. This doctrine, however, is the nurſe of ſpiritual pride, and makes people look down with contempt upon their fellow creatures.

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JUSTICE. Pſalm LXXXIX. 14.

Impartial Juſtice holds her ſteady ſcales,
And weighs each Cauſe, as ſtandard Truth prevails;
Riches in vain would give, and Int'reſt bribe,
She ſhields the Poor, and ſcorns the Venal Tribe.

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Others have aſſerted, that thoſe who are Juſtified, can never fall away from grace; and that notion has been the nurſe of carnal ſecurity. Now to put this matter out of all manner of diſpute, let us attend to thoſe texts of ſcripture wherein it is declared and illuſtrated.

That Juſtification is conditional in conſequence of Faith in Chriſt, will appear evident from what the apoſtle ſays. "But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead. Who was delivered for our offences, and was raiſed again for our Juſtification," Rom. iv. 24, 25.

That is, God will, for the ſake of Chriſt who died for us, pardon all our ſins, and make us objects of his favour upon condition that we believe the goſpel. Now leſt it ſhould be inferred that the belief of the goſpel alone is able to entitle us to the divine favour, let us hear what another apoſtle ſays; for, as has been taken notice of under a former article, the beſt way of explaining ſcripture is by ſcripture. "What doth it profit, my brethren, though a man ſay he have faith, and have not works? can faith ſave him? If a brother or ſiſter be naked, and be deſtitate of daily food: And one of you ſay unto them, Depart in peace, be ye warmed, and be ye filled; notwithſtanding, ye give them not thoſe things which are needful to the body: what doth it profit? Even ſo faith, if it hath not works, is dead, being alone. Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith without thy works: and I will ſhew thee my faith by my works. Thou believeſt that there is one God; thou doeſt well. The devils alſo believe, and tremble. But wilt thou know, O vain man, that faith without works is dead," James ii. 14—20.

Here we find that no man has a right to look upon himſelf, as Juſtified in the ſight of God in conſequence of his believing the goſpel, unleſs his life and converſation, are conſiſtent with its duties. The devils believe, and in conſequence of that belief, they tremble becauſe they know they will never be Juſtified. Faith is the root from whence all good works muſt flow, but that faith is not genuine, which does not produce good fruits. For a man to know whether he is a real believer, he has nothing further to do than to examine his heart and life, for the Bible lays open before him, to tell him whether he is right or wrong.

Our Saviour ſaid, that men would know his diſciples by their loving each other; and the Apoſtle John who was divinely inſpired, ſaid, "we know we have paſſed from death to life, becauſe we love the brethren."

In vain do we make pretenſions to any attainments in religion, and in vain do we boaſt of our faith as the meritorious cauſe of our Juſtification, unleſs our actions are conſiſtent therewith. Juſtification is the act of God, but it is ſo conditionally.

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KINDNESS, That virtue by which a good man becomes bountiful to all his fellow creatures, in doing whatever is in his power to promote their happineſs.

It is our duty to ſtrive by all means to ſeek the good of others, and to do it with a willing chearfulneſs.

Kindneſs is one of thoſe marks by which the goodneſs of God is made manifeſt to poor helpleſs ſinners; in all the acts of his benevolence towards us his Kindneſs ſhines moſt conſpicuouſly. In his providence we every day ſee, and even feel his loving-kindneſs; for his tender mercies extend to all his creatures. But in a particular manner his loving-kindneſs ſhines bright beyond human comprehenſion, in ſending the goſpel among us.

In the Old Teſtament, we read of many wonders that the Almighty did for his choſen people the Jews, and alſo how ungrateful they were for them. At laſt, he ſent the Son of his love, according to the promiſe made to their fathers; but inſtead of receiving him with gratitude, as they ought to have done, they treated him as a malefactor, and crucified him in the moſt ignominious and cruel manner. Yet ſtill the loving-kindneſs of God was ſuch, that he ſent the apoſtles to make them offers of grace and mercy; but they treated them in the ſame manner.

At laſt, when they had abuſed his Kindneſs to the utmoſt; he gave them up to the Romans, who diſperſed them all over the world. Therefore let the Kindneſs of God lead us to the moſt ſincere repentance, that the glorious light of the everlaſting goſpel may never be taken from us, which God will do, if we abuſe his Kindneſs.

Let the Kindneſs of God teach us to be Kindly affectioned one to another, that we may live in brotherly love, like heirs of the ſame inheritance.

KING, The ſovereign of a people, who all live together by mutual conſent under his government.

Whether there was any form of Kingly government before the flood, cannot be known at this diſtance of time; but certain it is, that it took place ſoon after that period.

Thus we find, that when Abraham went down into Egypt, there was a King in that country; and we read of Kings in all the neighbouring nations.

The children of Iſrael had no Kings till many years after their taking poſſeſſion of the land of Canaan, but were under the immediate government of God; only that judges were from time to time appointed to reform abuſes, and lead the army to battle againſt any of thoſe who invaded them.

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At laſt Saul was appointed their King; but he having diſobeyed God, David was appointed in his ſtead, and in his deſcendants the office continued till the coming of Chriſt, the King of Kings.

As it is the duty of ſubjects to be obedient to their Kings; ſo it is the duty of Kings to attend to the buſineſs of government. To ſee that the morals of the people are kept pure, by promoting the intereſts of religion. To ſuppreſs all manner of vice and profaneneſs, and reward virtue in every one that practiſes it. They are to ſee the laws properly executed upon offenders, and to take great care no new ones be made that are of an oppreſſive nature. In a word, they are to be a terror to evil doers, and a praiſe unto them that do well.

That Chriſt ſhould be a King, was propheſied of in many parts of the Old Teſtament, particularly in the ſecond Pſalm: "Yet have I ſet my King upon my holy hill of Zion," Pſ. ii. 16.

In the ſame manner he is called King in the New Teſtament; and the glorified ſaints in heaven praiſe him under that title. "And they ſung the ſong of Moſes, the ſervant of God, and of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou King of ſaints," Rev. xv. 3.

He is alſo called King of kings. "And he hath on his veſture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS," Rev. xix. 16.

As he is therefore the ſovereign of all the Kings of the earth, ſo he is ſo in a particular manner to his church, that he hath purchaſed with his own blood.

Let every Chriſtian therefore be obedient to temporal Kings, ſo far as that obedience is not inconſiſtent with the truth of the goſpel; and let us never forget that we cannot on any pretence whatever diſpenſe with that obedience we owe to Chriſt, the King of glory.

KINGDOM OF HEAVEN, The whole church of Chriſt in its glorified ſtate; and ſometimes uſed to denote the church, while here below.

Thus our Saviour compares the church to a net caſt into the ſea; to a grain of muſtard ſeed, and to many other things that are objects of our ſenſes. But the principal light in which we are to conſider the word is, as denoting the Kingdom of glory in heaven. We are commanded to pray that the Kingdom of God may come; that is, we are to beg of God that he would ſend the light of the Goſpel among thoſe Heathens who ſit in darkneſs, and in the region and ſhadow of death: that he would remove the veil from the hearts of the Jews, who are blinded through ignorance, that they may be convinced the true Meſſiah is come, and that it is in vain for them to look for another. Likewiſe that the followers of the arch impoſtor Mahomet may no longer believe lies; and that God would conſume Popery with the brightneſs of his appearance.

In a word, when we pray that the Kingdom of God may come, we ought to deſire that all nations may become the Kingdom of our Lord, and that he would haſten that time, when we ſhall reign in glory with him in his heavenly Kingdom.

When we meditate on the Kingdom of Heaven, we muſt not form carnal notions of it, as the Jews and the Mahometans do; but conſider it as inviſible. We ſhould look upon it as a ſtate of complete perfection, where no interruption can ever be given to our happineſs; where we ſhall forget all our ſufferings here below, and enjoy the ſociety of Chriſt, and all his holy angels.

In this view we ought to conſider the Kingdom of God in glory. How mean and inſignificant is all the glory of an earthly kingdom, when compared to the Kingdom of God! And how empty are all the honours that the kings of this earth can beſtow upon their greateſt favourites, when compared with what the meaneſt ſaint will be advanced to in the Kingdom of God!

This ſhould be a ſtrong motive to duty, and it ought to ſupport our minds under all the afflictions of this life. Whatever we may ſuffer here below, let us never forget, that if we keep ourſelves unſpotted from the world, we ſhall take poſſeſſion of that Kingdom of glory, which ſhall never have an end; a King-

dom too glorious for us to behold, while cloathed with mortal bodies, but which we ſhall be able to enjoy, when all afflictions are done away, and death is ſwallowed up in victory.

KINSMAN, A perſon related to us, either on the ſide of fathers or mothers.

The Jews were all conſidered as Kindred, for they were bound together by the ſtrongeſt ties, namely, thoſe of religion.

In the firſt place, all mankind are Kindred by nature; for we all deſcended from the ſame common parents, and are all upheld by the bounty of the ſame God. The ſame ſun ſhines upon us all, ſo that we ought never to look upon any of our fellow creatures with contempt, but treat them as our Kinſmen.

Secondly, in a civil ſenſe, thoſe are more immediately our Kinſmen who live under the ſame government with ourſelves. As in a natural ſenſe all mankind are our Kindred, ſo conſiſtent with the rules of ſociety our fellow ſubjects are our Kindred.

This ſhould teach us to live in harmony together; and from one end of the kingdom to the other, endeavour to promote the happineſs of each other. God loves ſociety, and therefore he would have both kings and people do their duty to each other, that the good of the whole community may be promoted.

Thirdly, in a more immediate ſenſe, thoſe are our Kindred who are really related to us, or our parents. We look upon ourſelves as more nearly connected with them than with the community at large; and therefore our love to them ſhould ſhine the more conſpicuouſly. "Behold how good and how pleaſant it is for brethren to dwell together in unity," Pſ. cxxxiii. 1.

If it be ſuch a pleaſant thing for thoſe that are related together to dwell in unity, it muſt be equally as unpleaſant to ſee men, who are of the ſame family, doing every thing they can to injure each other. It is like two or three wild beaſts of different natures meeting together in a foreſt, and tearing each other to pieces.

Were all the Kinſmen of the ſame family ſeeking to promote the intereſt of their relations, this world would, in a great meaſure, reſemble the heavenly kingdom of God in glory, where all will be love and peace throughout an endleſs eternity.

Laſtly, we are to conſider the word Kinſman in a religious ſenſe.

Chriſt hath already taken our nature upon him, and therefore is become our Kinſman. Chriſt told his diſciples that the world would know them as brethren and Kinſmen, if they continued to love each other; and this muſt be the diſtinguiſhing character of Chriſtians in all ages if they would be conſidered as Kindred.

In the other three ſenſes in which Kindred has been conſidered, they were all as connected with our ſtate and conduct in this world; but our Chriſtian Kindred are to be our Kinſmen to eternity.

It would be ſurpriſing, if a great prince ſhould ſend for the Kindred or Kinſmen of a poor diſconſolate family, in order to advance them to the higheſt honours; but as the journey was long, ſo he would order that ſuch of his ſubjects as lived near the road ſhould give them aſſiſtance. Accordingly, ſuppoſing them ſetting out on their journey together in love with each other; but no ſooner had they travelled a few days, than they began to quarrel and diſpute concerning the titles, and offices which they were to hold the honours which the prince was to beſtow upon them.

They are now entered ſo far on their journey that they become unacquainted with the road, and another violent diſpute enſueth, which ends in their ſeparating from each other, and all taking different roads. One is torn in pieces by a wild beaſt; a ſecond is drowned in croſſing a river; a third is murdered by robbers; a fourth taken priſoner by ſome pirates then on land; and, in a word, the whole deſtroyed one way or other, without ever ſo much as having ſeen the honours they diſputed about.

Such will be the fate of thoſe who take upon them the ſacred name of Chriſt, and yet do not live as Kindred of the ſame family, who are travelling to be advanced to the higheſt honours in heaven.

Let us conſider that Chriſt is our Kinſman, and as the King of kings he hath ſent for us, and as we are travelling towards his court, let us therefore not fall into diſputes by the way, leſt

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we be deſtroyed by the enemy of our immortal ſouls.

KNAVERY, The act of a diſhoneſt, deſigning perſon, who plays tricks to injure his neighbour out of his property.

The reaſon why it is called Knavery is, that it is ſuppoſed to be done by ſome low minded wretch, and whoſe ſtation in life is not above the degree of a ſervant.

In the old Saxon language a Knave and Servant were the ſame; for in the tranſlation of the New Teſtament by Wickliffe, now in the Britiſh Muſeum, we read, Paul the Knave of Jeſus Chriſt.

From that circumſtance we may learn what Knavery is derived from. Knavery ſeems to be a practical habit, and very active in all thoſe who practiſe it. It is not, however, confined to the lower ranks in ſociety only; for it takes place, leſs or more, in all ranks.

Knavery renders a man odious to every honeſt perſon; and even ſuch as are as bad as himſelf, will not truſt him. Some wretches of no mean rank in life, acquire eſtates by Knavery, and ruining families.

A wretch who died about forty years ago, acquired ſo much by Knavery, that he left his ſucceſſor in poſſeſſion of one of the moſt valuable landed eſtates in this kingdom.

Men in trade are guilty of Knavery when they do any thing to prevent their neighbours from reaping the ſame advantages from their induſtry as themſelves. They are equally guilty when they make them believe that the goods they ſell are more valuable than they really are.

To enumerate all the acts of Knavery, which are daily practiſed, would take up more time than the life of one man. It is, however, a poiſon to ſociety, nor can any man deſerve a better name than that of a Knave, who does one ſingle mean action by which he cheats his neighbour out of the ſmalleſt article that can be mentioned.

No man, who believes that God will judge the world in righteouſneſs, can be guilty of Knavery; for it ſuppoſes that he never thinks the eye of the divine Being is upon him. Indeed it ſuppoſes that he has put at defiance every moral obligation, and reſolves to live in a continual ſtate of wickedneſs.

Let us therefore, who are Chriſtians, never be guilty of Knavery, but walk in love as children of light.

KNEEL, A geſture uſed in divine worſhip, and it always implies an act of reverence by an inferior to a ſuperior.

Thus we read of the prophet Daniel, that when Darius made a decree, that no perſon ſhould for thirty days aſk a petition of any but himſelf. "Now when Daniel knew that the writing was ſigned, he went into his houſe, and his windows being open in his chamber towards Jeruſalem, he Kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did a foretime," Dan. vi. 10.

As in all ages praiſe has been performed ſtanding, ſo has prayer kneeling, unleſs upon ſome particular occaſion. Some have aſſerted that there is no occaſion for any particular geſture of the body, when we pray unto God; but that is a great error, becauſe God is the author and maker of our bodies, as well as our ſouls. Our bodies are to enjoy eternal happineſs, hereafter, along with our ſouls, and therefore God expects that we ſhould honour him with the one as well as with the other. Whenever we Kneel before God in prayer, our ſouls ſhould be humbled as low as our bodies.

It is common for the ſubjects of an earthly prince to Kneel down, when they come into his preſence; and if ſo, ſurely it is much more neceſſary that we ſhould Kneel when we come into the preſence of the King of kings, the Lord of heaven and earth!

It is an evidence that we look upon him as a great ſovereign, and ourſelves as poor, mean, helpleſs creatures, whoſe wants call for mercy from him, and grace to help in time of need.

There is nothing more indecent in publick worſhip, than to ſee ſome perſons Kneeling, ſome ſtanding, and others ſitting; for as we are to be all of one heart, and one mind, ſo we ought all to obſerve the ſame geſture of body, unleſs we labour under any natural infirmities that may prevent us from doing it.

Let us therefore worſhip God with our bodies

dies as well as our ſouls; and let us Kneel before him, that others may be convinced of the belief of his Almighty power, and our own weakneſs.

KNOWLEDGE, One of the attributes of God in a primary ſenſe, and in a ſecondary ſenſe the right uſe of the intellectual faculties in man.

Firſt, as to the Knowledge of God, it is infinite, for he ſurvys all his works in a moment, without being under any neceſſity of aſſiſtance as we are. The whole frame of nature lies open before him, and the moſt minute part of creation is as plain to him, as a piece of mechaniſm is to the artiſt who conſtructed it.

How infinite muſt that Knowledge be, that could form all the glorious orbes that are around us, ſo that they regularly perform their revolutions without ever diſcommoding each other. We are loſt in aſtoniſhment, when we behold the glorious works of God, and are then convinced that he is a being poſſeſſed of every perfection. The Knowledge of God has been ſubject matter of praiſe for his people in all ages.

Thus when the Lord had heard the prayer of Hannah ſhe fell down before him and ſaid, "My heart rejoiceth in the Lord, mine horn is exalted in the Lord, my mouth is enlarged over mine enemies; becauſe I rejoice in thy ſalvation. There is none holy as the Lord: for there is none beſide thee; neither is there any rock like our God. Talk no more ſo exceeding proudly; let not arrogancy come out of thy mouth: for the Lord is a God of Knowledge, and by him actions are weighed," 1 Sam. ii. 1—3.

Here we find a holy woman acknowledging, all pretenſions to any perfections were trifling, when compared with the infinite Knowledge of God. Cicero in his book on the nature of the gods, has, although a heathen, pointed out the Knowledge of the Divine Being, in the conſtruction of the human frame.

Thoſe who are ſkilled in anatomy, have often been loſt in admiration at the divine Knowledge of God, when they conſidered the wonderful frame of thoſe bodies they diſſected. It is indeed too much for our weak underſtandings to comprehend, and therefore we ought to ſink down before him in ſilence, to hide ourſelves in the duſt, and acknowledge that all we are acquainted with is little better than ignorance.

Secondly, Knowledge is uſed to denote the exertion of the intellectual faculties in a manner conſiſtent with the deſign of God, in beſtowing them upon us.

Firſt, our ability to know the beauties of nature in the material world. It is our indiſpenſable duty to conſider daily every thing that preſents itſelf to our ſenſes, ſuch as the fields, rivers, vegetables, the heavenly bodies, the food we eat, the pleaſure we enjoy, and the pains we ſuffer.

By doing ſo we are enabled to look up through nature to that God who firſt formed it. The more we know of nature, the more do we know of God in his perfections, and the more do we become acquainted with our weakneſs, and the neceſſity we are under to depend humbly upon him.

Many men who have made nature a part of their ſtudy, have been brought to ſuch a frame of mind, that their whole lives was a conſtant meditation on the Knowledge of the Divine Being, and an admiration of his works.

Secondly, the Knowledge of providence, by which an infinitely wiſe God regulates the affairs of this lower world, and brings many things to paſs far above our comprehenſion. The Knowledge of providence has ever been what real believers in all ages ſought after.

Like nature, it is beyond our comprehenſion, ſo as to have a perfect acquaintance with it, but for all that we muſt not fail to make it our ſtudy.

The neglect of ſeeking as much Knowledge of providence, as we can attain to, is a proof of our ſtupidity, and that we have little regard for our eternal happineſs, "A brutiſh man knoweth not: neither doth a fool underſtand this," Pſalm xcii. 6.

However, although it is neceſſary that we ſhould ſeek by all means to be acquainted with the providence of God, yet we muſt not be too curious to pry into ſecrets, which he has thought proper to conceal from us, but reſt in an humble dependence upon him, not doubting

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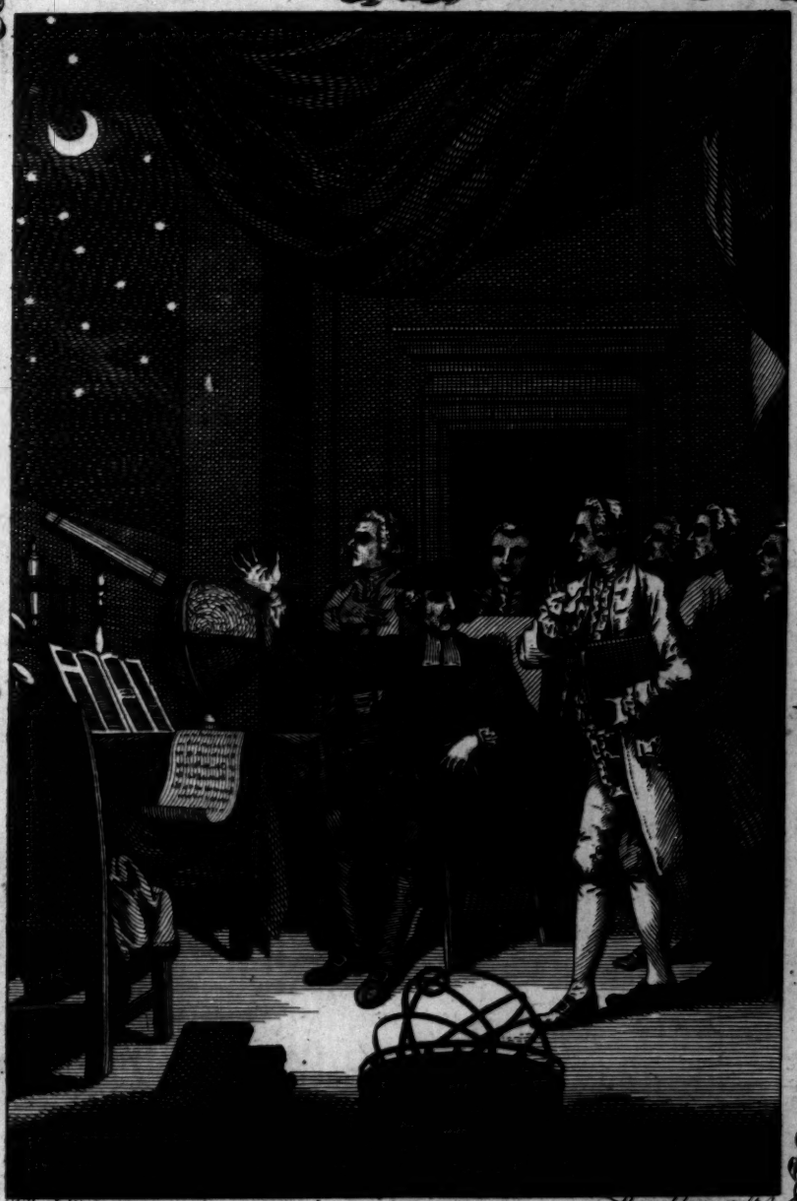

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KNOWLEDGE. Prov. XIV. 6.

The Priest explains, inspir'd by Grace Divine,
Each Planet's Laws, and ev'ry heavnly Sign;
The pious Pupil views them as they roll,
Confesses God, and feels him in his Soul.

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but out of the abundance of his infinite Knowledge, the Judge of all the earth will do right, and guide us through every danger here below till we come to his kingdom in glory.

Thirdly, the Knowledge of grace, or the grand ſcheme of man's redemption, by our Lord and Saviour Jeſus Chriſt, is a thing of ſuch importance, that even the angels deſire to look into it.

An account of this moſt important event that ever happened ſince the creation of the world, is related at large in the four Evangeliſts, which we ought to make our ſtudy, in order to obtain a perfect Knowledge of them.

The Jews were ſo hard-hearted, that they could not behold the glories of the Meſſiah through the veil of his fleſh. Their Knowledge was darkened, and they were ſtrangers to the covanant of promiſe. As for us Chriſtians, the more we look into the myſtery of divine grace, the more we are loſt in admiration at the wiſdom and goodneſs of God, who could in mercy to us ſend his Son from heaven to die for us on the croſs.

Fourthly, the Knowledge of every inſtitution in Chriſtianity. We muſt at all times be able to give an account of the hope that is in us; that is, we muſt be ſo well convinced of the truth of Chriſtianity, and acquainted with its principles, that when any unbeliever aſks how we can believe, the Goſpel we may prove to him, that it is a revelation worthy of God, and ſuited to the nature of man.

It is ſurprizing to ſee many people in this country, where the religion of Chriſt is taught in its primitive purity, almoſt as ignorant of it as if they lived where it never was heard of. The apoſtle compares them to thoſe who ſleep, and undoubtedly the compariſon is juſt. "Awake to righteouſneſs, and ſin not: for ſome have not the Knowledge of God. I ſpeak this to your ſhame," 1 Cor. xiii. 34.

The want of Knowledge in divine things, is ſure to lead us to an improper practice of duty. It is like one who is ſent upon an embaſſy to a foreign prince, and never examines into the nature of his commiſſion.

No man can be the worſe for Knowledge in divine things, unleſs he turns that Knowledge to an improper uſe, and then it will riſe up in judgment againſt him.

Fifthly, the means by which Knowledge muſt be acquired. In order to be perfect maſters of Knowledge, we muſt diveſt ourſelves of every prejudice, and come before thoſe whoſe buſineſs it is to inſtruct us with the humility of children.

We muſt conſider, that we are by nature not only ignorant, but even averſe to our duty, that the lower the foundation is laid, the higher the ſuperſtructure may be raiſed, and the longer the building will ſtand.

Humility therefore is the only way to riſe to divine or moral Knowledge; for if we think ourſelves really wiſe, we ſhall never attend to any thing ſaid to us. Would it not be the utmoſt arrogance in a young perſon to go to one of age and experience, and ask him a queſtion; but at the ſame time intimate to him, that he was as well acquainted with it as himſelf?

It is juſt the ſame with thoſe who take their Bibles in their hands, or go to hear the goſpel preached, while they think they have no need of any ſort of inſtruction.

Such perſons may attend divine ordinances many years together, but they will never be in conſequence thereof wiſer than they were before.

Let every one therefore come in a humble manner before their teachers, complaining of their own want of Knowledge, and then they will profit by their inſtructions.

Laſtly, the uſe of Knowledge by reducing it to the practice of Chriſtian duties. To uſe Knowledge in a proper manner, we muſt conſider, that God is the author of thoſe faculties and powers of the mind, by which we were enabled to attain to it.

Many of our fellow creatures labour under ſuch degrees of weakneſs, that they are not able to acquire the Knowledge of any thing.

Let us therefore, when God enables us, to know his word, be ſure to reduce every principle to practice, for God will take a ſtrict

account of all thoſe who abuſe any of his gifts. The puniſhment of thoſe who have abuſed Knowledge, will be much greater than that of the Heathens, who never had ſuch benefits.

It is remarkable, that the men poſſeſſed of the greateſt Knowledge in all ages, have been the moſt humble; for the more any man knows of himſelf, the more humble he will be in his own opinion. When the ſuperſtitious Heathens applied to the oracle at Delphos to know what was moſt proper to be learned, all the anſwer they received was, Know Thyſelf. An important ſubject indeed!

Self-knowledge leads us to ſee the unhappy condition in which we are both by nature and practice, and it induces us to believe the goſpel of Chriſt, as the only means to be uſed in order to reconcile us to an offended God. Self-knowledge makes us humble to our fellow creatures, becauſe we learn from it, that we are ſubject by nature to the ſame wants as they. Self-knowledge, reconciles us to the diſpenſations of the divine providence; for while we know that we are poor weak feeble creatures, we cannot complain when God in his infinite wiſdom thinks proper to afflicts us.

The Knowledge of ourſelves will enable us to hold in the higheſt eſtimation all that Chriſt has done and ſuffered for us. It will teach us to conſider ourſelves by nature as objects of the divine diſpleaſure, and in conſequence thereof we ſhall admire our divine Redeemer, who in order to promote our eternal happineſs took our nature upon him.

Upon the whole, it is the duty of every one to acquire as much Knowledge as poſſible, but let him never neglect the moſt important of all things, namely, the Knowledge of himſelf. Self-knowledge will lead him to the Knowledge of every thing, that can be of ſervice to him, and it will lead him as it were by the hand to heaven.

While we are here below, we ought to learn to be acquainted with every thing, and make ourſelves wiſe unto ſalvation. We ſhould endeavour to know God, and Jeſus Chriſt whom he hath ſent. We are all travelling towards a heavenly kingdom, where Knowledge itſelf will be complete; where all our deſires will be ſatisfied; and therefore let us never forget, that God hates ignorance in any of his creatures. But whatever our attainments are in this life, let us ſtill remember that God will call us to an account for the right uſe of them.

He will not ſuffer us to hide our talents, but improve them towards promoting his glory, and the happineſs of our immortal ſouls.

Let us by all means ſeek after Chriſtian Knowledge, and never come under the ſame condemnation with thoſe who knew their maſter's will, and did it not.

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LABOUR, The act of the body in procuring a ſubſiſtence by honeſt induſtry, and the right uſe of the faculties in preparing ourſelves for heaven.

It is alſo uſed to point out that ſeverity of pain which every woman ſuffers in the agony of child-bearing.

With reſpect to bodily labour, in order to procure a ſubſiſtence, it is abſolutely neceſſary, becauſe it is the fountain of honeſty, health and benevolence. Labour promotes religion and virtue; for by it our paſſions, which would otherwiſe lead us aſtray, are kept under proper reſtraint.

Labour puts us in mind of the ſin of our firſt parents, as well as the corruption of our own nature. It teaches us to look up to God, and long for that heaven, where there will be nothing but pleaſure and happineſs in ſinging the ſong of Moſes, and of the Lamb.

Labour enables us to provide things honeſt in the ſight of all men; to do good to our fellow creatures; to bring up our children in the fear of God, and diſcharge all the duties of civil ſociety.

Labour, however, to procure the good things of this world, muſt not wholly ingroſs our attention; for we muſt Labour for the bread of eternal life, that never periſheth. We muſt Labour inceſſantly in every duty, and never neglect important things, for ſuch as are of leſs importance.

As for the Labour that women have to undergo in child-birth, it ſhould put them in mind of the ſentence pronounced by the Lord God upon their firſt mother, for her diſobedience in eating the forbidden fruit.

Let them truſt, however, in their divine Redeemer, who ſubmitted to be born of a woman, who is able to ſupport them under the moſt ſevere agonies that they can ſuffer, and make them the joyful mothers of beloved children.

LAMB, In common converſation, the name of a young ſheep, and uſed as an emblem of innocence.

In a religious ſenſe, it is uſed two ways:

Firſt, to point out the ſpotleſs innocence of Chriſt; and,

Secondly, the comparative innocence of every true believer. "Behold the Lamb of God, that taketh away the ſins of the world," John i. 19.

As a Lamb is always the pattern of innocence, ſo nothing could more fitly repreſent our Redeemer, who was pure and immaculate, holy, harmleſs, and undefiled.

We cannot look upon a Lamb without being in love with it; and we ſhould never hear the name of Chriſt mentioned, without admiring his love, as related in the goſpel. Our minds are moved with compaſſion when we ſee any

perſon

perſon offer the leaſt injury to a Lamb, becauſe it is a moſt beautiful harmleſs creature; and our hearts ſhould be filled with a holy zeal againſt all thoſe who profane the goſpel of the Lamb of God.

As Lambs were offered up on the Jewiſh altars, ſo Chriſt the Lamb of God ſuffered on Mount Calvary, for the ſins of a guilty world. With reſpect to the comparative innocence of Chriſtians, it muſt be as much like that of Lambs as poſſible.

Chriſt was pleaſed to call his people Lambs, as appears from the following words. "Jeſus ſaith to Simon Peter, Simon, ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, yea Lord: thou knoweſt that I love thee. Feed my Lambs," John xxi. 15.

As Chriſt himſelf hath called us his Lambs, a name given to himſelf, let us endeavour to imitate the harmleſs ſimplicity of Lambs in all our actions, that we may as much as poſſible reſemble the Lamb of God, that taketh away the ſins of the world.

As a Lamb is a moſt beautiful creature, let us in our conduct through life act in ſuch a manner, as to be beloved by all thoſe with whom we are acquainted. Thoſe who reſemble the Lamb of God while here below, will ſit down with him at his marriage feaſt in heaven, when death will be ſwallowed up in victory.

LAMENT, To mourn grievouſly for the loſs of ſomething; but moſt commonly, in a religious ſenſe, is uſed to denote the ſorrow that a penitent ſinner hath becauſe of offences committed againſt a holy and juſt God.

When the prophet Jeremiah conſidered the judgments that God had brought upon his country for their many ſins, he cloathed himſelf in ſackcloth; and having covered himſelf with aſhes, he ſat down and Lamented for them. Indeed the whole book of the Lementations of Jeremiah is ſuch a holy pathetick effuſion of his heart-felt grief for the ſins of his people, that no human pen ever yet wrote any thing equal to it.

From his conduct we ought to learn, that every Chriſtian, particularly miniſters of the goſpel, ſhould Lament for the ſins of their people, and pray earneſtly to God for them for forgiveneſs.

When the Jews had in the moſt impious manner provoked the Lord God of heaven and earth, by introducing abominations into his holy temple, and killing the prophets that were ſent unto them, the king of Babylon was ſuffered to deſtroy their city, and lead them captive beyond the great river Euphrates.

Jeremiah, who, like all pious men, wiſhed well to his country as long as they feared God, no ſooner ſaw their affliction, than he ſat down to Lament for them.

Nothing ſhould give us reaſon to Lament, but our own ſins, or thoſe of others; and when we do Lament, it ſhould not be ſo much for what we ſuffer, as for what we have done. When we reflect on the many mercies that God has beſtowed upon us, and the bad uſe we too often make of them, we ought to Lament in ſecret, and implore pardon for our offences.

It is not neceſſary that we ſhould Lament in public, as the people do in the eaſtern countries, for we have little to mind concerning what men think of us, becauſe we have to do with a God who ſeeth in ſecret, and will reward us openly.

LAMPS, Inſtruments compoſed of glaſs, horne, paper, or ſome other tranſparent matter, and uſed to give light in the night ſeaſon.

Lamps have been of very great antiquity, as appears from the following words. "And it came to paſs at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not ſee; and ere the Lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to ſleep," 1 Sam. iii. 2, 3.

What theſe Lamps were conſtructed of in thoſe early ages, we cannot now ſay; but poſſibly they were earthen ones, as thoſe were uſed in Greece in much later times.

It ſeems that oil being extremely plentiful in thoſe eaſtern countries, their Lamps were kept burning in a very tranſparent manner; for the prophet compares the holy zeal of a believer to the burning of a Lamp. "For Zion's ſake will I not hold my peace; and for Jeruſalem's ſake

ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a Lamp that burneth," Iſ. xiv. 1.

The word of God is the Chriſtian's Lamp that will direct him how to go through the darkneſs of this world, till the Sun of Righteouſneſs ariſe, and the glories of heaven break out upon his mind.

As a man in the dark is liable to many accidents, ſo had we nothing beſides natural reaſon to direct us, we ſhould ſoon be as much loſt to every ſenſe of religious duty as our Pagan anceſtors were.

The moſt holy men in all ages have conſidered the Bible as a Lamp to give them light in darkneſs; which is not to be wondered at, when we conſider that it is an inexhauſtible fund of knowledge, divine, moral, and hiſtorical. There is no darkneſs in the mind, but what may be removed or diſpelled by the light of God's word; and it is recorded of the great Mr. Locke on his death bed, that he ſaid, One verſe in the Bible was a thouſand times ſuperior to all he had ever written.

Let us therefore never loſe ſight of that precious Lamp, leſt we fall into the pit of darkneſs, from whence there is no returning.

LANGUAGE, The articulate ſound of the voice in conveying our ſentiments to each other.

All mankind had once only one Language; but when they attempted to build the Tower of Babel, God ſent confuſion among them as a puniſhment for their pride; but as God often brings good out of evil, ſo this was attended with very beneficial conſeqeences.

Mankind had now multiplied to a great number upon the face of the earth; but ſtill they were unwilling to diſperſe. It was the deſign of the Almighty, when he created our firſt parents, that they ſhould multiply their ſpecies throughout every corner of the earth; but had they remained in one place, the deſign of God would have been fruſtrated. Therefore that the end and deſign of their creation might he anſwered, God made a few of each ſpeak a different Language, that they might ſeparate in bodies to different parts of the world.

From this period we may date the origin of different nations, for all thoſe who ſpoke the ſame Language went to ſeparate parts. It was a tradition among the Jews, that at the confuſion of tongues or Languages, the whole was in number ſeventy two, but this ſeems only a vain conjecture.

It is however certain, that many of the old Languages are now divided into different dialects, and modern improvements have been made upon each of them. From whence we learn, that nothing in this world laſts for ever.

In the uſe of ſpeech or Language, let us always conſider, that it is the gift of God; and therefore it muſt be improved in order to promote his glory, and our own good.

It is a privilege we enjoy above the irrational part of the creation, and therefore let us at all times, ſpeak conſiſtent with the character of men and Chriſtians.

LASCIVIOUSNESS, The commiſſion of ſuch crimes as are a breach of the ſeventh commandment, and includes all manner of uncleanneſs in thought, word, or deed.

Laſcivious thoughts are ſuch as we conceive in the mind, in conſequence of indulging any irregular deſires, that lead to uncleanneſs, and this is the root from whence an unlawful intercourſe between the ſexes grows.

Laſcivious words are ſuch expreſſions that are too often made uſe of in company, to the diſgrace of our nature, and the diſhonour of our divine Redeemer. Some perſons glory in Laſcivious expreſſions, without conſidering that nothing in general can be more hurtful to youth.

Every Laſcivious expreſſion is like poiſon, that diffuſes itſelf through the whole human frame; for no ſooner do youth hear ſuch expreſſions made uſe of, than they catch the bewitching idea, and are led into the ſnare, without conſidering the fatal conſequences that will flow from it.

By ſuch expreſſions, very common in the corrupted mouths of old debauchees, many of our youth have been plunged early into diſeaſes and death, and ſunk down to damnation in multitudes.

If we muſt give an account to God for every idle word, how dreadful muſt the account be that we have to give if we make uſe of Laſcivious expreſſions.

Laſcivious actions are of ſuch a nature, as is not fit to be named. Could the Laſcivious perſon behold himſelf repoſing in the arms of a harlot, and defiling that body which ſhould be the temple of the Holy Ghoſt, he would appear to his own conſcience much more odious than any thing he ever read of, and his vices more brutiſh than the actions of the beaſts that periſh.

Let us therefore in our thoughts, words and actions, attend to purity, that we may never be condemned for Laſciviouſneſs at the judgment ſeat of Chriſt.

LAUGHTER, An unlawful pleaſure ariſing in our minds, in conſequence of looking upon the actions of our neighbours being performed in a fooliſh ridiculous manner.

Thus we are told, that when Sarah heard the angels intimate to her husband, that ſhe would have a ſon, after the uſual time of pregnancy, ſhe Laughed, becauſe the thought what they ſaid was impoſſible.

There are ſome of the actions of our fellow creatures of ſo ridiculous a nature, that it is almoſt impoſſible to behold them, or even read an account of them, without Laughing; but for all that we ſhould be extremely careful to watch over our hearts, leſt we ſhould be led to Laugh at the infirmities of others.

How ſoon may God make us a Laughing ſtock to the world? and juſtly may he do it while we Laugh at others. Some have been ſo wicked as even to Laugh at the natural deformities of their fellow creaturs; and ſome have been ſo abandoned as to Laugh at a condemned criminal, who was going to ſuffer at the common place of execution.

Laughter is one of the effects of pride, for no man could Laugh at another, unleſs he was convinced of his own ſuperiority. Laughter is too much practiſed by youth, and undoubtedly it is owing to their want of reflection.

They are apt to Laugh at every thing even of the moſt ſerious nature, and that commonly leads them on to folly and diſſipation.

We are told in ſcripture that our Lord and Saviour Jeſus Chriſt was a man of ſorrow and acquainted with grief, and if ſo ſurely we Chriſtians have no right to Laugh at each other. To Laugh at another, is the character of a fool; for as St. Auſtin ſays, no wiſe man will be often found Laughing.

Let us therefore be grave in the whole of our deportment, and let us conſider our own infirmities, before we Laugh at others.

LAW, A rule laid down for the regulation of our conduct, either of a civil or a religious nature.

In a religious ſenſe, we muſt conſider law in a threefold light.

Firſt, natural Law, by which is meant all the knowledge, that we can acquire, with reſpect to the government of a community. It is natural for every man to conſider, that there is no ſuch thing as living in the world, unleſs we were under proper regulations.

The continual tumults that are among people of all denominations, is an evident proof of the above aſſertion; for natural Law is implanted in the minds of all the men that ever lived in the world.

It is natural for me to ſecure myſelf from every injury, as far as I can, and it is likewiſe natural for me to provide for my family in an honeſt manner. It is natural to ſuppoſe, that no man would remain in any ſociety of people, without complying with thoſe rules laid down for the exerciſe of duty.

In the ſame manner the ceremonial Law, was a Law of ordinances and they were preſcribed by the Divine appointment; on account of the hard-hearted ſtupidity of the Jews; but they are now aboliſhed by the death of Chriſt.

No Chriſtian is now under any obligation to perform the duties of the ceremonial Law, but before Chriſt came in the fleſh, the Jews were ſubject to them.

As to the Chriſtian Law, it is of ſuch a nature

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Wale delin.t. Ryder sculp.t.

LAW. Exod. XXXI. 18.

On Sinai's sacred Mount, the Law was giv'n,
Form'd by th' Almighty God, and pen'd in Heav'n.
Methinks I hear the great Jehovah say,
I am the Lord, thy God—my Laws obey.

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ture, that it includes all the duties both of natural and revealed religion, nor can any thing ſet it aſide. As Law in civil ſocieties is the life of the ſtate, ſo the Chriſtian Law is the life of our holy religion.

The Chriſtian Law is a Law of liberty, but it cannot be ſo any longer than we perform the conditions injoined by it. Chriſt has made all his people free from the power of ſin, but he has not given them a toleration to commit intiquity. They muſt live conſiſtent with his Law, and his Law will bring them to everlaſting happineſs.

But there are ſeveral things neceſſary to be attended to before we take leave of the word Law.

There could not be any promulgation of the natural Law alone, becauſe the notions of good and evil were implanted in the hearts of all the children of men. However, God took notice of the moral Law when the ceremonial Law was delivered to Moſes which was done in a moſt ſolemn manner indeed, as will appear from the following words. "And it came to paſs on the third day in the morning, that there were thunders and lightningings, and a thick cloud upon the Mount; and the voice of the trumpet exceeding loud; ſo that all the people that was in the camp trembled. And Moſes brought forth the people out of the camp to meet with God, and they ſtood at the nether part of the Mount. And Mount Sinai was altogether on a ſmoke, becauſe the Lord deſcended upon it in fire. and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole Mount quaked greatly. And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake, and God anſwered him by a voice. And the Lord came down upon Mount Sinai, on the top of the Mount: and the Lord called Moſes up to the top of the Mount, and Moſes went up," Exod. xix. 16—20.

What a dreadful appearance muſt this have been to the children of Iſrael! And it ought to ſhew us the diſtance between the ceremonial Law, and the goſpel of Chriſt.

The law of carnal ordinances was delivered on Mount Sinai, in the moſt dreadful manner, ſo as to terrify all thoſe who only ſaw the outlines of the Shehinah, or divine Majeſty; but the bleſſed Jeſus came to us meek and lowly, cloathed in a body compoſed in the ſame manner as ours are.

The ceremonial Law was a Law of drudgery and terror, but the goſpel of Chriſt is a Law of love and liberty.

In conſidering the difference between the ceremonial Law, and the Law of Chriſt, many have run into the wildeſt and moſt abſurd notions, with no other view, it would ſeem, than to ſupport the tenets of a particular ſyſtem.

The apoſtle Paul, in the ſeventh chapter of his epiſtle to the Romans, gives us a deſcription of the happineſs that believers enjoy above what could be obtained by the Law of carnal ordinances.

This, however, has been greatly miſunderſtood, for many who had nothing in view beſides that of eſtabliſhing their favourite ſyſtems, fondly imagined, that the apoſtle here meant the moral Law, or what we commonly call natural religion.

Let us hear what he ſays. "But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the Law ſin was dead. For I was alive without the Law once: but when the commandment came, ſin revived, and I died. And the commandment which was ordained to life, I found to be unto death," Rom. vii. 8, 9, 10.

As if he had ſaid, notwithſtanding the many evidences that Chriſt has given me of his love, yet ſtill my mind is on many occaſions addicted to carnal notions. I often think that I may obtain ſalvation by the Law of Moſes, without conſidering that there is no ſalvation in any other ſave Jeſus Chriſt the righteous.

From this we may learn, that the apoſtle was not ſpeaking againſt morality, which is the image of God; but, merely, againſt the danger of truſting in human rites and ceremonies, inſtead of embracing the goſpel of Chriſt as the only diſpenſation that could give peace to his mind.

But let us put the matter beyond all manner of diſpute to every unprejudiced reader who ſeeks after truth, without an attachment to any ſyſtem whatever.

The Chriſtian converts in Galatia had been induced

induced by ſome Jewiſh converts, who came from Jeruſalem, to believe, that unleſs they obſerved all the rites of the ceremonial Law, they could not be ſaved.

In order to convince the Galatians that they had been guilty of a great error, in doing as thoſe Judaizing Chriſtians taught them, the apoſtle wrote an epiſtle to them, wherein he all along points out the difference between the goſpel and the ceremonial Law. He proves the one to be a Law of bondage, and the other a Law of liberty.

Thus we read, "For it is written that Abraham had two ſons; the one by a bond-maid, the other by a free-woman. But he who was of the bond woman, was born after the fleſh; he of the free woman was by promiſe. Which things are an allegory. For theſe are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above, is free, which is the mother of us all." Gal. iv 22—26. Now the Sinai covenant, notwithſtanding the natural Law being taken notice of in it, could not be the moral Law, becauſe that Law is implanted in the breaſt of every man that ever enjoyed the uſe of his intellectual faculties.

Indeed in one ſenſe the ceremonial Law may be called moral, becauſe it was appointed by that God who is the fountain of all perfection; but then it could not in the ſtricteſt ſenſe be called moral, becauſe it contained injunctions which could never have been diſcovered, but in conſequence of a divine revelation. The Law was given by Moſes, but grace and truth came by Jeſus Chriſt.

LAWFUL, Any action conſiſtent with the laws of our country, and conſequently with the goſpel of Chriſt; for no municipals laws in a nation, profeſſing Chriſtianity, can be juſt, if they contradict divine revelation.

It is unlawful for a Chriſtian to be ſeen in profane company, becauſe the converſation of ſuch wretches is contrary to the law of our divine Redeemer.

It is unlawful for us to abuſe any of the mercies beſtowed upon us by providence, becauſe it is contrary to the word of God, and the law of nature, by which we are commanded not to abuſe the kindneſs of our benefactors.

To live conſiſtent with all the rules of the goſpel is Lawful, becauſe in doing ſo we not only ſubmit to the law of God, but alſo to all human laws, ſo far as they do not interfere with the dictates of our conſcience.

Every thing is Lawful that we can do, upon condition that it is conſiſtent with the duties of natural and revealed religion, and every thing of an oppoſite nature is unlawful. Thus it is Lawful for us on many occaſions to deny ourſelves the ſuperfluities of life, upon condition that we do ſo, in order to ſerve the poor; but it is unlawful to deny ourſelves the neceſſaries of life; becauſe ſelf-preſervation is the firſt principle in natural religion.

It is Lawful for us to do all that we can, conſiſtent with honeſty, to provide for our children; but we muſt not ſet our minds too much upon riches, leſt by ſo doing we neglect the important truths of the goſpel, and become ſlaves to ſin and ſatan.

We are commanded to do no manner of ſervile work on the Lord's day; and yet it is Lawful on that day to do every thing we poſſibly can, to relieve ſuch of our fellow creatures as are in any ſort of diſtreſs.

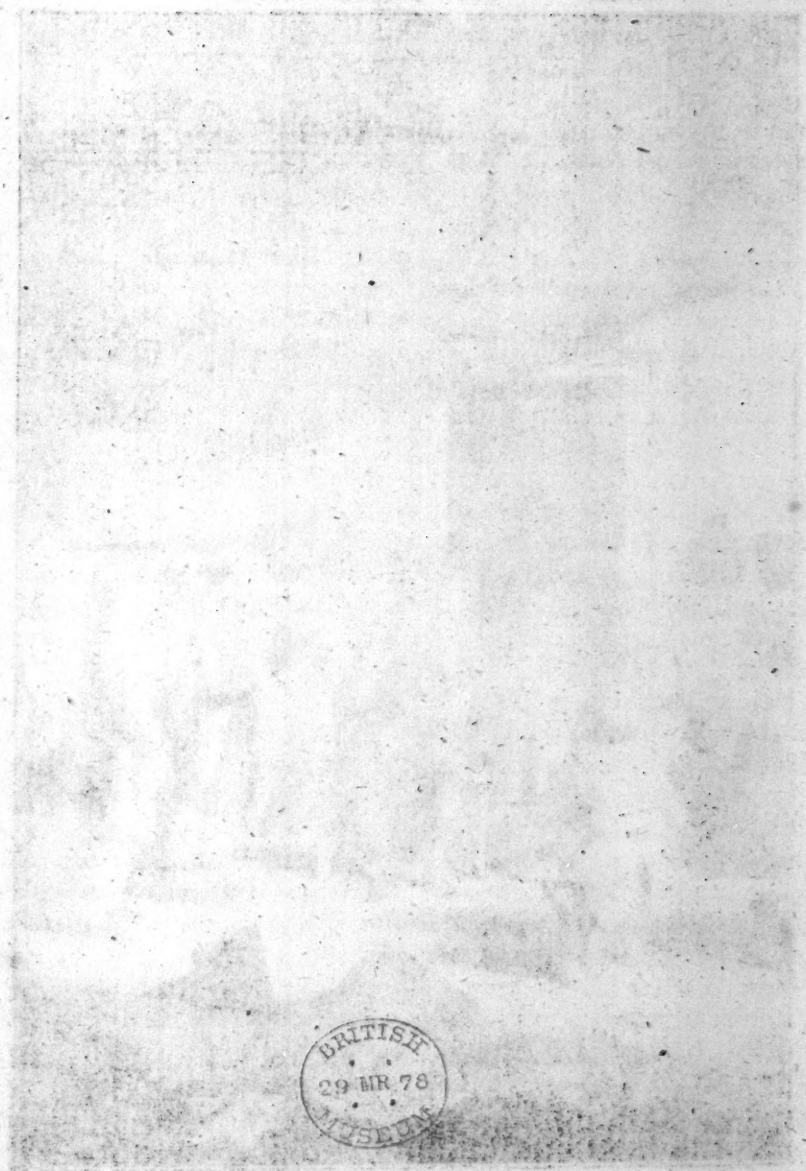
In a word, Chriſtians may do every thing that is not condemned by natural religion; but they muſt ſtill remember that the law of Chriſt is their rule, for by it they will be either acquitted or condemned.

LAW-GIVER, One who compoſes and at the ſame time promulgates a body of Laws, for the good government of civil ſociety.

Thus was Moſes, under God, the Lawgiver of the children of Iſrael; Confucius of the Chineſe; Zoroaſter of the Perſians; Lycurgus of the Spartans; and Solon of the Athenians.

The active ſtate of a magiſtrate is alſo pointed out by this name Law-giver, for diſtributive juſtice is only the effect that flows from publick inſtitutions. Thus when aged Jacob lay upon his death bed, he ſaid, "The ſcepter ſhall not depart from Judah, nora Law-giver from be-

tween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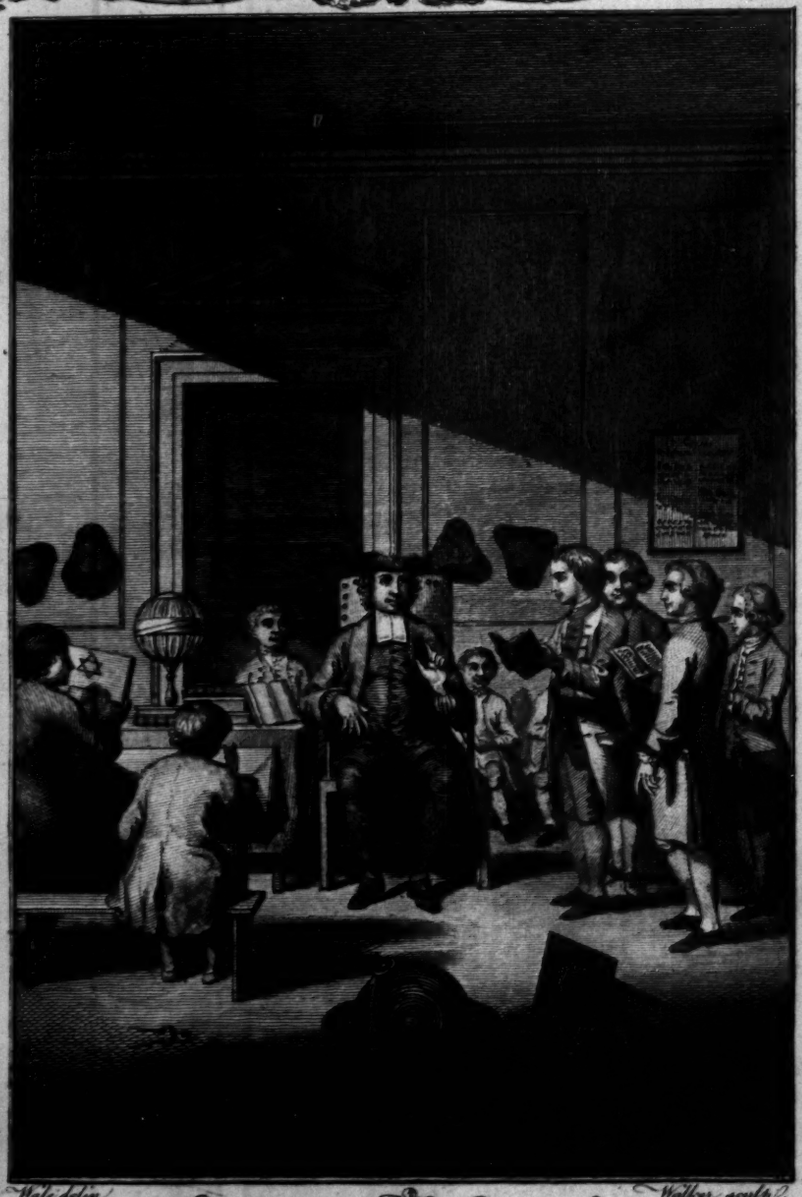

Wale delin. *Walker sculp.*

LEARNING. Prov. I. 5.

The Pupils here their time in Study spend,
And, with strict Diligence, their Tasks attend.
So should the Christian Heavenly Learning gain,
And Endless Pleasures seek with care and pain.

tween his feet, until Shiloh come: and unto him ſhall the gathering of the people be," Gen. xlix. 10.

That is, the regal government of the children of Iſrael ſhall remain with the tribe of Judah till the Meſſiah comes in the fleſh, and then all nations ſhall be gathered together to him.

In a religious ſenſe, Chriſt is the Law-giver of his church, for he has promulgated Laws, for the regulation of all his peoples conduct, and he expects that they ſhould be obedient to them.

Chriſt as a Law-giver has impoſed nothing upon us, to be performed in the way of duty, but what will in the end, if properly attended to, bring us to everlaſting happineſs.

As every perſon in civil ſociety is obliged to be obedient to the Laws thereof; ſo Chriſtians, who make a profeſſion of the goſpel, muſt look upon all the Laws of Chriſt as binding upon them.

Let us therefore rejoice, that we have Chriſt for our Law-giver, who is the Prophet, Prieſt and King of his church, and will bring us unto everlaſting happineſs if we obey him.

LAWLESS, A perſon who lives in ſuch a thoughtleſs or criminal manner, as if there were no laws to regulate his conduct, or puniſh him for his vices.

Every wicked perſon may be called Lawleſs, for he is ſo both in the ſight of God and man. "Thus the apoſtle Paul writes in his epiſtle to Timothy; "But we know that the Law is good, if a man uſe it Lawfully; Knowing this that the Law is not made for a righteous man, but the Lawleſs, and diſobedient, for the ungodly and for ſinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manſlayers," 1 Tim. i. 8, 9.

Every perſon who wiſhes well to the intereſts of morality and religion, muſt be ſhocked when he ſees many poor wretches rioting in all manner of debauchery, as if God did not ſee them, nor men could not puniſh them.

The Lawleſs perſon is like one, who has declared war againſt the whole body of people to which he belongs. He looks upon himſelf ſuperior to every inſtitution, whether human or divine, and like a wild beaſt broke looſe from his chain, he preys upon every one who has the misfortune to come in his way.

The Lawleſs perſon is ſuch an object of hatred to all honeſt men, that they do not heſitate one moment in cutting him off from that ſociety to which they belong. Every one is up in arms againſt him, for he is againſt every one. All are or ought to be upon their guard againſt his machinations, and none ought to place any confidence in him.

As he refuſes to be ſubject either to human or divine Laws, ſo thoſe Laws refuſe him protection.

Let us therefore,. as men, take the utmoſt care to ſubmit to human laws, as far as is conſiſtent with the dictates of conſcience, and to the love of Chriſt as revealed in the goſpel. Let us be humble Chriſtians, and we ſhall never be Lawleſs ſinners.

LEARNING, All the knowledge we can acquire either at publick ſchools or from private tutors.

Some people are too apt to confound Learning with knowledge, whereas they are really two different things.

Learning is like a road by which we arrive at a delightful manſion; but knowledge implies that we uſe the means of which we are poſſeſſed in a proper manner. A man may be very Learned, and at the ſame time very fooliſh, and conſequently deſtitute of knowledge.

Learning, however, is the road that leads to knowledge, and knowledge is no more than the right uſe of Learning. It is however a moſt ſhocking circumſtance, that men may be very Learned, and at the ſame time very wicked.

It is a great mercy to be bleſſed with a ſound mind, and to be able to reduce that into practice which we firſt Learned at ſchool. Every parent ought to give his child all the Learning he can; and then if he makes a bad uſe of it he has diſchatged the duty binding upon him.

It is too true that many Learned men have come to an untimely end in conſequence of their crimes, but their number has been ſmall in compariſon of thoſe that were ignorant. No man who has acquired human Learning ought

to be vain of his own abilities, for God can in one ſingle moment deprive him of the uſe of reaſon, and make him as helpleſs as a child.

Learning is a great bleſſing, but let every perſon endued with it remember, that God will call him to a ſevere account, if he does not improve it in a proper manner. It is like ſomething given us to trade with; and if we neglect every opportunity of turning it to the beſt advantage, it will remain a proof that either we were indolent, or that we did not conſider its real value.

Dreadful indeed will the condemnation of thoſe be, who having acquired all ſorts of Learning, yet plunge themſelves into the groſſeſt vices, and become obnoxious to the Divine vengeance.

LEGION, A body of ſoldiers among the Romans, conſiſting of ſix thouſand foot, and three hundred and fifty horſe; but their numbers often varied, for we find many inſtances of their not in the whole amounting to above four thouſand.

The Romans were great maſters of the art of war, and they knew, that however uſeful horſe might be in foraging for proviſion or harraſing the enemy on a retreat, yet in the field of battle the foot alone could be depended upon, and this is ſtill obſerved in the preſent age.

In the ſcripture we find the word mentioned, when our divine Redeemer ſaid, that he could aſk his Father, and he would ſend him twelve Legions of angels.

It is again mentioned in the eighth chapter of Luke's goſpel, when the man poſſeſſed with the devil told our Lord that his name was Legion. That is, that he was poſſeſſed of many devils.

With reſpect to us who live under the Chriſtian diſpenſation, we ought to conſider our hearts as ſo full of many vices, as even to reſemble a Legion of Devils.

The heart of man is deſparetely wicked, and it may be juſtly ſaid, that the more we look into it, we ſhall ſtill perceive the greater abominations. It contains an endleſs ſtore of corruption, that can never be thoroughly underſtood, except by that God who made it.

It is the glorious privilege of the people of God, that they have Legions of angels to attend them in their journey, through this wilderneſs here below; and Legions of angels will be their companions in eternity.

Legions of Angels will come to attend Jeſus Chriſt at his Judgment ſeat, and Legions of Angels will aſcend into the heavens along with our divine Redeemer, and all his faithful followers, where they will make one complete body, never to be ſeparated any more.

LENT, A faſt obſerved in the church; and it ſeems to have been firſt introduced in the third century: for St. Auſtin, St. Jerome, and St. Leo, who lived in the beginning of the fourth century, often make mention of it. It conſiſts of forty days, and was ſet apart as a time for prayer, in order to commemorate the death and ſufferings of our divine Redeemer.

At firſt it was extremely uſeful in the church, becauſe during that time all ſuch as had relapſed, and were real penetents, were again received into the church; and all the catechumens, who had forſaken the idolatry of the Pagans, were inſtructed in the principles of the goſpel, and admitted to the holy communion.

However, in latter times, this ceremony was like every other inſtitution, debaſed by the Papiſts, who made it an emolument for their prieſts. As every Papiſt is, by order of the council of Nice, obliged to communicate either on Eaſter day, or the Sunday following; ſo, during Lent, they are conſtantly coming to their prieſts to confeſs their ſins, and they are ſure to bring along with them as much money as they can ſpare.

Some of the ceremonies obſerved in the Roman catholic countries are ſo ridiculous, that they have more the appearance of a puppet-ſhew, than any thing that bears the name of Chriſtian.

Lent, as a feſtival of religious duties, is ſtill obſerved by the Proteſtant church of England, and the Lutheran churches abroad, though not in the ſuperſtitious manner of the Papiſts, for here we have nothing more than prayer and preaching.

It is undoubtedly the duty of every Chriſtian to commemorate the death and ſufferings of his divine

divine Redeemer; but let it be always done in an humble dependence upon him as the fountain of life, and not in ſuperſtition.

LEPER, One afflicted with a nauſeous eruption upon his ſkin, which makes him diſagreeable both to himſelf and others.

There are ſome who think this diſorder was peculiar only to the people who lived in the Eaſtern countries, becauſe it is ſo often mentioned in the hiſtorical books of the Old Teſtament; but we find by conſulting the hiſtory of our own country, particularly ſuch parts of it as relates to eccleſiaſtical affairs, that it was common in every part of Britain.

In all great cities and towns, there were hoſpitals built for Lepers, which would have been altogether unneceſſary, had there been none. Undoubtedly the Leproſy is the effect of naſtineſs; and it is well known that woollen ſhirts were worn by the people in the Eaſt, and in this country, till within theſe three hundred years. The heat of the woollen cloth nouriſhed the vermin that iſſued from the porous parts of the body, and they growing up to maturity, devoured the fleſh, and ſo made the body reſemble one who had been altogether lacerated.

The Leper was conſidered as unclean among the Jews; nor was he allowed to come into the congregation of the people; and for this reaſon, leſt he ſhould communicate the infection to others. Thus we find many of thoſe unhappy creatures were obliged to ſit and beg by the way-ſide, and probably they lay all night in the fields.

In a ſcriptural ſenſe Leproſy is any thing that defiles the ſoul, or wounds the conſcience.

Spiritual Leproſy is of a moſt dreadful nature, and none can remove or heal it, but Chriſt the phyſician of poor humble ſouls.

In order to avoid the Leproſy, nothing is more neceſſary than cleanlineſs; and therefore if we would avoid the ſpiritual Leproſy, we muſt take care to keep ourſelves unſpotted from the infection of the world, ſo that we may be pure and ſpotleſs before him, who alone is able to make us happy.

LETTER, A character, either in writing or printing, by which one perſon communicates his thoughts to another, or an epiſtle written from one perſon to another.

There have been ſeveral diſputes concerning the invention of Letters; ſome having aſcribed them to the Egyptians, and others to Moſes. Thoſe, however, who aſcribe them to the Egyptians, are greatly miſtaken; for, for altho' they knew the uſe of Letters in very early times, yet it is evident, from what is now remaining of the inſcriptions, or hieroglyphics, in the Britiſh Muſeum, that they had no ſettled alphabet, but only ſome figures, by which they conveyed their ſentiments to each other.

That Letters were never known, till God revealed the law to Moſes on Mount Sinai, will appear evident from the following remarks:

Firſt, The five books of Moſes put together, and commonly called the Pentateuch, is the oldeſt hiſtory by many hundred of years now extant in the world, and in it we find no mention of Letters, till we come to the delivery of the law upon Mount Sinai. From that time Letters ſeem to have been known by ſuch of the children of Iſrael as were deſigned for the prieſthood; for it was their buſineſs to inſtruct the people.

Secondly, It is almoſt univerſally agreed upon, that the whole Pentateuch was written by Moſes, except the laſt chapter, which is generally aſcribed to Joſhua. Now we are told that he was learned in all the learning of the Egyptians; but it is evident that the Hebrew language, never was the language of the Egyptians, nor did the Egyptians ever know any thing of the Hebrew character.

Thirdly, Let any perſon conſider only the Greek alphabet, and he will find that it has been taken in a great meaſure from the Hebrew, although the form of the Letters are now very much altered.

Even the names of the letters in the Hebrew and Greek, have a ſtrong affinity to each other. Thus *Aleph* in Hebrew is *Alpha* in Greek; *Beth* in Hebrew, is *Beta* in Greek; and ſo with many of the others. From all which we may conclude, that the uſe of letters was never known, till God wrote with his own finger the law upon the two tables of ſtone, and conſequently that the books of Moſes are the oldeſt compoſition now extant in the world.

Indeed the Deiſts acknowledge that neither

Homer

Homer or Heſiod, the two oldeſt of all the Greek writers, were before the age of king Solomon; but the Jews had the uſe of Letters above ſix hundred years before that period.

The word Letter, in a ſecondary ſenſe, is uſed to denote any epiſtle from one perſon to another, and is now become one of the greateſt advantages to human ſociety.

Letters ought to be written with eaſe, elegance and perſpicuity. The ſentiments ſhould flow from the heart, and they ſhould be directed to the heart. The ſame freedom that we uſe in converſation ſhould be attended to when we write Letters to our friends, and perhaps no time can be more pleaſantly ſpent than in writing of Letters.

It is ſometimes pleaſant to ſee people converſing together by writing, and it is their intereſt to do ſo. To correſpond with our relations, or our friends by Letter, is a ſign that we have ſome regard for their intereſt; but in all the Letters we write to our fellow creatures, we ought to conſider ourſelves as accountable to God only, whoſe eye is at all times upon us.

Letters ſent from us are to contain every thing that can promote the happineſs of our fellow creatures; and in all caſes of diſtreſs, we are to adminiſter them what conſolation we can. We are alſo to put them in mind of their duty upon every occaſion, that we may be uſeful to them, and ſo act conſiſtent with the character of our divine Redeemer, who went about doing good, and adminiſtering comfort to the children of men.

LEWDNESS, Both in a moral and religious ſenſe, the act of one who does not live conſiſtent with the rules of chaſtity.

It has, perhaps, too often been applied to women; but certain it is, that men are as lewd as they.

Lewdneſs ſignifies a free and voluntary conſent to give up all pretenſions to modeſty, and make ourſelves odious in the ſight of God, and before our fellow creatures. In women it is altogether inſufferable, becauſe modeſty is the moſt exalted part of their character. When a woman once gives herſelf up to Lewdneſs, there is no hope that ſhe will ever be reclaimed. She has diveſted herſelf of all thoſe amiable qualities that point out the diſtinguiſhing character of her ſex, and ſhe ſinks as low as the brutes that periſh.

It is the ſame with reſpect to man; for no man would be guilty of Lewdneſs, unleſs he deſigned to make himſelf an object of ridicule to all his fellow creatures; and at the ſame time incur the divine diſpleaſure.

Lewdneſs is of ſo horrid a nature that it hath been condemned by the laws of all civilized nations, and the Lewd perſon has always been looked upon as an object of deteſtation. No man, who aſſumes the name of a Chriſtian, can be guilty of Lewdneſs; for Chriſt requires that all his followers ſhould be pure and holy as he is holy.

Lewdneſs will defeat its own intention; for while it promiſes us the moſt uninterrupted pleaſures, it will deceive us and ruin thoſe poor periſhing bodies that are already too much ſubject to many diſeaſes.

To avoid Lewdneſs, let us check the firſt emotions towards it in our hearts, and let us endeavour to bring every thought into ſubjection to Chriſt.

LIBERALITY, The generous act of one who giveth money to another from pure principles of benevolence, without expecting any thing in return.

In many inſtances it is uſed to denote the act of giving ſomething to the poor, whoſe wants ſeem to claim our attention.

There is nothing that can make a man poſſeſſed of affluence ſo amiable in the ſight of his fellow creatures, as diffuſive Liberality. It evinces to all thoſe with whom he is acquainted that he is a faithful ſteward of the Lord God almighty, who gives to every one in a moſt bountiful manner every thing that they can deſire, ſo far as it can promote their happineſs.

Liberality is the effect of the moſt inlarged mind, and it naturally leads the Liberal perſon up to the character of God, at leaſt in a comparative degree.

In all the diſpenſations of providence, God is a Liberal being; he gives us many things that we never deſerved, and conſequently had no

no reaſon to expect. How then can we, with any degree of pretenſions to juſtice, with-hold our hand from thoſe who are in want of aſſiſtance from us? Every man who is endowed with the good things of this world, ought to look upon himſelf as under an indiſpenſable obligation to be Liberal to the poor. He ſhould look upon it as the higheſt honour he can be exalted to in this world, to have it in his power to miniſter to the wants of his fellow creatures, in the ſame manner as Chriſt did to a miſerable world.

There is ſomething in a Liberal man, that attaches every perſon to him, not ſo much from motives of gratitude, as admiration. Let us therefore, who call ourſelves Chriſtians, endeavour to be as Liberal as is conſiſtent with the nature of our circumſtances; for we ſhall be judged according to the works done in the body, whether they are good or evil.

LIBERTY, Freedom from any ſort of bondage, whether of a carnal or ſpiritual nature.

In a religious ſenſe, Liberty indicates a freedom from the carnal rites of the Jewiſh law. Not that believers are, in conſequence of the goſpel diſpenſation, abſolved from moral obligations; but only that in conſequence of their obedience to the commands of Chriſt, they are ſet free from all ſorts of ſpiritual ſlavery.

Thoſe who make people free, are ſuppoſed to be their moſt generous benefactors; and ſurely as Chriſt has ſet us free, we ought to look upon him as an object of divine worſhip.

Liberty, in a civil ſenſe, is the privilege of every man that ever lived in the world; and in a religious ſenſe, it is the inherent right of every believer.

Liberty as the prerogative of God, is all that poor mortals can expect; but that Liberty muſt not be abuſed. Chriſt came to ſet his people free from a law of carnal ordinances; but never to indulge their paſſions in any ſort of licentiouſneſs.

Liberty is no more than being ſet free from the power of ſin and ſatan; for they who embrace that Liberty, are as much bound to obey the Lord their God as ever.

The ſervice of God is perfect freedom; or Liberty from the yoke of bondage.

Liberty is the giving a perſon a full power to exerciſe his intellectual faculties, according to the freedom of his own will, without laying any forced reſtraint upon him; but ſtill it is ſuppoſed, that he is under an obligation to act conſiſtent with the dictates of his conſcience, ſo as to be able to give an account of his conduct when the Lord Jeſus comes to judge the world in righteouſneſs.

Let us therefore not abuſe our Chriſtian Liberty, but in all things convince others, that as Chriſt has made us free from the power of ſin, ſo we ſhall be free from the guilt and puniſhment of it.

LIBERTINES, A ſet of wretches, who not only treat with contempt the doctrines of Chriſtianity, but alſo deſpiſe every moral obligation, as no way binding upon them.

Thoſe men whom we call Libertines have, in different ages, aſſumed the name of Freethinkers, but very improperly: for prejudices hang upon their minds, and their conduct is one continued ſeries of debauchery.

The Libertine is one of the vileſt peſts of human ſociety; for all his time is ſpent in ruining himſelf and others. He debauches his neighbour's wife, and ruins his daughter; after which, he publiſhes the ſhame of both among his abandoned companions. He ruins his conſtitution by his attachment to lewd women and drinking in an inordinate manner, and oftentimes having loſt the uſe of his reaſon, and diveſted himſelf of the fear of God, he murders his neareſt relation, or his deareſt friend.

From this, we may learn the effects of Libertine principles upon the minds of men. In fact, they are no principles at all, but they are the perverſion of principles. The Libertine ſets his God at defiance, and tramples upon every one of his inſtitutions. He ſays to the Almighty, Depart from me; for I deſire not the knowledge of thy ways. What is God that I ſhould worſhip him, or Jehovah that I ſhould become his ſervant?

The Libertine is no better than an Atheiſt; for he lives as if there was no God to take any

notice of his conduct. He ſets all obligations at defiance, whether moral or divine; and under the character of one endued with rational knowledge, he tramples upon the religion of Chriſt, and defies natural as well as revealed religion.

Let us therefore ſhun the company of Libertines; but in all things be meek and humble, that we may reſemble our divine Redeemer, who gave up his Liberty for us.

LIES, Any matters told by one to another inconſiſtent with real matter of fact.

A Liar is a moſt odious wretch, becauſe he does all that lies in his power to deceive thoſe with whom he has any connections. Speak the truth and Lie not, was a maxim laid down by the Heathen philoſophers, and the whole tenor of the New Teſtament eſtabliſhes it upon the moſt rational and laſting foundation.

Lies may be promulgated to the injury of our neighbour, and the innocent may be hurt thereby; but there is a God of truth in heaven who will give Liars their portion in the lake of fire and brimſtone, that will never have an end.

For one to tell Lies to another, indicates that there is nothing in his mind but deceit; and that his whole life is one continued act of impoſition, upon thoſe who are not aware of the ſnares that he is laying for them.

It has been aſked whether a perſon may tell a Lie, in order to ſave himſelf from corporal puniſhment? To this it is anſwered, that no man whatever is to tell a Lie, although he ſhould thereby ſave his life, becauſe God will have all his creatures tell the truth.

When St. Ignatius was brought before the proconſul of the leſſer Aſia, he was told that, if he declared himſelf biſhop of Antioch, he would be ſent to Rome, and put to death; but if he denied the charge exhibited againſt him, he would be ſet at liberty.

The holy man had long ſerved Chriſt his dear Redeemer, and he recollected; that if he ſhould tell a Lie concerning him, before men he would be diſcarded by him for ever in heaven.

Accordingly he told the proconſul, that he was the Biſhop of Antioch, and that he was willing to ſuffer for the Lord Jeſus Chriſt, rather than deny his name. No man who aſſumes the name of a Chriſtian, and acts conſiſtent therewith, can ever be a Liar, becauſe he knows, that to tell Lies is the office and character of the devil.

Indeed a Liar may impoſe upon men, and eſcape puniſhment from the civil power; but the Lord our God will not ſuffer him to eſcape his moſt righteous Judgment.

Liars will be ſent down to hell, with all thoſe that forget God and therefore let us as Chriſtians take care that nothing drops from our lips, but what is conſiſtent with the truth.

LIFE, The ſtate of man while in this world; but in a religious ſenſe, the converſation of every Chriſtian, who conſiders himſelf a candidate for heaven.

Life has been often compared to a journey, and well it may, eſpecially when we conſider what a vaſt number of difficulties we have to encounter in going through it. Every place where we come to preſents us with new temptations, and we are too often apt to be led away with the tempting bait.

Life is to moſt people chequered or mixed, for let their ſtation be what it will, they are liable to be deceived, and even ruined.

Life is ſhort, and every thing in it is fluctuating, but Life may become uſeful to us, if properly improved for the beſt of purpoſes. In our journey through Life, we are to attend to all the duties incumbent upon us as members of ſociety; and we are to diſcharge every obligation, whether of a relative or more diſtant nature.

Such are the principles laid down in natural religion, and they are eſtabliſhed by every thing that is enjoined in divine revelation, which is the word of God, and which no man can call in queſtion.

In a religious ſenſe, the Life of a Chriſtian may in many reſpects be compared to the Life of a ſingle man. Chriſtianity has its infancy, its youth, its manhood, and its old age, but let us attend to the parallel.

The infancy of Chriſtianity is that period when the truths of the goſpel begin to make

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an impreſſion on the mind; and although that impreſſion may be faint and weak in its firſt appearance, yet it gathers ſtrength as it goes on, and riſes up to the boldneſs of youth. Youth in Chriſtianity, may be conſidered as that period, when the perſon, who believes the goſpel, begins to know the importance of its doctrines, in the ſame manner as a ſchool boy does the claſſick authors. But as youth are ſubject to many and very dangerous temptations, ſo are thoſe who only know the principles of religion, while they do not reduce them to real practice.

Manhood in Chriſtianity implies, that the believer has acquired a perfect knowledge of all the principles in the religion of Jeſus, and that he has in conſequence of a belief of them reduced every one to practice.

Old age in a religious ſenſe is uſed to denote the characters of thoſe who are ripe for heaven. In a natural ſenſe every old man is ripe for the grave; and in a ſpiritual ſenſe every aged Chriſtian is ripe for glory.

Indeed with reſpect to ſpiritual things there is no difference concerning time, for a Chriſtian may be as ripe for heaven at the age of fifteen as fourſcore.

Upon the whole, we may learn this very important leſſon, that as we are men in this world deſtined for the grave, ſo as believers and followers of the bleſſed Jeſus we are to be partakers of his heavenly kingdom throughout the lateſt ages of eternity, ſo that our Life here is no more than a journey.

LIGHT, That luminous appearance by which we diſcover the difference between objects, ſo as to diſtinguiſh the difference of one from another.

In a religious ſenſe light implies a perfect knowledge of every thing contained in the divine law. Light is ſown, for the righteous, and joy for the upright in heart.

Our whole life in this world is little better than darkneſs, but when we arrive in heaven the ſeat of the bleſſed, we ſhall ſee nothing but Light before us.

There we ſhall ſee clearly the wonders of divine providence, and the ſtill greater wonders grace. There the whole mind of God will be laid open to us, and we ſhall be loſt in aſtoniſhment in conſidering what things God had done for us, when we were going on in a manner regardleſs of his word.

We cannot expect true Light while we are here below, becauſe our bodies are a clog to our ſouls; but when theſe periſhing bodies are laid in the grave, and our ſoul returns to God that gave it, then we ſhall know things that we could not comprehend before.

Chriſt is the Light of his church, and he will by the emanations of his ſpirit enlighten every man that cometh into the world, upon condition of his believing the truth of his goſpel.

All mankind are by nature in a ſtate of darkneſs; but no ſooner do they believe the goſpel than they are Light in the Lord. The glorious Sun of righteouſneſs will ariſe upon them, with healing under his wings, and he will bring them to thoſe everlaſting manſions where ſin and ſorrow will be done away, and where they will for ever behold the face of God reconciled to them in Chriſt Jeſus, as the Father of Light, and in him will they enjoy Light throughout all eternity. They have ſought Light here, and they will enjoy it for ever.

LIGHTLY, A vain, giddy, thoughtleſs conduct, altogether inconſiſtent with that gravity which ſhould conſtitute the character of rational creatures.

It is with great propriety in many parts of ſcripture put for thoſe who deſpiſe the loving-kindneſs and unbounded goodneſs of God. It is like a child, who when his father offers to forgive him, notwithſtanding many provocations, yet he will tell his indulgent parent, that he deſpiſes his offer.

To walk Lightly in the ſight of God, is to pay no regard to divine inſtitutions, but live as if they were of no real value.

Seriouſneſs is the road that leads to wiſdom, and therefore thoſe who walk Lightly can never be wiſe, becauſe they are never ſerious.

To live Lightly, is the character of children, but not of men, who are ſuppoſed to be grown up to their full ſtature.

In a religious ſenſe, no man is to walk Lightly, but to be ſober, decent, and grave in the whole

whole of his deportment. It is, perhaps, too much the fault of young perſons of both ſexes to walk Lightly, and not pay any regard to their conduct, till the habit becomes too ſtrong to be removed. But let ſuch remember, that nothing in the world will make affliction more bitter to them than the thoughts of having lived without reflection while they were young.

"A giddy, thoughtleſs perſon, (ſays Saint Gregory Nazianzen) is like one who plays on the top of a precipice, without ever reflecting that in a moment he may fall, and be daſhed to pieces."

It would be well for youth to conſider this, and endeavour to imitate the character of their divine Redeemer, who was in all things a pattern of ſerioufneſs, and never walked Lightly before men, although he was the almighty Sovereign of heaven and earth.

LIKENESS, The ſimilitude or reſemblance that one thing has to another.

In ſcripture it is applied to ſeveral different things:

Firſt, of man to God. "And God ſaid, Let us make man in our Image, after our Likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that breatheth upon the earth," Gen. i. 26.

Here we find that our firſt parents were made after the Likeneſs or image of God; and he had power over all ſuch created beings as are upon the earth, or in the ſea.

Secondly, what we are when we believe the goſpel, and practiſe its duties. "For what the law could not do, in that it was weak thro' the fleſh, God ſending his own Son in the Likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh," Rom. viii. 3.

Again, the ſame apoſtle, writing to the Philippians, ſays of Chriſt. "Who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the Likeneſs of men," Phil. ii. 7.

Here we find that the Lord Jeſus Chriſt in compaſſion to us, and to reſcue us from the ſlavery we were under to ſin and ſatan, took our nature upon him, and was made in our Likeneſs by his own almighty power. Infinite condeſcenſion! and the greateſt thing that God could do for men.

Thirdly, The word Likeneſs is uſed to expreſs the ſimilitude that the child has to the parent. "And Adam lived an hundred and thirty years, and begat a ſon in his own Likeneſs, after his image, and called his name Seth," Gen. v. 3.

He did not beget him in the image of God, as he himſelf had been created, but in his own image and Likeneſs, namely, a poor periſhing body, that in conſequence of original ſin was to rot in the grave until the reſurrection.

Fourthly, of Chriſt in man. "For if we have been planted together in the Likeneſs of his death, we ſhall be alſo in the Likeneſs of his reſurrection," Rom. vi. 5.

That is, if we are in all things conformable to the rules laid down in the goſpel, we ſhall in conſequence of the merits of Chriſt be made Like him in every thing.

This laſt is the moſt important ſenſe in which we ought to conſider the word Likeneſs; for unleſs we endeavour to be Like him, who is our head, we ſhall never enter the kingdom of heaven, to reign with him in glory.

Let us therefore, in the whole of our conduct through life, ſet the bleſſed Jeſus before us as a pattern, that we may attain to his Likeneſs, who was the glory of his Father, and the expreſs image of his perſon.

LITTLE-FLOCK, The whole church of God throughout the univerſe; and but ſmall in number, when compared with the wicked.

Mr. Breerwood, in his enquiries, divides the whole known world into nineteen parts, in the following manner. Ten (ſays he) are inhabited by Heathens; three by Mahometans; four by Papiſts and Greeks; and two only by Proteſtants.

Thus we find, that although the goſpel has been preached throughout all the univerſe, ſo far as we know, at one time or other, yet thoſe are but few in number who have received it in its primitive purity.

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However, altho' Chriſt's people are but a Little-flock, yet they have a ſhepherd, who will preſerve them from all their enemies, and crown them with glory at laſt. Thus our Lord ſaid to his diſciples, "Fear not, Little-flock; for it is your Father's good pleaſure to give you the kingdom," Luke xii. 32.

That is, My dear children, be not diſcouraged on account of any affliction you may happen to meet with in this world; for although men may perſecute you, yet you have a Father in heaven, who will reward you with an everlaſting kingdom; while your enemies will call to the hills and mountains to cover them from the wrath of an avenging God.

But however Little and deſpiſed the flock of Chriſt may be, while here below, yet great will be the happineſs of thoſe who enter into it. Indeed they will meet with many difficulties in their journey to heaven; but who would not ſuffer a little, in order to obtain an everlaſting inheritance.

During the cruel perſecution in the reign of the emperor Dioclefian, a Chriſtian was brought out to be expoſed to wild beaſts, and being told, that if he would renounce the goſpel, and ſacrifice to idols, he would be raiſed to great honours. Upon which he aſked, How long the honours would laſt? The proconſul told him, he would enjoy them as long as he lived. The holy man, looking at the proconſul ſaid, "Trifling indeed muſt thoſe honours be that will die with this periſhing body; I am one of Chriſt's Little-flock, and he has reſerved honours for me that will never fade away. I am therefore willing to die for him who died for me."

Upon that he was put into the theatre among wild beaſts, which had been kept without food two days; ſo that he was ſoon devoured.

The Little-flock of Chriſt is not only ſmall in number, but it is likewiſe often mocked and deſpiſed by the world. Many of the beſt people in all ages have been objects of ridicule to the moſt profane; nay, even ſome of whom the world was not worthy, have been afflicted and tormented.

This is what every Chriſtian muſt expect, while he is in this ſtate of warfare; but although the flock to which he belongs is at preſent ſmall, yet when all the different ſcattered members of it are gathered together, they will be ſuch an innumerable company as none but God can comprehend.

Let us therefore go on chearfully with our journey through this vale of tears, that we may be like Chriſt our ſhepherd, who has gone before us.

LIVELY, A briſk active perſon, but in a religious ſenſe one who is ſtrong in faith, and forward in the diſcharge of every duty.

A man may be a moſt lively Chriſtian, although he lays ſuffering on a death bed. Then his graces may be Lively and active, becauſe he is drawing near his father's houſe.

When St. Chryſoſtom lay upon his death-bed, he ſent for as many of his Chriſtian friends as could be admitted to him, and although ſtruggling under a load of affliction, he ſpoke to them in the ſame elegant manner he uſed to do in the pulpit, after which he ſtretched himſelf out and died.

In our journey through life our graces will be more Lively and active in conſequence of our fixing our minds as little as poſſible on things of a temporal nature. It is an attachment to the world that leads us off from ſpiritual things.

We cannot ſerve God and the world; and it is well known that worldly things often lead our minds away from ſuch as would promote our eternal intereſt. No perſon who pretends to faith and experience in divine things, can ever prove himſelf anſwering to that character, unleſs he is Lively in the diſcharge of every duty.

Although we are by nature dead in treſpaſſes and ſins, yet when we take the name of Chriſt upon us, and make a profeſſion of his goſpel, we muſt be active, vigorous and Lively. As the bees will not ſuffer an idle drone to live in the hive, ſo Chriſt will have none but ſuch as are active and Lively to be in his church.

Every man may be called Lively when he not only attends to the means of grace, but likewiſe does all in his power to aſſiſt and comfort his fellow creatures. The Lively Chriſtian will feel ſuch joy in his mind, as none can ever take

take from him; for God will compaſs him about with his favour as with a ſhield.

LOATHSOME, Any thing that appears diſagreeable to the ſight, or offenſive to the ſmell, and it is always ſuppoſed to be in a ſtate of corruption.

Thus when Job was lamenting his afflicted condition, he ſaid, "My fleſh is cloathed with worms, and clods of duſt: my ſkin is broken, and become Loathſome," Job. viii. 5.

We look upon wounds, and corrupted bodies, as Loathſome; and it is certain nothing can be more Loathſome than a dead body, when it has lain a few days in the grave.

The moſt beautiful woman that ever lived will one day be a lifeleſs corpſe, and a Loathſome object. Thoſe eyes that ſparkled love, will be ſhut in ſilent darkneſs. The lips that were admired by all who ſaw them, will be cloſed, or perhaps left open to diſcover the teeth that often procured admirers by their beauty and ſymmetry. The hands which many a lover has thought an honour and a favour to kiſs, will be ſtretched out, cold and lifeleſs; and the legs that attracted the attention of every one at the ball, or the aſſembly, will be ſtiff and inactive, while worms will be preying upon that ſkin, which was more beautiful than ivory.

If ſuch is to be the fate of all human beings, how Loathſome then muſt ſin be in the ſight of God? Every perſon living in the continual practice of ſin, and deſpiſing the promiſes and threatenings of the Lord his God, is like a Loathſome carcaſe, that has lain a little time in the ſilent grave.

God cannot look upon ſin but with abhorrence; it is Loathſome to him; and the ſinner becomes an object of his vengeance.

Let therefore every thing that diſpleaſes God be Loathſome to us; and let us hate ſin, both becauſe it is of a deſtructive nature, and alſo becauſe it offends that God who made us, and that ever bleſſed Saviour, who came to ſave us from the power of ſin and ſatan, and reconcile us to an offended God, whoſe laws we had broken.

LOCUSTS, Creatures often mentioned in the Old Teſtament, as very deſtructive to the fruits of the earth.

Thus we find, that when Pharaoh would not let the children of Iſrael depart out of Egypt, Moſes and Aaron went to him and ſpoke as follows:

"And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the Lord God of the Hebrews, How long wilt thou refuſe to humble thyſelf before me? let my people go, that they may ſerve me. Elſe, if thou refuſe to let my people go, behold, to-morrow will I bring the Locuſts into thy coaſt. And they ſhall cover the face of the earth, that one cannot be able to ſee the earth; and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field. And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers nor thy fathers fathers have ſeen ſince the day that they were upon earth unto this day. And he turned himſelf, and went out from Pharaoh," Exodus x. 3—6.

In the New Teſtament, we read, That while John the Baptiſt lived in the Wilderneſs, his meat was Locuſts and wild honey.

Sir Norton Knatchbull, in his notes on the New Teſtament, thinks, that the Locuſts here mentioned were ſome particular ſorts of roots or herbs, becauſe ſome Locuſts are reputed as having poiſonous qualities.

But this is a great miſtake; for the late learned doctor Shaw, who reſided many years at Smyrna, and other parts of the Levant, and who had travelled throughout all Syria, Paleſtine and Egypt, tells us, That at a particular time of the year theſe Locuſts come from the north to the ſouth like a cloud, and devour all the vegetables and fruits of the earth that happen to be in their way.

He tells us farther, that he took two or three handfuls of them, and fried them, and when he eat them with a little ſalt; they taſted much the ſame as our freſh water fiſh, ſuch as carp.

It is dreadful to think what havock theſe creatures make, when they come in a body together; for they are like a cloud that darkens the air.

From this we may conclude, that the Locuſts

eaten

eaten by John the Baptiſt, were of the ſame ſpecies as thoſe deſcribed by doctor Shaw, who tells us, that it is as common to eat them in Syria, Egypt and Paleſtine, as it is for us to eat fiſh, fleſh, or, in fact, any thing that is uſed in the way of nouriſhment.

LOFTY, Any thing that it highly exalted; but both in a moral and religious ſenſe, it is uſed to denote the character of thoſe who imagine themſelves as ſuperior to others, and look down with contempt on their fellow creatures.

Loftineſs, however, is a great ſin, and the time will come when the Lofty will be brought low. This we are aſſured of by the word of divine revelation; beſides daily experience, that conſtantly gives us new proofs of it. "And the Loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low and the Lord alone ſhall be exalted in that day," Iſ. ii. 17.

Civil Hiſtory preſents us with many inſtances of Lofty people being brought down to the moſt abject ſtate of poverty, without a friend to help them, or lend them the leaſt aſſiſtance in their miſery.

Villiers, duke of Buckingham, and ſon to that duke who was ſtabbed by Felton at Portſmouth 1628, was left in poſſeſſion of the greateſt landed eſtate in England, and at the reſtoration of Charles II. 1660, he was admitted into a large ſhare of his ſovereign's favour. He was, however, ſo Lofty in the whole of his behaviour, that he actually went ſo far as to inſult ſome of the lords, while they were ſitting in parliament.

He was ſo Lofty, that he looked upon himſelf as above all laws, whether human or divine; and he conſidered his eſtate as if it had been inexhauſtible. But he was for all that, at laſt, brought low.

When he had ſpent his whole fortune, he went into an obſcure alehouſe in Yorkſhire, where he was taken ill and died on a flock bed, without one perſon to attend him, nor was it known who he was, till they came to lay out the dead body, when they found the ribbond of the garter concealed under his clothes.

Let no man therefore be Lofty; for God will bring him low, either in time or in eternity.

LONG-SUFFERING, God's gracious forbearance from wrath, when men treſpaſs againſt his commandments, and ſet his laws at defiance.

He is ever merciful to his creatures. The patience and Long-ſuffering of God is ſo great, that it ought to lead us to the moſt humble ſtate of repentance. It is impoſſible for us, if we act as rational creatures, not to be convinced that God is a God of Long-ſuffering.

Every day we provoke him to anger by our ſins, and yet he bears with our provocations. He might in a moment ſtrike us dead, and conſign our Souls to hell; but his Long-ſufferings and tender mercies are over all his works, and they endure for ever.

The beſt of men are daily ſinners, for there is not a juſt man upon the earth, that doeth good and ſinneth not. How humble ought this to make us in the ſight of Almighty God, eſpecially when we conſider what poor offending wretches we are.

The Long-ſuffering of God with us, for our many provocations ſhould teach us not to be harſh with thoſe who give us any offence, but on every occaſion be ready to forgive, as we would wiſh to be forgiven.

The Long-ſuffering of God ſhould alſo teach us to ſubmit with reſignation to all the diſpenſations of divine providence, and not repine when the Lord our God ſees proper to afflict us. "O God (ſaid St. Auſtin) thou haſt long borne with my many provocations and here afflict me as thou pleaſeſt, ſo as thou only ſave my ſoul." "I am willing to bear any thing thou thinkeſt proper to inflict upon me, only ſupport me by thy grace."

Let theſe divine ſentiments be at all times found in us, that we may be the children of him, who is the Father of mercies, and the God of all grace and conſolation.

Let us never forget that as we are daily committing one ſin or other, ſo we ought at the ſame time to be daily begging pardon from that God who is of Long-ſuffering.

LORD

LORD, A ſovereign, and in the Hebrew is Jehovah, one of the names given to the Lord God Almighty.

God as the ſovereign ſupreme governor of the univerſe, may juſtly be called Lord, for he is Lord over all things, both by creation and providence.

Surely the author of nature has an unlimited authority, over the works of his own hands, and has a right to diſpoſe of his creatures in what manner he pleaſes.

In the ſame ſenſe, Chriſt is the Lord of his church, and all thoſe who make an open profeſſion of his goſpel, are obliged to obey its precepts, or be condemned by the words of truth.

No man can call Chriſt Lord but by the Holy Ghoſt; that is no man can take upon himſelf the name of a Chriſtian, and profeſs to be one of Chriſt's followers, unleſs at the ſame time he lives in ſuch a manner as if the holy Spirit of God dictated all his actions.

In every reſpect that we can imagine, Chriſt is our Lord. He died for us, and he roſe again in order to complete the work of our redemption. He pleads for us before the throne of his father in heaven, and as a ſovereign Lord he will come to judge us at the laſt day.

He is the ſovereign Lord of Glory, and in him dwelleth all the fulneſs of the Godhead. He is our Lord while here below, and he will be our ſovereign Lord for ever in heaven. He is the Lord of hoſts, that is, he is the Lord and commander of all the heavenly hoſt, all the glorious angels; and he is the Lord God bleſſed for ever.

Let us therefore bleſs God, that we have a Lord over us, who has taken upon him our nature, and was in all things tempted as we are, though ſtill without ſin.

Let us like good and legal ſubjects ſubmit to our Lord, and in all things be ready to acknowledge that he alone hath a right to preſcribe rules for our conduct in life, and let us be chearful in obeying them.

LOVE, The ardent deſire of an object which ſeems amiable, and it always implies, that the object is worthy of our placing our affections upon it.

In a religious ſenſe, Love is taken two ways, firſt to denote the Love of God to man, and ſecondly the Love that we ought to have to him. God's Love to man is ſo great, that it cannot be comprehended by infinite beings.

What infinite Love muſt that have been in God, when he ſent his Son to die for us, in order to reconcile us to himſelf, and make us heirs of an heavenly inheritance!

Let us begin with Geneſis, and end with the Revelation; and we find the Love of God manifeſted in every page. It was Love in him to take compaſſion upon our firſt parents, when they rebelled againſt him, for while they were in a ſtate of deſpair, he promiſed them a Saviour.

It was Love in him to call Abraham from among his Heathen kindred, and manifeſt to him that in his ſeed all nations of the earth ſhould be bleſſed.

It was Love in him, to ſend from time to time prophets to his choſen people the Jews, to make his will known, and to lead their minds off from idolatry. It was Love in him, when they were in a ſtate of captivity in Babylon, to ſtir up the heart of Cyrus to let them return to their own native country, and rebuild the temple at Jeruſalem, that had laid in ruins ſeventy years.

It is infinite Love in him to bear with our daily provocations, ſo that we may juſtly ſay with the apoſtle John, "God is Love." But above all it was Love unſpeakable, that by the death of his ſon he ſhould ſend the goſpel among Heathen nations, who were ſitting in darkneſs, and in the regions and ſhadow of death: who were on the brink of everlaſting ruin, and ready to plunge headlong into hell.

There his Love is ſhewn in the moſt compaſſionate manner, and love will be manifeſted to his people throughout all eternity.

With reſpect to men Loving God, it ought to be as much like his Love to them as is conſiſtent with the ſtate of human nature in the world.

Shall

Shall we reflect upon all that God has done and Chriſt has ſuffered for us, and not at the ſame time be filled with Love? Surely not, otherwiſe we ſhould be the moſt ungrateful wretches that ever exiſted in the world.

Every part of the ſacred ſcripture is full of expreſſions, made uſe of by Holy men, indicating their Love to God, and to their Redeemer. Would it not be extremely natural for a poor condemned criminal, who had been ſet at liberty by his prince, to Love his generous benefactor? Moſt certainly it would; and ſhall not we whom Chriſt has ſaved from everlaſting perdition Love and eſteem him. But our Love to God, and Chriſt our mediator, muſt alſo extend to all our fellow creatures. "I will Love all men (ſaid St. Auſtin) for his ſake who made them, and for Chriſt's ſake, who redeemed them." But our Love to our fellow creatures, muſt be of an active nature.

We muſt not tell them, that we Love them, but we muſt convince them of our Love by actions. In vain do we tell a hungry or naked perſon, that we wiſh them well, while at the ſame time we never contribute towards their being cloathed or filled.

The intentions can only be known by the actions, and Chriſt has declared that we ſhall be judged thereby. We have often many opportunities of making ourſelves uſeful to our fellow creatures, but we muſt take care that our Love never diſplays itſelf in an oſtentatious manner.

God's Love to us was and is unbounded, and therefore let us Love him with all our heart, ſoul, and ſtrength, and let us on every occaſion endeavour to Love our neighbour as ourſelves, that we may imitate the character of our Redeemer, who when nailed to the croſs prayed for his enemies.

LOWLINESS, An active habit of the mind, by which we entertain the moſt humble thoughts of our own actions, and the moſt elevated ones of God.

In Lowlineſs of conduct we reſemble our divine Redeemer, and we become amiable to men.

Thus the apoſtle Paul, when he was a priſoner for the truth of the goſpel, wrote to his Epheſian converts. "I therefore the priſoner of the Lord beſeech you that, ye walk worthy of the vocation wherewith ye are called. With all Lowlineſs and meekneſs, with long ſuffering, forbearing one another in love. Endeavouring to keep the unity of the Spirit in the bond of peace," Eph. iv. 1—3.

Lowlineſs prevents many ſins from being committed; for the Lowly perſon has ſuch mean thoughts of himſelf, that he is conſtantly upon his guard, leſt he ſhould offend.

Lowlineſs of heart leads to Lowlineſs in the whole of the conduct, and it eradicates pride out of the mind.

Chriſt came to us in the moſt Lowly manner, diveſted of his glory; and in all our afflictions he was afflicted. Lowlineſs makes us eſteemed by all thoſe who know us, and procures us more real honour than the higheſt dignities in this world can confer.

Thoſe who walk in a Lowly manner can never fall, becauſe they conſider themſelves already as low as poſſible.

When the cardinal Wolſey was diſgraced, 1529, his pride was of no ſervice to ſupport him under his affliction; nay, he even told the abbot of Leiceſter, that had he lived in a Lowly manner, his God would never have given him up to the power of his enemies.

Let us therefore, in order to attain to Lowlineſs, examine ſtrictly into our own hearts, and that, by leading us to ſelf knowledge, will teach us not to nouriſh pride in our hearts, but to be Lowly and compaſſionare to all men, particularly thoſe who are our Chriſtian brethren.

LUKEWARM, Any thing that is neither hot nor cold.

In a religious ſenſe it denotes one who makes a profeſſion of Chriſtianity, without minding whether he practiſes the duties of it, becauſe he is not in earneſt about them.

Thus in the book of the Revelation, we read of the ſtate of the church of the Laodiceans, "But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balak to caſt a ſtumbling block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication.

nication. So haſt thou alſo them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or elſe I will come unto thee quickly, and will fight againſt thee with the ſword of my mouth," Rev. ii. 14—16.

In all our actions, whether civil, moral, or religious, we ought to be in real earneſt; but eſpecially in ſuch as are religious. To be Lukewarm when we come to the worſhip of God in publick, or addreſs ourſelves to him in private, is a ſtrong proof that we do not conſider divine ordinances in a proper light.

It has been the diſtinguiſhing characteriſtick of the people of God in all ages, to be warmed with love in their hearts, when they addreſſed the eternal Majeſty of heaven and earth. Of this almoſt the whole book of Pſalms is a convincing proof. No ſuch thing as Lukewarmneſs is to be met with in thoſe divine addreſſes to the Deity; for the heart itſelf ſeems poured out in heavenly accents before his gracious throne.

Had the profeſſors of Chriſtianity in the times of perſecution been Lukewarm in either their faith, or love, or obedience, they could never have ſuſtained thoſe tortures that were inflicted upon them; but by their zeal for the glory of God, they became more than conquerors, through him that loved them. Their love to God was more violent than the flame that was to conſume their periſhing bodies; and in theſe flames did their ſouls aſcend to the boſom of their divine Redeemer, who for their ſakes ſuffered on the croſs, deſpiſed the ſhame, and is now ſat down on the right hand of the Majeſty on high.

No man can be a Chriſtian, who is Lukewarm; for he muſt either have a heart burning with Love to God and his fellow creatures, or he does not deſerve ſo noble a name.

The following anecdote will perhaps be of ſome uſe to awaken people from a Lukewarm ſtate, and make them more eaneſtly in love with religion; and I here inſert it with pleaſure, becauſe it has been taken notice of, by moſt of thoſe who have written general hiſtories of Great Britain, ſince the reſtoration of Charles II.

In 1666 the people in Scotland were ſo cruelly oppreſſed by a corrupt adminiſtration, conducted by the duke of Laduderale, one of the moſt profane wretches that ever lived, that about five or ſix hundred of thoſe who lived near Edinburgh took up arms in order to demand a redreſs of their grievances.

It is natural to ſuppoſe that they were ſoon defeated, and while the king's forces were bringing the priſoners to goal, they met a young gentleman on the road, who had been ordained a clergyman, and as he was known to be of the ſame ſentiments with thoſe who had taken up arms, they reſolved to make a public example of him.

Accordingly he was taken to Edinburgh, and next day had his legs ſo tortured by a wooden machine, called the boot, that part of the bones were cruſhed in pieces, and ſtuck into the marrow.

This was done in order to make him confeſs that he had been concerned in the rebellion, but all in vain, for he perſiſted in his innocency, only that he frankly acknowledged he approved of the conduct of thoſe who had taken up arms.

During the extremity of the torture, he repeated ſeveral pſalms in the original Hebrew, in the ſame manner as if he had felt no pain. Here was no Lukewarmneſs; but let us trace him a little further.

Having in the moſt illegal manner received ſentence of death, he was next day carried to the common place of execution, where with the rope round his neck, and ſtruggling under all the agonies that could be conceived, he ſpoke the following words, rather like an angel than a human being, "Farewell, thou univerſal frame of nature; farewell, ſun, moon, and ſtars; farewell every thing that ever give me pleaſure in this world; farewell my father and my mother; farewell, my friends and relations. Welcome, that ſeat of my Redeemer, which thou haſt prepared for me; welcome, the company of all the holy angels; welcome the communion of thoſe ſaints and martyrs who have ſuffered for the truth of the goſpel; welcome the ſmiling approbation of Jeſus my Redeemer; welcome death," and then he was turned off. This young gentleman's name was Mr. Hugh Mackail

kail, and he was only in his twenty-ſixth year.

To avoid Lukewarmneſs, we ought to keep the ſufferings of our divine Redeemer conſtantly before us, and we ought likewiſe to make ourſelves familiarly acquainted with the behaviour of thoſe ſaints and martyrs, who have laid down their lives for the truth of his goſpel.

If we are really in earneſt in our profeſſions of chriſtianity, we cannot be Lukewarm in the diſcharge of any duty.

Lukewarmneſs is the ruin of every church, becauſe the grand adverſary of mankind takes hold of that opportunity to lead weak minds aſtray.

LUNATICK, One who is deprived of the uſe of reaſon, and ſo named from Luna, the moon becauſe the ancients believed that the planets had influence both on the bodies and minds of men.

Thus we read of our Lord while he was here in the fleſh. "And Jeſus went about all Galilee, preaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſes among the people. And his fame went throughout all Syria; and they brought unto him all ſick people that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with devils, and thoſe which were Lunatick, and thoſe that had the palſy; and he healed them," Matt. iv. 23 24.

As the uſe of reaſon is the greateſt bleſſing that God could in this life beſtow upon man, ſo nothing can be a greater calamnity than the loſs of it.

When we ſee a Lunatick, we ought to be filled with humility, becauſe we know not how ſoon we may be in the ſame unhappy condition.

There are ſome people who never enjoyed the uſe of reaſon, but were Lunaticks from their birth. Some have become Lunticks from different cauſes, the two principal of which are the following.

Firſt, ſome croſs accident in life, ſuch as the loſs of property, or the death of relations, &c. and ſecondly a retroſpective view of an ill ſpent life.

Many have become Lunaticks in conſequence of another telling them, that all they had was ſquandered away by ſome perſon with whom they had truſted it; and others have become Lunaticks, when they reflected on the cruelty uſed by them to a friend, a relation, or a benefactor.

Well may God, in an act of diſtributive juſtice, deprive thoſe wretches of reaſon, who mock at the infirmities of others, but his compaſſion and tender mercies endureth for ever.

Let us therefore always pray that God would keep us in his fear, and never deprive us of the uſe of thoſe intellectual faculties by which we are enabled to comprehend the works of nature, providence, and grace.

LUST, An unlawful deſire ariſing in the mind to enjoy ſomething to which we have no right, and in general made uſe to point out the the deſires, that men have for women in an inordinate manner. "But I ſay unto you, That whoſoever looketh on a woman to Luſt after her, hath committed adultery with her already in his heart," Mat. v. 28.

Here we find, that the divine law ſtrikes to the inmoſt receſſes of the heart, and takes cognizance of the firſt emotions to ſin that ariſe in it. But the word Luſt is of a much more extenſive nature, than to be confined to a breach of the ſeventh commandment.

It includes all ſorts of irregular deſires, whether they be for the enjoyment of women, or for any thing elſe. Thus it is Luſt to ſeek for any thing, or even deſire it in our hearts, while we know we have no right to it.

If I wiſh to be poſſeſſed of more riches than providence has beſtowed upon me, that is Luſt, and as ſuch it is condemned in the ſacred ſcriptures. To deſire to throw off the yoke of obedience to parents, or any other ſuperiors is Luſt, for it is a deſire to obtain what we have no right to, and an attempt to ſet aſide the order of God.

To wiſh to be revenged on our neighbour is Luſt, and ſo is every attempt to aſperſe his character. But let us now conſider the word accord-

according to its more common acceptation, namely, an inordinate deſire of women. The fatal effects of Luſt have been ſo numerous, that every civil hiſtory is full of them.

God in his infinite wiſdom implanted in us a natural deſire that each ſex ſhould enjoy the other, and for that purpoſe every man was to have his own wife, and every woman her own huſband, and although we find that ſome of the ancients indulged themſelves with more wives than one, yet our Lord ſays, that from the beginning it was not ſo.

By indulging Luſts in the mind, many kingdoms have been overthrown, and in a more contracted ſenſe many families have been ruined. But the following incident, as related by Livy, the Roman hiſtorian, will throw a light on the ſubject.

While Appius was one of the Roman decemviri, he happened to be ſitting in the forum to adminiſter juſtice to the people, and then caſt his eyes on a moſt beautiful young woman, whoſe name was Virginia, the daughter of Virginius, a centurion in the army. His paſſion, or rather his Luſt, was ſo ſtrong that he could not bring himſelf to hearken to the voice of reaſon; and in order to make ſure of the young maiden, he ſent an order to the camp to have Virginius her father murdered.

In the mean time he got one of his own creatures to ſwear that Virginia was not the daughter of Virginius, but that ſhe had been born of one of his ſlaves, and therefore according to the law he came to claim his property.

The order ſent to the camp to have Virginius murdered, did not fall into the hands of thoſe to whom it was directed; for Virginius being out on ſome buſineſs, intercepted the meſſenger; and under pretence that he had a relation lying dead at Rome, obtained leave to return to the city.

Accordingly he was there ſoon in the morning, and went into the forum to hear the judgment given concerning his beloved daughter, whom he had brought up with the utmoſt care.

Appius, having mounted the ſeat of judgment in the forum, pretended to hear with impartiality all that could be urged, either by the claimant or the father, but this was no more than a pretence to hide his real deſign. At laſt he gave judgment, that Virginia was a ſlave; and at the ſame time, telling the lictors to diſperſe the people, he ordered her to be given up to her pretended maſter.

Virginius, filled with indignation, had yet the preſence of mind to conceal his reſentment, and under pretence of taking his laſt farewell of his daughter, whom he conſidered as devoted to ſatisfy the Luſt of a lawleſs ruffian, he laid hold of her with one hand, while, with the other, he ſtabbed her to death on the ſpot.

He then ran through the ſtreets of the city with the bloody knife in his hand, and from thence to the camp, where he related the whole affair.

The ſoldiers exerted themſelves in favour of the injured centurion, and having defeated their enemies, they marched in one body to Rome, where they demanded from the ſenate an order that the Decemviri ſhould be totally aboliſhed, and, conſuls appointed in their room. This was accordingly done, and Appius being caſt into priſon, there to remain till he was brought to a tryal, laid violent hands upon himſelf.

Many other inſtances might be mentioned, but the above will be ſufficient to ſhew the dreadful effects of Luſt, when indulged beyond proper bounds.

In order to avoid being tempted to Luſt after any forbidden object, let us ſeriouſly conſider for what end and deſign God ſent us into the world. Let us reflect that we are poor, periſhing mortals, and that God would have us to live conſiſtent with the order and dignity of our nature, without Luſting after any thing forbidden in his word.

LUXURY, A feaſting, or living in ſuch a manner, as if no care was neceſſary for any thing but the body.

Among the ancients, the Perſians were the moſt Luxurious people that we read of; for they often debaſed themſelves ſo low as to aſſume the behaviour and dreſs of women.

Thus we read, that when the Roman general had entered their territories with a powerful army, they ſent ambaſſadors to him to treat concerning peace; for the effeminate Perſians were

were utterly unacquainted with the art of war. And when thoſe ambaſſadors came, they found the warlike Roman conſul ſitting in his tent, with a piece of meat in his hand, and a woollen cap on his head.

They were ſurpriſed at the ſimplicity of his appearance; but more ſo when he pulled off his cap, and told them, that unleſs his demands were immediately complied with, he would make their country as bare of inhabitants as his head was of hair; for it ſeems he was bald.

The poor effeminate deputies returned, and the Perſians were obliged to ſubmit to the yoke of ſlavery.

Whenever Luxury becomes a national vice, it is ſure to be the ruin of that country where it is nouriſhed. That the above is a fact, we have many inſtances in civil hiſtory. Let us only mention a few.

When the Greeks gave themſelves up to Luxury, they became an eaſy prey to the Romans; and the latter, in their turn, ſeduced by the ſame vice, were ſubdued by the Goths and Vandals.

When William the Conqueror invaded England, he found the people ſlaves to Luxury; for during the night preceding the battle of Haſtings 1066, while both armies lay oppoſite to each other, the Engliſh were engaged in rioting, while the Normans minded nothing but their duty.

Luxury is alſo the ruin of many private families: for when people, in order to gratify a ſenſual appetite, will indulge themſelves in the uſe of meats and drinks that are no way neceſſary, though extremely coſtly, they muſt ſpend that money which might have been laid out to a much better purpoſe.

Luxury ruins the conſtitutions of men who are ſlaves to it. It likewiſe draws off the attention from every thing either rational or divine; and all to pamper a poor periſhing body, that is to be eaten up of worms.

To avoid Luxury, let us only conſider for what purpoſe the Almighty gave us an appetite for victuals.

Hunger was implanted in our nature for two very important reaſons, namely, that in the firſt place our bodies ſhould be ſupported; and, ſecondly, that we ſhould not be idle, but apply ourſelves to ſome uſeful employment, in order to promote health, and procure a ſubſiſtence. Therefore every man who indulges himſelf in expenſive eating and drinking, ſets aſide the order or appointment of God, and becomes a ſlave to the moſt brutal of all paſſions. Nay, even the brutes know when they have enough; nor do they ever ſeek to have any thing ſave what is conſiſtent with their nature.

St. Auguſtine has given us a moſt ſtriking picture of Luxury, when he ſays, That the bodies of thoſe who have lived in all ſorts of indulgence, in conſequence thereof become more nauſeous after death, becauſe they afford a more delicious morſel for the worms than ſuch as have ſupported themſelves by plain victuals and honeſt induſtry.

Let us therefore ſtrive to avoid Luxury as much as poſſible, and be content with ſuch things as God has appointed for us.

LYING. Telling any thing to another, under pretence of its being truth, while the perſon who tells it knows it to be a Lye.

Thus all thoſe who teach falſe doctrines, are ſaid to be guilty of Lying; and certainly ſuch doctrines are Lies in the higheſt degree; becauſe Lying in common life only may cheat a man out of his property, but Lying in matters of religion, may ruin a precious and immortal ſoul.

Mr. Knoluls, in his hiſtory of the Turks, tells us, that in 1620, the time that Mahomet had made his deluded followers believe he would return again to them, they waited at Mecca in Arabia in great numbers, not doubting but the impoſtor would keep his word. However, one evening, while they were waiting for him with the utmoſt expectation, a great light appeared in the ſky, and the following words were viſible, as if they had been written with a human hand in Arabic characters,

O WHY WILL YE BELIEVE IN LIES.

In 1627, when Mr. Patrick Hamilton was accuſed of preaching the doctrine of Luther, he was brought before the archbiſhop, and the clergy of St. Andrew's in Scotland. A friar of the name of Campbell ſwore many falſe things againſt him, upon which he was condemned to be

burned alive. When brought to the ſtake to ſuffer for the truth of the goſpel, he deſired to ſpeak with the Lying fryar, and his requeſt being granted, he ſaid to Campbell, "I here ſummon you to be at the tribunal of the great God this night, to anſwer for all that you have ſaid falſly againſt me."

The pious ſufferer was burnt, and that night Campbell was found dead in his bed, without any ſigns of violence upon him.

How dreadful a thing is it for Lyars to fall into the hands of the living God!

Lyars ſhall be ſent into everlaſting perdition, along with the devil and his angels.

The guilt of Lying, when not ſuppreſſed in the firſt motions towards it, actually becomes a habit, and the Lyar ſcarce knows what it is to ſpeak truth.

When a perſon is once found guilty of Lying, no man will pay any regard to what he ſays; nor will they ſo much as give themſelves the trouble to enquire whether it is true or falſe.

The practice of Lying is the ſource of many other crimes; and it deſtroys that mutual confidence that ſhould take place between man and man.

Lying is an evident proof that the perſon guilty of it does not conſider, that the eye of God is upon him, and that his juſtice will overtake him in the end. He thinks he may impoſe upon men, without conſidering that there is a God of infinite knowledge, who will call him to a moſt ſtrict account, for acting ſo contrary both to human and divine laws.

Lying is utterly inconſiſtent with the character of a Chriſtian; for God is truth; and he will have all thoſe who profeſs the goſpel of his Son, to live in truth, and ſhun Lying.

Some people have been ſo vain as to imagine that telling what they call trifling falſhoods, in the way of trade, is not Lying; but ſuch ought to conſider that no ſins are trifles, becauſe they are all committed againſt a God of infinite perfection.

Every ſin is aggravated in conſequence of ingratitude to thoſe who have been generous to us; and ſurely none can conſider God in any other light, than as the moſt generous benefactor.

Let us therefore, in every thing we ſay, take great care to attend to the truth, that we may never be guilty of Lying, but live like the children of that God who ſeeks nothing but truth.

Lying, when once it becomes habitual, is not ſoon eradicated; and therefore in order to guard againſt its firſt approach, we ſhould at all times look up to that God, who can neither deceive, nor be deceived.

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M A D

MADNESS, Either the ſtate of a perſon who is deprived of the uſe of his reaſon, or the conduct of one who lives as if there was not a God to take notice of his conduct.

In the firſt ſenſe of the word, namely as one deprived of reaſon, it ſuppoſes the unhappy creature to be in ſuch a condition, that in order to prevent him from doing miſchief, he muſt be chained to the floor or wall of a room.

It is ſurprizing to think what force will be on ſome occaſions exerted by a man who is in a ſtate of Madneſs. In 1749 I viſited a young man about twenty four years of age, who was lying in a ſtate of Madneſs in his father's houſe, who was a farmer in the country.

The young man was but of a tender frame of body, and he had been very ſtrict in his attendance upon every religious duty, and yet for all that, he uttered the moſt blaſphemous expreſſions, ſuch as ought not to be mentioned, and having broke the ropes by which he was confined, it required the utmoſt ſtrength that eight men could exert, in order to confine him down again to the bed.

At laſt nature ſunk under the load of its burthen, and he died the ſame night in the moſt ſhocking condition that can be imagined.

M A D

Such ſcenes as theſe ought to make a deep impreſſion on the minds of all thoſe who ſee them, or read the accounts of them, and it ought to make them humble before God, leſt he ſhould afflict them in the ſame awful manner.

In a religious ſenſe, Madneſs, in the ſecond place, muſt be conſidered as the publick conduct of one who lives as if there was no God, to take any notice of his conduct, or ever to call him to an account for any of his actions, let them be of ever ſo atrocious a nature, and altogether inconſiſtent with his own intereſt either in time or in eternity.

Every reaſonable thinking man muſt be convinced in his own mind, that nothing leſs than Madneſs could induce a man to ruſh upon deſtruction, and yet we daily meet with people of that character.

It is Madneſs for any man to neglect diſcharging the obligations he is under either to his family or ſociety, becauſe we are all in a manner links of the ſame chain. The man who for the ſake of company, pleaſure or any thing inconſiſtent with his intereſt in the world, leaves the duties incumbent upon him unfulfilled, may be ſaid to live in a continual ſtate of Madneſs.

Is it not Madneſs in him to ruin his family! to leave his wife in the moſt diſconſolate condition, and ſuffer his children to ſtarve! He knows

knows that he is bound by natural and revealed religion to take care of them, and then what excuſe can he plead, if he neglects ſo important duties? But this ſort of Madneſs leads alſo to Madneſs of a more dangerous nature, namely, the neglect or abuſe of religious inſtitutions.

Would it not be Madneſs in poor condemned criminals to refuſe a pardon from their prince, for no other reaſon but that he deſired they would for the future live conſiſtent with that duty they owed to the laws of their country? And ſhall we poor mortals, who have all ſinned and come ſhort of the glory of God, refuſe to comply with the conditions of the goſpel covenant! A man may be juſtly called Mad, who neglects to promote his intereſt in this world as far as is conſiſtent with moral honeſty; but ſurely he is a thouſand times more Mad, who neglects to attend to thoſe things, upon which his everlaſting happineſs depends. "Let us never (ſays St. Baſil) be ſo Mad as to play about the mouth of hell, leſt we fall into it and there periſh for ever."

MAGICIANS, A ſet of men who pretended to foretel events, by many different methods, ſuch as the revolutions of the heavenly bodies, or inſpecting into the bodies of ſuch victims as were to be ſacrificed.

They ſeem to have been very much reſpected, both in Egypt and Babylon; and it is generally believed, that the Wiſe Men, who came to worſhip our Saviour at his nativity, were among that number, that reſided ſome where in Arabia, or Aſſyria.

It has been much agitated among divines, whether Magick ever had an exiſtence, and whether it was not the utmoſt exertion of cunning and impoſtor. But it ſeems very probable that Magick had an exiſtence, although that could not be without the permiſſion of God, who is the Lord of nature, providence and grace.

In thoſe nations where Magicians were honoured and ſupported, the people were ſunk into the groſſeſt idolatry, and as they had debaſed themſelves beneath the dignity of rational creatures, ſo God might in an act of his diſtributive juſtice give them up to ſtrong deluſions; and he might give power to men of the moſt abandoned characters to foretell their deſtruction.

This, however, is only mentioned as a modeſt conjecture; for undoubtedly many of thoſe who pretended to ſkill in Magick, were the moſt vile impoſtors.

In all ages of darkneſs, Magicians have been held in the higheſt eſteem, and yet it is remarkable that none of them, ſo far as we can learn, could ever tell their own fate. God might permit them to deceive, as a puniſhment to thoſe who did not truſt in his providence and protection, and by a concurence of events might be lead to a probability of conjecture.

Thus we find that the Roman Augur, who was the ſame as a Magician, told Julius Ceſar to beware of the calends of March; it was merely becauſe he knew that he was hated by the ſenate, on account of having ſtripped them of their power.

Many other inſtances might be mentioned; but every perſon who is in the leaſt converſant with hiſtory muſt know them.

The art of Magick, or a pretenſion to foretell future events ſeems to have, in a manner, been univerſal among all thoſe Heathens who were ſunk into the groſſeſt idolatry.

Thus we read of our Pagan anceſtors in this iſland, that when they wanted to know the ſucceſs that would attend their armies in any expedition againſt the common enemy, they chained a man to a ſtake, or one of thoſe pyramidical Stones that compoſed their altars; and having ſtabbed the devoted victim, the prieſt made his conjectures according to the manner in which the blood flowed from the wound.

This was an act of the moſt horrid and inhuman barbarity, and therefore we who live under the Chriſtian diſpenſation, ſhould bleſs God, who has removed us out of darkneſs into the marvellous light of his bleſſed Son. No inchantments, no divinations, no Magick, can ever affect the people of God. He will keep them in perfect peace, whoſe minds are fixed on him.

Let us therefore conſider ourſelves as the immediate

mediate objects of the divine providence; and caſt all our care on that God, who careth for us. Let the wicked, and all thoſe who are regardleſs of God, put their truſt in impoſtors, and believe lyes; but let us remember that the Lord has promiſed to be our everlaſting light, our God and our glory.

Let us not be too curious to pry into future events; but only reſt ſatisfied that the Judge of all the earth will do right. He knows beſt what is proper for us; and while we obey him in ſincerity, we need not be afraid of the want of his protection. He is our God for ever and ever, and he will be our guide in time, at the hour of death, and he will reward us to the lateſt periods of eternity with his fulneſs of joy, and the pleaſures that are at his right hand for ever more.

MAGISTRATE, One clothed with authority to judge and determine in all diſputes between contending parties, and to ſee that the peace of the community, to which he belongs, is preſerved, and all grievances are redreſſed.

In the moſt early ages, all fathers of families were Magiſtrates, becauſe they, conſiſtent with the order of nature, took cognizance of the conduct of their children; nor were they reſtrained from inflicting upon them capital puniſhments. But when men encreaſed in number, it was found neceſſary that ſome perſons ſhould be choſen to adminiſter juſtice to all thoſe who choſe to become members of ſociety.

This was the origin of government, and conſequently of Magiſtracy; and it ſeems to have taken place ſoon after the confuſion of languages at the building of Babel, although the particular period cannot be aſcertained.

The duty of an upright Magiſtrate is, to ſee that the public peace is preſerved; and that juſtice is adminiſtered to every individual. He ſhould be a terror to evil doers, and a praiſe to them that do well. He ſhould never forget, that although he is cloathed with authority, to ſit as a judge, on the lives and liberties of his fellow creatures, yet he muſt at laſt be accountable to a God of infinite juſtice, who can neither deceive, nor will be deceived by any of his creatures. He muſt, on every occaſion, ſo mingle juſtice and mercy together, that the one ſhall not interfere with the other.

An upright Magiſtrate is the honour of a nation, and happy are thoſe people who are bleſſed with ſuch.

MAGNIFY, To exalt in words the conduct of any perſon whom we think entitled to honour.

It is natural for us to Magnify all thoſe who in the moſt generous manner have been our benefactors, at a time when we ſtood in need of their aſſiſtance.

Thus, if an earthly prince confers honour upon me, it is my duty to Magnify his benevolence, and make it as conſpicuous as poſſible.

We muſt, however, take great care, that we never, on any occaſion whatever, Magnify the actions of our fellow creatures, ſo as to fill them with pride, or make them look down with contempt upon others.

But in the moſt extenſive ſenſe of the word, to Magnify, ſignifies an act of divine worſhip, when we come before the throne of grace. We ſhould then conſider the many obligations we are under to God; and we ſhould Magnify his name, as an evidence of our unfeigned gratitude. When our divine Redeemer came in the fleſh, he Magnified the law of God, and made it honourable, by ſubmitting to all its duties, and in our ſtead ſuffering all the penalties due to us, for having offended againſt ſo merciful a being.

We ſhould never forget that it is a duty incumbent upon us to Magnify our dear Lord, who, in all our afflictions, took part with us, and humbled himſelf ſo low as even to ſubmit to the ignominious death of the croſs.

Let us therefore, on every occaſion, Magnify the name and love of our divine Redeemer, that we may convince the world that we are ſenſible of his goodneſs, and ſubjects of him who is to be our king to eternity.

MAJESTY, The dignified ſtate of a perſon who enjoys regal dignity over his ſubjects.

It is in a more particular manner applied to the divine Being, who fills immenſity with his preſence, and whoſe glory will be the object

of wonder and admiration to the redeemed to the lateſt ages of eternity.

We are extremely fond of the glare of earthly Majeſty, and we are extremely proud to be admitted into the preſence of an earthly prince; but how much more ſuperior muſt it be, to be admitted into the preſence of God, the King of kings, whoſe Majeſty is beyond all human comprehenſion.

There are many glorious deſcriptions of the divine Majeſty to be met with in the ſacred ſcriptures of the Old Teſtament; and in the New Teſtament we find the ſame glories in the perſon of our Redeemer, though veiled in human fleſh. How great muſt that Majeſty be, that not only created every thing we ſee, but alſo directs the affairs of this world, and conducts every thing in ſo beautiful a manner!

It is an infinite condeſcenſion in God to ſuffer us poor weak mortals to come before the throne of his Majeſty; but then we ought to remember, that we have an advocate to plead for us, even Jeſus Chriſt the righteous. Let the Majeſty of God for ever fill our minds with the utmoſt awe and reſpect; but let us through the merits of our Redeemer, draw near unto him, with all holy confidence, as children to a father, who is, on all occaſions, able and ready to help us.

MALICE, An inveterate antipathy in the mind of one man againſt another, whereby the perſon who is a ſlave to it ſeeks to promote the ruin of his fellow creature.

A Malicious perſon is one of the moſt odious wretches that ever exiſted in human ſociety. His mind is bent upon miſchief, and he finds no pleaſure in any thing, unleſs his diabolical paſſion is gratified to the utmoſt.

The devil is filled with Malice againſt the whole human race, and all thoſe who are actuated by the ſame principle, may, with the utmoſt propriety, be called the children of the devil. The devil goes about ſeeking whom he may devour; and the Malicious perſon goes about ſeeking to promote the ruin of all thoſe who are objects of his malice.

The devil is ſorry to think that any man ſhould be made happy in the enjoyment of the divine favour; and the Malicious perſon cannot bear the thought of ſeeing others happy in their temporal circumſtances.

Let us therefore in our ſeveral ſtations endeavour to baniſh Malice from our hearts, and be kindly affectioned to each other, as heirs of the ſame heavenly inheritance.

Let us remember, that God is a God of mercy, and as ſuch he would have us kind and merciful to each other, that we may reſemble our divine Reeemer, who died for us, and roſe again.

MAMMON, A Syriac word, and ſignifies the fulneſs of the enjoyment of riches, or being loſt in all manner of ſenſuality.

Our Saviour uſed this word to point out the character of thoſe who devoted the whole of their time to ſeeking after riches, and being ſlaves to the pleaſures of this world. "No man can ſerve two maſters; for either he will hate the one, and love the other, or elſe he will hold to the one, and deſpiſe the other: ye cannot ſerve God and Mammon." Mat. vi. 24.

That is, no man ſhould at any time divide his affections, in order to place them on two different objects, nor can it be done while theſe objects are totally oppoſite.

By ſerving Mammon, here mentioned by our Lord, is meant, ſuch a moſt ſlaviſh attachment to every thing of a carnal or worldly nature, that we ſeem to be altogether under the power of it.

In this ſenſe we may conſider all habitual or practical drunkards, whoremongers, thieves, covetous perſons, breakers of the ſabbath, profane ſwearers, and in a word all thoſe that mock at divine things.

Now no man can be a ſlave to thoſe vices and at the ſame time the ſervant of God, any more than light and darkneſs can dwell together. The ſervice of God is real and perfect freedom, nor are we commanded to do any thing ſave what is conducive towards promoting our intereſt both in time and eternity.

We were made after the image of God, and he would have us to ſet our affections on ſuch objects, as are capable of ſatisfying the deſires of our precious and immortal ſouls. But nothing in this world is able to do it, not all the

riches

riches from one extremity of the globe to the other.

Many are more unhappy after they have acquired riches, than they were, when in a ſtate of the moſt abject poverty. Let us therefore prefer the ſervice of God to every thing beſides.

MAN, A rational creature of the male ſpecies, but frequently uſed to point out the whole human race both male and female.

Thus we ſay Man's nature is corrupted in conſequence of the fall, by which we mean the nature of the whole human race, whether Men or women. Man was created in the image of the Lord God Almighty, but our firſt parents forfeited their title to the divine favour in conſequence of their diſobedience.

Man, as a living creature, is ſo wonderfully conſtructed, that none but a being of the moſt infinite wildom could have done it. Every part of the human frame, when properly examined into, fills us with wonder, and admiration.

Man, as a rational creature, is the nobleſt part of the creation, next to the angels in heaven, and altho' God made Man a little lower than the angels; yet if he lives conſiſtent with the duties of religion, he will crown him with glory, honour, and immortality. As a rational creature, Man is deſigned to partake of the divine favour, and reliſh the ſweets of immortality.

Some prophane deiſts have aſſerted that dogs, cats, &c. have ſouls, becauſe in ſome of their actions they will diſcover fear, love, reſentment, &c. But theſe are meerly implanted in their nature, for ſelf preſervation, by their all bountiful Creator.

It does not appear that there is any creature in the univerſe beſide Man, who has the leaſt hopes of immortality, and conſequently none other have immortal ſouls.

Let us therefore as men live conſiſtent with our dignity as rational creatures, and let us never debaſe ourſelves by ſuch mean actions as are unworthy of us.

Let us as Chriſtians endeavour to imitate the character of our Lord Jeſus Chriſt, who for us became Man, and died for us on the croſs, leaving us an example, that we ſhould follow his ſteps.

MANIFESTATION, The making any thing publick, that was not known before.

Every time that God appeared to the partriarchs of old, it was in order to Manifeſt ſomething to them, either with reſpect to what he would do for them, or what they ought to do in order to obtain his favour.

There were ſingle Manifeſtations made to particular perſons, but the firſt publick one we meet with after the deluge, was the giving the law upon mount Sinai, when God Manifeſted to Moſes a ſyſtem of religion, the ceremonial part of which was to continue till Chriſt came to put an end to all carnal ordinances by the Manifeſtation of himſelf.

The ſecond general Manifeſtation is the goſpel of Chriſt; and although it was Manifeſted by our Lord, and his diſciples in much weakneſs, and under many afflictions, yet it will be raiſed to the higheſt, honour and glory in heaven.

The third Manifeſtation that God will make, will be at the day of Judgment, when our Lord will appear ſurrounded with ten thouſands of his holy angels in great glory, to take vengeance on ſuch as know not God, nor obey the goſpel.

This Manifeſtation is earneſtly longed for by the people of God, who look upon themſelves as pilgrims and ſtrangers in the world. Thus the apoſtle Paul ſays, "For I reckon the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. For the earneſt expectation of the creature waiteth for the Manifeſtation of the ſons of God," Rom. viii. 18, 19.

The people of God long for that time when they will ſee their divine Redeemer in all his glory, and admire him whom they loved here below.

St. Auguſtine had three wiſhes; firſt, that he had lived to have ſeen Chriſt in the fleſh; ſecondly, that he had ſeen Paul in the pulpit; and thirdly, that he had viſited Rome in its ancient ſplendor. But every believer at the reſurrection will ſee much more glorious objects. They will ſee the Godhead of Chriſt, which could not have been diſcovered while here below, becauſe

cauſe of the veil of his fleſh. They will ſee the poor perſecuted and afflicted Paul, advanced to glory, while thoſe who puniſhed him will tremble at the dreadful ſentence pronounced upon them by our divine Lord.

Thus the apoſtle, who went about in much poverty, and who notwithſtanding all his labours would take nothing from his hearers, will be cloathed with the glory of that Jeſus whom he had ſo faithfully ſerved.

Inſtead of Rome in its ancient ſplendor, they will ſee all the glories of the New Jeruſalem, that heaven which is the throne of God, and whoſe glories cannot be ſeen by us while in this life.

If we would ſee Chriſt, let us look into his word and his ordinances, which he in compaſſion has left for our uſe to bring us to heaven.

There we ſhall ſee him Manifeſted as our prophet, to inſtruct us in the ways of God, as our prieſt to die for us, and as our king to ſubdue all our paſſions, and bring our minds into ſubjection to his will.

The Manifeſtations of the Spirit of God to every believer while here below, are no more than that conſciouſneſs, that ariſes in our minds, of his favour, when we are really in love with his word and ordinances.

God Manifeſts daily to us, the bleſſings of his providence, and he will do thoſe of his grace to every one, who loves him. All the manifeſtations of God are to promote our good, and therefore let us on every occaſion treat them with that reverence they ſo juſtly merit.

This will lead us to long for the Manifeſtation of God in Chriſt, when all earthly things will be diſſolved, and our divine Redeemer, appear to us cloathed and crowned with glory.

MANNERS, The whole of mens actions in this life, whether good or bad.

Thus we ſay of one who behaves decently and orderly, that he is a man of good Manners; and one who is impudent, we call a perſon of bad Manners.

It is by Manners alone that the ſincerity of our profeſſion, and the integrity of our hearts can be known. Manners include the whole active part of our conduct, while here below; and in a religious ſenſe, Manners is no more than the incumbent duty of every Chriſtian, who makes a profeſſion of the goſpel.

In different nations the Manners of the people are often different; but where-ever genuine Chriſtianity is profeſſed, and its duties practiſed, the Manners of the people are the ſame; for they are all heirs of the ſame heavenly inheritance.

Manners is a thing habitual; for by it we are led to conſider it as what we are accuſtomed to, and therefore if our Manners are bad, we are habitually evil.

Good Manners, in a civil ſenſe, make us objects both of love and reſpect to all thoſe with whom we have any connections; and evil manners make us objects of contempt and deteſtation. So, in a religious ſenſe, every perſon who walks conſiſtent with the rules laid down in the goſpel, is good Mannered in the ſight of God, and an object of the divine approbation.

The perſon, who is really a man of good Manners, is God's ſervant, the world's maſter, and maſter of his own paſſions. Religion is his buſineſs, ſtudy his recreation, contentedneſs his reſt, and happineſs his reward. God is his father, the church is his mother, all thoſe that want his aſſiſtance are his friends, and heaven at laſt his inheritance.

Take the man of good Manners all in two words, he is a man and a Chriſtian.

MANSION, In general all ſuch houſes as great and rich men live in, particularly the palaces of kings, which are ſuppoſed to contain all manner of ſplendour.

In a religious ſenſe, this word is uſed to point out the glorious ſtate of the bleſſed in heaven, who will there, with their divine Redeemer, enter into Manſions of everlaſting glory.

Our Lord told his diſciples, That in his Father's houſe were many Manſions; that is, there was in heaven all ſorts of fulneſs to ſatisfy their wants, and make them happy for ever.

St. Ireneus, and ſome others of the ancient fathers, as well as ſeveral modern divines, have thought that every perſon in heaven will be advanced to a degree of glory conſiſtent with their

their conduct while here below. That is, ſome will be higher, and others lower; but yet all will be bleſſed in the full enjoyment of God to all eternity.

The queſtion, Whether it is ſo or not? is rather curious than uſeful; for we are aſſured by the words of divine revelation, that the happineſs of the meaneſt Chriſtian will be greater than eye can ſee, or tongue expreſs. Every one will be filled with the abundance of God's love; and they will be loſt in admiration, when they conſider his unbounded goodneſs!

Then let us reſt ſatisfied, that if we are the faithful diſciples of Chriſt, and love him in real ſincerity, he will conduct us into Manſions of everlaſting glory, where we ſhall be happy for ever.

The Manſions of the moſt exalted ſovereigns in this world are but of a periſhing nature; and even Solomon's famous temple is now no more; we ſeek in vain for many of the famous cities and Manſions mentioned by ancient authors; but heaven, where every true Chriſtian has a Manſion prepared for him, will laſt for ever; nor will any be able to diſturb his reſt.

MARRIAGE, An agreement entered into between a man and a woman, in order to live together in a ſtate of harmony, and promote the intereſts of each other, whether of a temporal or ſpiritual nature.

Marriage was inſtituted by the Lord God, when he firſt formed our original parents, and planted them in the garden of Eden.

Thus we read; "And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept: and he took one of his ribs, and cloſed up the fleſh inſtead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam ſaid, This is now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called Woman, becauſe ſhe was taken out of man. Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife: and they ſhall be one fleſh." Gen. ii. 21—24.

In a natural ſenſe, every man and woman may be ſaid to be married, who ſolemnly engage, by promiſe, to live with each other, without any promiſcuous connections with others; but yet it is remarkable that even in the moſt barbarous ages and nations ſome ceremonies have been uſed at Marriage. This was done to make the thing itſelf appear as ſolemn as poſſible, and impreſs upon the minds of the parties the neceſſity they were under to perform their duty to each other.

It has been much agitated, whether the conſent of each party, when they have arrived at the years of maturity, does not make the marriage legal, and the iſſue legitimate? and that it does ſo is a principle in the Roman law.

However, in moſt civilized nations, the act of Marriage has been attended to with great care; and it ſeems to have been done out of compaſſion to the riſing generation.

Were people not bound by ſome obligation to be faithful to each other, the education of their children would be totally neglected; and they, inſtead of being brought up uſeful members of ſociety, would become an intolerable burden on the publick. For that reaſon we find that care has been taken to make the ceremony as ſolemn as poſſible; and undoubtedly, that muſt be ſolemn that cannot be diſſolved till death comes to make a ſeparation between thoſe who by oath were bound to live together in harmony.

It has been urged by ſome, that the conſent of the parents or guardians is neceſſary in Marriage; and undoubtedly it is the duty of young perſons to conſult thoſe of age and experience, when they think of entering into ſuch a ſtate.

But, on the other hand, both parents and guardians ſhould conſider the intereſts of their children, and they ought to remember, that they have the ſame human paſſions as themſelves.

An unrelenting ſeverity may drive them to the moſt deſperate courſes; whereas lenient meaſures will bring them to a ſenſe of reaſon.

No perſon ought to enter into the Marriage ſtate, without great care and deliberation. They ought to conſult with thoſe who are acquainted with the world, and ſubmit to their advice in every thing that appears conſiſtent with their real intereſt. They ought to beg earneſtly that God would give them diſcretion to make a proper choice; and that he would prevent them

from ruſhing upon their own immediate deſtruction.

When they are joined together in Marriage, they ought to conſider the nature of the obligations that are binding upon them. Men ſhould love their wives; and women ſhould honour their huſbands.

When it pleaſes God to give them children, they ſhould leave nothing undone to train them up in all the principles and duties of the Chriſtian religion; and their example ſet before them ſhould ſerve as an illuſtration of their precepts. Were theſe things attended to, the Marriage ſtate would be a heaven upon earth, and nothing but peace and harmony would be ſeen in every family.

Let every young perſon therefore who would enter into the Marriage ſtate remember, that they are going to bind themſelves by the moſt ſolemn obligations to perform all the duties incumbent upon them; and let them never forget that God will, at the day of Judgment, take a moſt ſtrict and impartial account of their conduct.

MARTYR, One who having confirmed the truth by his teſtimony, is willing to ſuffer and actually lays down his life for it.

But then it muſt be the truth in its primitive purity, that he lays down his life for. It muſt not be for any vain opinion, that he has embraced, contrary to divine revelation, for in ſuch a caſe he falls a Martyr to his own pride.

It is undoubtedly a moſt horrid crime to put people to death, for their religious opinions, and utterly inconſiſtent with natural and revealed religion. But to be a Martyr, a man muſt be faithful in all things, and have his mind filled with the moſt elevated notions of what Chriſt has done for him.

No man is to ſeek after the crown of Martyrdom, nor is he to neglect every lawful method he can uſe in order to ſave his life. But when every thing fails, and he is brought before princes of the earth, for the truth of the goſpel, he is to look up to God for ſtrength to ſupport him, and enable him to teſtify the grace of God with boldneſs.

The triumphant death of many of thoſe who have ſuffered for the name of Chriſt, has been the ſeed of the church, and contributed more towards the propagation of Chriſtianity than any thing beſides. Many of the Heathens became converts, when they ſaw with what chearfulneſs the primitive Martyrs ſubmitted to ſuffer rather than deny Chriſt their Lord and Saviour.

They were convinced that no man of common ſenſe would ſubmit to ſuffer ſuch tortures, unleſs they firmly believed that they were to enjoy an immortal crown. Some of the Deiſts have objected that the primitive Martyrs were all Enthuſiaſts, but that is one of the groſeſt falſhoods that ever was advanced.

For let any man peruſe the writings of St. Juſtin and St. Cyprian, and they will be convinced that no men ever had greater learning or clearer heads.

Both theſe men were Martyrs for the goſpel, and both had been inſtructed in all the learning of the Heathen ſchools, before they embraced Chriſtianity. Many of our Engliſh Martyrs in the reign of Queen Mary, were men of univerſal learning, and had ſearched into every part of human and divine knowledge.

Indeed Chriſt has had his faithful Martyrs among all ranks, from the higheſt to the loweſt; from the moſt learned to the moſt illiterate. The kingdom of heaven is open to all thoſe who are willing to follow Chriſt.

When we peruſe the lives of the Martyrs, we ſhould bleſs God for enduing them with ſuch conſtancy to undergo ſo many ſufferings for the divine truth.

Let us hear what the holy apoſtle Paul ſaid of thoſe faithful ſufferers, who lived under the old Teſtament diſpenſation, and looked by faith through the ſhadows of carnal ordinances.

"Women received their dead raiſed to life again; and others were tortured, not accepting deliverance, that they might obtain a better reſurrection. And others had trial of cruel mockings and ſcourgings, yea, moreover, of bonds and impriſonment. They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: they wandered about in ſheep-

ſheep-ſkins, and goat-ſkins; being deſtitute, afflicted, tormented: of whom the world was not worthy: they wandered in deſerts, and in mountains, and in dens and caves of the earth. And theſe all having obtained a good report through faith, received not the promiſe: God having provided ſome better thing for us, that they without us ſhould not be made perfect." Heb. xi. 35—40.

If they were ſo ſtrong in faith under the old Teſtament, when they had only promiſes to depend on, how much more ought we to be ſtrong in every grace, as well as lively in faith when we conſider that the whole of theſe promiſes have been fulfilled to us.

God looks down with ſmiles of approbation on thoſe that chearfully lay down their lives, rather than deny his name; and it is awful indeed, to conſider what Chriſt ſaid, when he told his diſciples, that he would deny all thoſe before his Father in heaven, who denied him upon earth.

Let us therefore be at all times ready not only to be bound, but alſo to die for the name name of the Lord Jeſus. Then God will receive us graciouſly into the manſions of bliſs, and crown us with that glory which our Redeemer, who went before us to the croſs, is crowned with.

MASS, The moſt important article in the popiſh religion, and ſignifies the offering up the body and blood of Chriſt as a ſacrifice for the ſins of the people.

Indeed the whole is ſuch a heap of ridiculous ceremonies borrowed from the Heathens, that it may with great propriety be called a Maſs.

In this ceremony the prieſt comes dreſſed in his robes to the altar, and having muttered a few Latin prayers, he conſecrates a large wafer, and then holds it up over his head, while the people fall down on their knees and ſtrike their breaſts three times.

Some of the popiſh writers have expreſsly declared, that the bread and wine ought to be conſidered in no other light, than as a repreſentation of the death of Chriſt, but what they have written on that ſubject, has been condemned by ſeveral of the popes.

Chriſt has once for all offered himſelf a ſacrifice on the croſs; and it is the moſt horrid of all blaſphemies to ſay, that a prieſt can again offer up that which has been offered, and is in heaven. This whole ſacrifice of the Maſs is ſaid in Latin, a dead language not underſtood by any but learned men.

That it was not introduced into this iſland in the beginning of the eighth century, is evident from the teſtimony of Bede, who lived in that age. He ſays that God was worſhipped throughout this iſland in five different languages, namely Latin, Britiſh, Saxon, Scottiſh and Pictiſh.

The Latin was uſed by ſuch Romans as came from the continent to ſettle here; the Britiſh by the provincial Britons, the Saxon by the people of that name, the Scottiſh by the inhabitants of the north weſt part of the iſland, and the Pictiſh by thoſe who lived in the eaſtern part of the iſland beyond the Roman wall.

Now if there had been any ſuch thing as Maſs in that age, ſaid in Latin as at preſent, all thoſe who ſaid it in any other language were hereticks.

Ignorance among the laity, and the wickedneſs of prieſts, who wanted to eſtabliſh their own authority, firſt brought this Maſs into the church; and in vindication of their calling it a ſacrifice, they ſay that many of the fathers call the Euchariſt a ſacrifice. They do ſo, and in many different ſenſes it is a ſacrifice.

Firſt, becauſe in the ſacrament every ſincere believer is to offer up to God, faith, hope, and charity, as the ſacrifice of his ſoul.

Secondly, becauſe when we partake of the ſacrament, we commemorate the great ſacrifice on Mount Calvary.

Thirdly, becauſe on ſuch occaſions we ſhould offer up praiſes to God, and as far as we can relieve the wants of the poor.

Laſtly, becauſe it was common in ancient times to call every religious rite a ſacrifice, and therefore the fathers ſpoke according to the idioms of language in the age wherein they lived. Could any man in the right uſe of his reaſon believe that a prieſt by a few Heatheniſh ceremonies and Latin expreſſions, could tranſub-

ſubſtantiate bread and wine into the real body and blood of our Lord Jeſus Chriſt? Surely not? the thought itſelf is moſt horrid; for it often happens that theſe conſecrated wafers which they call the hoſt or real body and blood of Chriſt, are devoured by mice, or eaten up of worms, whereas we are aſſured that God would not ſuffer his Holy one to ſee corruption.

"One would be ſurprized, ſays Lord Lyttleton, to conſider to what a heighth the power of the clergy arrived in the eleventh and twelfth centuries; but when we conſider, that the people believed they could make the real body and blood of Chriſt, our wonder ceaſes; and we admire their ingenuity while we abhor their cunning."

Undoubtedly his lordſhip's ſentiment is as juſt as any that ever was conceived relating to a complicated ſyſtem of ceremonies as ridiculous as any in a puppet ſhow, and more like the rites in a heathen temple, than any thing that bears the name of Chriſtianity, or has the leaſt connection with the goſpel.

MASTER, One who is placed by the laws of ſociety over others, to direct them what to do, and to receive ſpecial obedience from them.

The office of a Maſter is only one of the links of human ſociety. It is as neceſſary that there ſhould be Maſters, as that there ſhould be ſervants.

The duty of a Maſter is of a very important nature. He muſt remember that he is under an indeſpenſable obligation to inſtruct thoſe under him, as well as to receive obedience from them. He is to make them acquainted with all he knows, ſo far as it ſeems needful to promote their intereſts, and make them acquainted with ſpiritual things as well as thoſe of a temporal nature.

When he finds himſelf under the neceſſity of reproving any of his ſervants, he muſt join athority to meekneſs; and while he convinces them of his power, he ſhould make them ſee that he wiſhes them well.

No man is born to live wholly for himſelf; and a Maſter ought to conſider, that although he has ſervants under him, yet he is obliged to give an account to God in what manner he treats them. A good Maſter, while he has his intereſt in view, will not exact obedience from his ſervants in an arbritary manner, nor will he impoſe any thing upon them inconſiſtent with their ſtation. He will take every opportunity of watching over their conduct, ſo as to preſerve them from falling into any vices; and he will grant them as many little indulgences as his circumſtances will allow.

Upon the whole, a good Maſter is a great bleſſing to ſociety, and an ornament to the goſpel of Chriſt. He looks upon himſelf as the ſervant of Chriſt; and on thoſe who are under him as Chriſt's free men. He will conſider that he has a Maſter in heaven, and therefore he will act to all thoſe under him as heirs of the ſame promiſe.

MATURITY, In a natural ſenſe the ſtate of one who is grown up to manhood.

In a civil ſenſe one who has arrived at an age when he can take poſſeſſion of an eſtate, which has been left him by his relations.

In a religious ſenſe Maturity is uſed to denote the character of one who has made ſuch progreſs in divine knowledge, that he is in a manner ripe for heaven.

Thus the apoſtle Paul, when he was in priſon at Rome, looked upon himſelf as arrived at a ſtate of Maturity, becauſe he had performed the will of his divine Lord and maſter. Not that he boaſted of his own attainments, but only that all he had done was by the aſſiſtance of that God who was going to crown him with glory.

It is natural for the young perſon, who is heir to an eſtate, to wiſh for the arrival of that period, when he will be at years of Maturity, that he may enjoy what was left him by his relations; and ſurely every Chriſtian ought to long for the time when he will enter upon the heavenly inheritance purchaſed for him by his divine Redeemer.

Every Chriſtian ſhould ſtrive to make himſelf ripe in knowledge, as well as duties, that when death comes to call him from this vale of tears, he may be properly qualified to enter upon the eſtate reſerved for him in heaven. As the guardian for thoſe who are heirs to eſtates in

in this world are under obligations to bring them up to Maturity in a proper manner, conſiſtent with the ſtation they are deſigned for; ſo miniſters of the goſpel are to uſe all proper methods to make the people committed to their care fit for heaven.

They are to put them in mind of the deſign God had in view when he created them, and his unbounded love in ſending his Son to die for them. By ſo doing he will lead them up to Maturity in divine things, and make them meet to enter upon their heavenly inheritance.

MAUNDY-THURSDAY, The Thurſday before Eaſter, and ſo called from the Saxon word Maunde, which ſignifies a Hand-baſket; becauſe on that day our kings uſed to diſtribute meat out of baſkets to the poor.

It is ſtill commemorated in the church as the day in which our Saviour finiſhed his publick miniſtry among the Jews; for on the evening of that day he ate the paſſover with his diſciples, and afterwards inſtituted the holy ſacrament.

We are told further, that when they had ſung an hymn he with his diſciples, went unto the Mount of Olives, and from thence to the garden of Gethſemane where his agony began.

Upon the annual return of this day, we ſhould look back to that place where our divine Redeemer ſweated great drops of blood, when he conſidered what he had to ſuffer, in order to procure ſalvation for ſinners. What are all the ſufferings that men can endure, while in this life, when compared with thoſe of our divine Redeemer!

On Maundy-Thurſday we ſhould never forget to adminiſter to the wants of the poor, becauſe on that day our Lord was mocked by the Jews, and ſcourged by the Romans for our ſakes, that we might eſcape the wrath of God due to us for ſin.

We ſhould remember that what Chriſt did for us, aroſe from pure motives of love, and that ſhould teach us to love all our fellow creatures, particularly our poor Chriſtian brethren. Chriſt as the author of eternal ſalvation to all thoſe that obey him, has a right to expect ſo much from us, as he has enjoined it to us in the ſtricteſt manner.

Every act of his humiliation ſhould teach us to be humble, and merciful to thoſe who ſtand in need of our aſſiſtance.

Were we to attend to theſe things, every feſtival or faſt in the church would be improved in a proper manner; nor ſhould we, like the Papiſts, turn any of them to ſuperſtition.

MAXIM, A ſhort ſentence, containing ſomething of advice by which a perſon is to regulate his conduct, both as a man and a Chriſtian.

It has been the practice of the wiſeſt men in all ages to mix Maxims with the ceremonies of their religion, and even with their laws, when they were promulgated.

There is not a ſyſtem of laws, nor a body of ceremonies now extant, that has not ſome Maxims for the regulation of the people's conduct, to whom they were delivered.

Thus when God delivered the law of ceremonies to Moſes, he mixed Maxims with it; for ſuch are the ten commandments.

Maxims ſhould be ſhort, plain, eaſy, ſenſible and elegant. They ſhould contain ſomething that can be eaſily remembered, and they ſhould be delivered in language of the moſt forciable nature.

When young perſons firſt enter upon a courſe of ſtudy, they ſhould endeavour to treaſure up in their minds as many Maxims, both moral and divine, as they can.

The Heathen philoſophers will furniſh them with many; and ſome of them extremely uſeful; but for all that, they are altogether inferior to what they will meet with in the ſacred ſcriptures, particularly in the Proverbs of Solomon.

The perſon who lays down Maxims for another, ſhould be well acquainted with the human heart, and all thoſe ſecret ſprings in it that lead to action, ſo that the Maxim itſelf may ſtrike at the moſt predominant principle that leads to vice.

Maxims ſhould never be forgotten. We ſhould meditate on them when we lay on our beds, when we walk in the fields, and even when we are in company; for they are of no manner of ſervice unleſs reduced to practice. They are like a treaſure, to be continually car-

ried about with us, to be laid up in our hearts, and practiſed in our lives.

Let us therefore attend to every Maxim that can promote our intereſt in this world; and let us never forget thoſe in the Bible, becauſe they will lead us to eternal happineſs in heaven.

MEANS, Any methods uſed in order to bring about ſome deſired end.

In a religious ſenſe, the word is uſed to denote all ſorts of divine worſhip, whether publick or private, and all thoſe ordinances appointed by Chriſt to be kept up in his church until his ſecond appearance in glory.

There have been ſome both in ancient and latter ages, who have aſſerted that Means were no way neceſſary, to procure happineſs; but theſe people ought to have conſidered that ſuch was the order of God, and certainly he knew beſt what was meet for his creatures.

God might cauſe the fruits of the earth to grow up ſpontaneouſly, and he might ſend an angel down from heaven to gather them for our uſe; but he loves that we ſhould be uſefully employed, and therefore he has appointed that we ſhould uſe theſe Means, in order to procure a ſubſiſtence.

In the ſame manner God might take us to heaven, without our uſing any Means of grace preſcribed in his word, but he knows our nature better than to do ſo. He knows that our minds are apt to become dead and heavy, eſpecially when much converſant with worldly things, and therefore he has appointed reading prayer, ſinging, the office of the miniſtry, the ſacraments, &c. to keep us in mind of our heavenly inheritance. Means are to the ſoul what phyſick is to the body.

Phyſick can never be of any ſervice to the patient, unleſs properly uſed, nor can all the Means of grace ever be of ſervice to us, unleſs we approach to them with faith, reverence, and humility, as things, upon which, as the order of God, depends our everlaſting ſalvation.

MEASURE, A veſſel or ſome other thing made uſe of, in order that people ſhould have a juſt quantity of goods delivered to them, according to articles agreed upon.

Falſe Meaſures have been condemned by the people in the moſt ſavage nations. The Baron La Honton, who reſided many years in the interior parts of North America, tells us, that when the ſavage inhabitants come down to ſell their ſkins to the Europeans, they are ſure to ſee them Meaſured before they demand a price for them.

Throughout all the Old Teſtament, falſe Meaſures are condemned in the ſevereſt manner, and thoſe who make uſe of them are threatened with the ſevereſt puniſhments in conſequence of the divine diſpleaſure.

The Romans uſed to throw thoſe who uſed falſe Meaſures from the head of the Tarpeian rock, where they were daſhed to pieces, intimating thereby that all falſe Meaſures ought to be broken.

The Greeks compelled them to drink poiſon, beeauſe they conſidered thoſe who had cheated the poor out of the neceſſaries of life, as unworthy to partake of a healthy meal. All thoſe who uſed falſe Meaſures, among the Egyptians, were thrown into the Nile to be devoured by crocodiles, and among the Carthaginians, they were offered up in ſacrifices to one of their idols.

If then ſuch puniſhments have been inflicted upon thoſe wretches, who uſed falſe Meaſures even in ſome of the moſt barbarous ages, ſurely we ought to abhor them while we live under the goſpel diſpenſation, that requires truth in the heart, as well as honeſty in all our actions.

How can we preſume to aſk pardon of God for having ſinned againſt him, while we know that we are living in the continual practice of cheating our neighbour by falſe Meaſures?

Let every one therefore remember, that God ſees him; and as he Meaſures to others, ſo it ſhall be Meaſured to him again.

MEDIATOR, One who endeavours to reconcile contending parties, or rather a perſon of the greateſt benevolence, who acts between an offended ſovereign and his rebellious ſubjects, in order to procure a pardon for the latter.

In a religious ſenſe, it is uſed to denote the character of our Lord Jeſus Chriſt, who acted as a Mediator for us, in order to reconcile us to

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an offended God. Thus we read, "For there is one God, and one Mediator, between God and men, the man Chriſt Jeſus. Who gave himſelf a ranſom for all, to be teſtified in due time," 1 Tim. ii. 5, 6.

Nothing can give the true believer ſo much comfort as the pleaſing conſideration that the Lord Jeſus Chriſt, by whom all things were made, is his Mediator at the throne of God.

As no perſon is more likely to prevail with an earthly prince, in order to obtain a pardon for a criminal, than his ſon, ſo ſurely none is more proper to intercede for us, than the Son of God.

The papiſts addreſs themſelves to departed ſaints, to be their Mediators with God; but we proteſtants are to abhor all ſuch practices, and look upon Chriſt as the only Mediator.

Cardinal Bellarmine the greateſt champion that ever took up pen in the defence of the Mediatorial office of the ſaints, when he lay on his death bed, declared, that there was none proper to be a Mediator but Chriſt.

As a Mediator, Chriſt ſtands between us and divine juſtice; and no ſooner do our offences riſe up in evidence againſt us, than he pleads his ſufferings as a complete ſatisfaction for them.

Let this ſtrike our minds with awe and reverence; and let it teach us, that we muſt not preſume upon the divine goodneſs, by indulging any of our favourite luſts or paſſions.

Chriſt as our Mediator ſeeks nothing from us but ſincerity in our hearts, and integrity in our actions; and therefore let us always remember, that he will never be our Mediator, unleſs we live as becomes his diſciples, in love with each other.

MEDITATION, The act of one, who, diveſting himſelf of company, goes into his cloſet, or any where elſe, in order to conſider ſomething of the utmoſt importance.

Meditation is a virtue that muſt receive nouriſhment, and nothing ſo proper for that purpoſe as reading and converſation. Reading conveys to us the ſentiments of the dead, and converſation, thoſe of the living.

In Meditation, we ought carefully to weigh in our minds every thing that we read or hear, and conſider how far any inculcated duty is conſiſtent with our real happineſs either in time or eternity.

We ſhould alſo Meditate on the glorious works of God, in the creation of the material world, and the wonderful diſpenſations of his providence. But above all, we ſhould Meditate on divine grace, that amazing ſcheme which the angels deſire to look into.

Meditation is the life and ſoul of wiſdom, if it is conducted in the fear of God, and with ſubmiſſion to him. It is the life of religion, for it keeps alive all that is either heard or read, and turns them to the moſt valuable purpoſes.

The perſon who frequently Meditates upon ſubjects of an important nature, is ſeldom led into the errors of the giddy multitude. Meditation keeps his mind in a ſettled frame, and enables him to conſider things in a proper light.

It helps him to remove all diſguiſe from any object preſented to him, and he learns to ſee things in their real colours. Thus the holy Pſalmiſt ſays, "I will Meditate alſo of all thy works, and talk of all thy doings," Pſalm lxxvii. 12.

Let us therefore never neglect to dedicate ſome part of our time to Meditation, as it will make us both wiſer and better. It will enable us to digeſt all the truths we have ever read or heard, and it will fill our minds with love, and adoration to that God who ought always to be the object of our Meditation both in time and eternity.

MELCHIZEDEK, The king of peace; or one who had it in his power to give peace to thoſe who were in want of it.

In the book of Geneſis, chapter xiv. we read, that when Abraham returned from the battle, he had with ſome of the petty kings among the Canaanites, he was met by Melchizedek king of Salem; and Joſephus, the Jewiſh hiſtorian, ſays, That the place then called Salem was, what was in latter times named Jeruſalem. We muſt not, however, pay too much regard to what Joſephus ſays, becauſe it is evident that all

all his informations are from the traditions handed down among the Phariſees, of whom he was one, till he procured the favour of Veſpaſian, and then there is reaſon to believe that he became a Heathen.

It is ſaid that this very extraordinary perſon bleſſed Abraham; and that Abraham paid him tithes of all he had.

Now the leſſer can never bleſs the greater; and therefore this perſon, whoever he was, muſt have been ſuperior to Abraham.

Indeed the Pſalmiſt, by the ſpirit of prophecy, ſpeaking of Chriſt, calls him a prieſt for ever after the order of Melchizedek; and the apoſtle Paul, in his epiſtle to the Hebrews, treats on the ſame ſubject, in the moſt maſterly manner. He ſays, That Melchizedek was without father or mother; that he had no human deſcent; and therefore there is great reaſon to conclude, that this perſon who appeared to Abraham, the father of the faithful, was no other than the Lord Jeſus Chriſt, who having diveſted himſelf of his glory, condeſcended to to aſſume a human form, in order to encourage his faithful ſervant to wait for the fulfilling of the promiſes.

MEMBERS, The different parts of the human frame.

But in a ſtrict religious ſenſe, every individual, who makes a profeſſion of the goſpel of Chriſt.

Chriſt is the head, we are the Members; and as none of the Members can ſubſiſt without the head, ſo neither can we without our divine Redeemer. The connection that takes place among believers, is like the beautiful ſtructure of the human body; and Chriſt, as their head, is the fountain of all wiſdom to them.

There are many people who make it their conſtant practice to attend on divine ordinances, but for all that never diſcover themſelves as Members of Chriſt's body. Indeed they will often tell you, that they are myſtically ſo; but let them really prove that they are ſo practically.

Let them convince mankind, that they act in the ſtricteſt manner conſiſtent with the divine will, and that their whole practice flows from a ſincere belief that Chriſt is their living head.

It is impoſſible to impoſe upon God, for nothing can ſcreen us from him; but we may impoſe upon our own ſouls, and cheat ourſelves under a pretence of being Members of Chriſt's body.

When we go into a place of publick worſhip, where many of our fellow creatures are aſſembled, we ſhould remember that Chriſt is our univerſal head, and that we are all Members of the ſame body. We ſhould conſider, that as one Member cannot ſubſiſt without the concurrence of the others, ſo neither can we, as Members of the body of Chriſt, unleſs we live in harmony together.

As church Members, we are all heirs of the ſame heavenly inheritance; and therefore we ſhould walk by the ſame rule, and mind the ſame things.

MEN-PLEASERS, Thoſe who endeavour to pleaſe men, by complying with their directions, whether they are right or wrong.

It is undoubtedly the duty of all thoſe who live in the world, to do every thing in their power to pleaſe each other, ſo as it can be done without offending God.

But in a religious ſenſe, Men-pleaſers are thoſe who ſeek to pleaſe men rather than God.

Thus we read in Acts, chapter xii. that when Herod arrayed himſelf in his royal robes, and made an oration to the people, they ſaid it was the voice of a God, and not of a man.

In the ſame manner all they who flatter tyrants, either of a higher or lower degree, may with the utmoſt propriety be called Men-pleaſers. Thoſe who endeavour to pleaſe men at the expence of that duty they owe to God, can never deſerve the name of Chriſtians. It ſhews that they have not the fear of God before them; nor are they conſcious that he will take an account of their conduct. They are willing to pleaſe men for the ſake of a momentary gratification; but they pay no regard to that God who will puniſh or reward them for ever.

The time preſent engroſſes the whole of their attention, they never look to futurity, till they diſcover their error, when it is too late.

To ſeek to pleaſe men any further than is conſiſtent with the duty we owe to God, is a ſpecies of the groſſeſt idolatry; becauſe by doing

ing ſo we rob the Lord God of that glory due to him, and beſtow it upon one of thoſe creatures, who could never have exiſted, had he not made them.

Let us therefore endeavour to pleaſe all men; but let it be done in ſuch a manner as if we were in the preſence of God.

MERCY, The benevolent act of one who ſhews kindneſs and compaſſion to another, when he does not deſerve it.

In a religious ſenſe, it is the moſt darling attribute of the Deity; for God is love, and love is mercy in the higheſt ſenſe of the word.

It is not in the nature of ſome perſons to be Merciful, while others ſeek for opportunities to make themſelves really ſo.

The Mercies of God are every day manifeſted to us; for in him, and by his Mercy, we live, move, and have our being. Were it not for his infinite Mercy, we might have long ſince been conſigned to everlaſting miſery; but he has borne with our provocations, and he is the ſame yeſterday, to-day, and for ever.

In Mercy to poor mortals, he ſent his dear Son to die for them; and in Mercy to us, he daily bears with our innumerable and aggravated provocations.

Let this teach us to be Merciful to each other; and let us never, upon any occaſion, take thoſe advantages that rigorous juſtice would exact. The Merciful man is an image of the divine being, and as ſuch will be entitled to his favour.

No man, who conſiders himſelf a ſinner, can ever be unmerciful to his fellow creature; becauſe he cannot look up to God for compaſſion, while he knows that he has denied it to others. If Mercy is the darling attribute of God, let it be the darling quality in men. Let them be Merciful to each other, as they would hope that God ſhould be Merciful to them; and let them never ſhut up the bowels of their compaſſion while they know themſelves to be ſinners, and expect to meet with pardon and acceptance at the throne of divine grace.

MERIT, The name given to ſuch good actions as we perform, but in a religious ſenſe it ought only to be applied to Chriſt.

The Papiſts in order to eſtabliſh the importance of their prieſts, and give them the greater power over the conſciences of the laity, eſtabliſhed as a doctrine, that people could be ſaved through the Merits of ſaints.

This, however, was groſs blaſphemy for the moſt holy men, that ever lived were not free from ſin, and if they were obliged to aſk pardon of God, for the ſins they had committed, how could they have any Merit to transfer to others?

There is not a juſt man upon the earth that doeth good, and ſinneth not; and it is the doctrine of our church, that the beſt of our works are mixed with ſin.

Indeed no man can doubt of this truth, who only examines his own life and conduct. He muſt be convinced, that however his Merit may recommend him to the favour of his fellow creatures, who are ſinners like himſelf, yet in the ſight of a God of the moſt infinite holineſs, juſtice, goodneſs and truth, all his pretenſions to Merit will vaniſh.

Chriſt alone has that Merit, which can ſave ſinners, and he could not have had it, if he had not been free from ſin; and this may ſerve as a proof of his divinity.

God ſaves ſinners for the ſake of Chriſt, whoſe Merits riſe up as a ſweet ſmelling Savour before him. All thoſe who like the Papiſts, truſt in the Merits of ſaints for ſalvation, will find themſelves moſt wretchedly diſappointed.

A Proteſtant told a popiſh prieſt, who endeavoured to pervert him to his idolatry, that he would not give the ſaints any trouble, for he would addreſs himſelf to God at once. Indeed nothing could ſupport the doctrine of Merit, as the procuring cauſe of man's ſalvation among the bigotted Papiſts, but the ignorance of the laity, and the knavery of the prieſts, who while they fleece the people of the fruits of their induſtry, at the ſame time cheat them out of their precious and immortal ſouls.

MESSENGER, Any perſon ſent from one party to another, in order to make ſomething known that was a ſecret before.

Thus Chriſt was the Meſſenger ſent from heaven,

heaven, to convey the will of his father to a rebellious world, and for that reaſon he is often called the angel or Meſſenger of the covenant.

All the holy angels are Meſſengers ſent from God, to wait upon his people while here below, and preſerve them from ſuch ſnares as may be laid for them by the enemy.

The apoſtles were Meſſengers ſent out by our Lord not only to preach the goſpel, but alſo to eſtabliſh churches where-ever they could make any proſelytes. In a lower degree, every miniſter of the goſpel is a Meſſenger, for he is to deliver a Meſſage according to the word of God, to all thoſe that hear him.

When a miniſter delivers his meſſage or ſermon, he ſhould firſt give a familiar and juſt explication of the text, and then deduce practical inferences from it. In deducing the inferences, he ought to conſider, that all publick auditories are in general compoſed of different ſorts of hearers.

To ſome, he ought to addreſs himſelf with all the terrors of the law, and to others he ſhould ſpeak in the mild language of the goſpel.

To thoſe whom he imagines to be labouring under any diſtreſs, he ought to afford all the conſolation that he can, conſiſtent with the goſpel. To ſuch as are ready to be led away by any falſe notions, he ought to addreſs himſelf as a real maſter of the ſubject, and inform the judgment while he influences the paſſions.

If miniſters would act in the above manner, they would deſerve the name of Chriſt's Meſſengers, and they would be crowned with glory honour, and immortality.

Let us all be ready on every occaſion to be Meſſengers of good to thoſe who are within the circle of our acquaintance, and even to ſtrangers, when we happen to meet with them.

Every word ſpoken by one Chriſtian to another in a proper manner, may be called a Meſſage from God, and the perſon who delivers it, a divine Meſſenger.

MIGHTY, Any thing endued with great power, and taken in many different ſenſes in ſcripture.

Firſt, it is made uſe of to point out the Almighty power of God. "For the Lord your God is God of gods, and Lord of lords, a great God, a Mighty and a terrible, which regardeth no perſon, nor taketh reward," Deut. x. 17.

Secondly, Of Chriſt, who is the Lord God Amighty, equal with the Father, and the Holy Ghoſt. Thus the Pſalmiſt in a divine ecſtacy ſays, "Gird thy ſword upon thy thigh, O moſt Mighty, with thy glory and thy majeſty.

Here we find divine honours paid to Chriſt as the Mighty God, and how can any perſon aſſert that he is not equal to God the Father. But the whole ſcriptures are in a manner, a proof of the divinity of our Lord, although the following words of the prophet will be ſufficient for the preſent purpoſe. "For unto us a child is born, and unto us a Son is given, and the government ſhall be upon his ſhoulder, and his name ſhall be called Wonderful Counſellor, The Mighty God, the Everlaſting Father, the Prince of peace," Iſaiah ix. 6.

Thirdly, the Holy Ghoſt is called Mighty, eſpecially in any of his miraculous operations. Thus we read, "And when the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven as of a ruſhing Mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues like as of fire, and it ſat upon each of them. And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. Acts ii. 1—4.

From this we may learn, that the Holy Ghoſt is Mighty, when he could work ſuch a miracle; and the whole of the ſacred ſcriptures points him out as God, equal with the Father and the Son.

Fourthly, this quality Mighty is often made uſe of to denote the characters of great and good men. "And Moſes was learned in all the wiſdom of the Egyptians, and was Mighty in words and deeds." Acts vii. 22.

It is generally believed, that Moſes had commanded

manded the Egyptian armies in many of their expeditions againſt the Ethiopians, before he fled to the land of Midian, and poſſibly it was this circumſtance, that the holy deacon Stephen had in view, when in the above mentioned text he called him Mighty.

Fifthly, we find angels called Mighty, but both they and the beſt man muſt be conſidered ſo only in a comparative degree. The angels are ſaid to be Mighty in executing the judgments of God upon the wicked, and all thoſe that deſpiſe the goſpel of his Son.

Thus we read, "Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you; And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his Mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt: Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power;" 2 Theſ. ii. 6—9.

Here we find a moſt awful account of the power of thoſe glorious beings, and of the vengeance they will inflict on all thoſe who have refuſed to embrace the terms offered to them in the goſpel.

Sixthly, ſometimes victorious commanders of armies are called Mighty. Thus we read, "And he commanded the moſt Mighty men that were in his army to bind Shadrach, Meſhach, and Abed-nego, and to caſt them into the burning fiery furnace," Dan. iii. 20.

Laſtly, when God works any ſignal deliverances for his people, it is called Mighty, and well it may, becauſe he has on many occaſions by his Almighty power ſet aſide the order of nature.

Might, majeſty, and power, are all attributes of the Divine being; and every thing in nature, providence, and grace, preſents us with inſtances of it. "Call upon me, and I will anſwer thee, and ſhew thee great and Mighty things, which thou knoweſt not," Jeremiah xxxiii. 8.

Thus we find, that although God is willing to do Mighty things for us, yet he will have us to aſk them of him. When Joſhua (ſee Joſh. x.) was purſuing the armies of the Amorites, he cried unto God for help, and the Lord rained down ſtones upon the enemies of his people while he commanded the ſun to ſtand ſtill till ſuch time as they were deſtroyed.

This was an act of God's Mighty power, and we find it was obtained, in conſequence of Joſhua's calling upon God, by Faith in prayer. God is the ſame to his people in all ages and nations, and therefore they ſhould be ready at all times to admire his Mighty works and call upon his name.

The Bible will at all times furniſh us with materials for admiring all the divine perfections; nor can civil hiſtory preſent us with ſuch Mighty wonders as are contained in that ſacred volume of unerring truth.

MILLENNIUM, A thouſand years; and in the writings of ſome divines, both ancient and modern, it is uſed to point out a thouſand years that Chriſt will reign on earth, after his ſecond coming, before he aſcends to heaven with his ſaints.

It is undoubtedly a very fanciful notion; and although ſome expreſſions in the book of revelation would ſeem to countenance it, yet theſe expreſſions, like many others, are only metaphorical, and point out the glory of the ſaints in heaven.

But that every light may be thrown upon it, let us treat of the Millennium in an hiſtorical manner.

The Jewiſh doctors, after their return from the Babyloniſh captivity, began to divide time into ſeven thouſand years, in the ſame manner as the creation is divided into ſeven days. Six thouſand were to elapſe before the Meſſiah came in the fleſh; and the ſeventh thouſand was to be his reign on earth; after which he was to aſcend into heaven.

But this opinion of theirs was not univerſally received; for we are told, that when our Saviour was born, many of the pious Jews waited for the conſolation of Iſrael. They had read the prophecies of Daniel, and believing that God would fulfil them, they expected the birth of the Meſſiah at the time it really happened.

Thus we read of good old Simeon: "And behold, there was a man in Jeruſalem, whoſe name

name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt that he ſhould not ſee death before he had ſeen the Lord's Chriſt. And he came by the Spirit into the temple. And when the parents brought in the child Jeſus, to do for him after the cuſtom of the law. Then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word: For mine eyes have ſeen thy ſalvation, Which thou haſt prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Iſrael," Luke ii. 25—32.

However, ſome of the Chriſtian fathers in the primitive times began to improve upon this notion of the Jews, and they divided time into the following periods, in order to eſtabliſh their favourite doctrine.

From the creation of the world, till the calling of Abraham, two thouſand years; and this was put for Monday and Tueſday.

From the calling of Abraham, till the coming of Chriſt, two thouſand years; and this was to ſtand in place of Wedneſday and Thurſday; and by ſome of them the firſt period is called, the time of natural religion, while the ſecond is named the duration of the Moſaic law.

The third two thouſand years, which were to anſwer to Friday and Saturday, was to commence at the birth of the Meſſiah, and end with his ſecond coming, making in the whole ſix thouſand years.

Now, as the Sabbath is a day of reſt, ſo they imagined that after Chriſtianity had been eſtabliſhed two thouſand years, Chriſt would come again in glory, and reign with his people one thouſand years on earth.

This was certainly a moſt carnal notion, and not worthy of what a Chriſtian ought to believe. Where-ever Chriſt reigns with his people, there heaven is. But as for the time of his coming to judge the world, no man, nay, not even the angels in heaven, can tell it.

The thouſand years that the ſaints are ſaid to reign with Chriſt Jeſus, is no more than a metaphor of eternity; and this ſentiment has been embraced by the moſt ſober, learned, and judicious authors that ever lived under the Chriſtian diſpenſation.

It is agreed upon, by ſir Iſaac Newton, in his treatiſe on the book of Daniel, and by the preſent biſhop of Briſtol, in his diſſertation on the prophecies, That days are put for years; and if ſo, there is no doubt, but by the ſame metaphorical way of writing, that a thouſand years might be put for eternity.

We are not able to comprehend eternity; and therefore God, by the divine inſpiration of his holy Spirit, has been pleaſed to repreſent it unto us under the name of a thouſand years. This ſhould teach us to bleſs God for his infinite condeſcenſion in bringing ſuch things down to our weak capacities; and at the ſame time it ſhould teach us, not to have carnal notions of any thing we read in ſcripture; but to be ſpiritually minded, and wait with patience for the coming of our Lord, who will raiſe us to glory, and make us happy with him through all eternity.

MILK, The nouriſhment that children receive from their mothers, before they are able to receive ſuch food as is uſed by people in more advanced years.

In a religious ſenſe, it is uſed to denote the character of thoſe miniſters, who, in order to make themſelves uſeful to ſuch as are weak in faith, addreſs themſelves to them in the moſt tender and affectionate manner.

Thus the apoſtle ſays, "Wherefore laying aſide all malice and all guile and hypocriſy and envies and all evil-ſpeaking, as new born babes, deſire the ſincere Milk of the word, that ye may grow thereby: If ſo be ye have taſted that the Lord is gracious," 1 Pet. ii. 1—3.

As a child naturally deſires the Milk from its mother's breaſt, ſo does a ſincere Chriſtian the conſolations of the goſpel. As Milk is neceſſary for children in their helpleſs eſtate, ſo are the exhortations of faithful miniſters to all thoſe who make a profeſſion of Chriſtianity.

God in his infinite wiſdom has given women Milk to nouriſh their children; and in the ſame manner he gives knowledge to miniſters, that they may be able to nouriſh their hearers. As

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it is abſolutely neceſſary that children ſhould be weaned from the breaſt, as ſoon as is conſiſtent with the nature of their different conſtitutions, ſo in the ſame manner, when a Chriſtian has made a proper progreſs in the knowledge of the Chriſtian religion, he muſt go on to a greater degree of perfection.

It is indeed terrible to conſider, that many perſons in advanced years, after they have long made a public profeſſion of Chriſtianity, are yet extremely ignorant; and this muſt be owing to their want of attention to things of the utmoſt importance.

As a child grows in conſequence of the nouriſhment that it receives from the uſe of its mother's Milk, ſo let every Chriſtian endeavour, through the divine aſſiſtance, to become ſtrong in the Lord, and advance in knowledge according to the opportunities offered in the means of grace, which alone can give him a well grounded hope of glory and immortality.

MIND, That intellectual faculty of the ſoul by which we are able to underſtand ſuch propoſitions as are preſented to us.

In a religious ſenſe, it is ſometimes uſed to denote all the faculties of the ſoul: and ſometimes the ſoul itſelf.

Thus the apoſtle ſays, "O wretched man that I am, who ſhall deliver me from the body of this death? I thank God through, Jeſus Chriſt our Lord. So then, with the Mind I myſelf ſerve the Law of God; but with the fleſh, the law of ſin," Rom. vii. 24, 25.

The Mind of man is that ſtorehouſe in which all knowledge ought to be depoſited; and it is the fountain from whence all his actions flow.

It is a melancholy conſideration that our Minds are too much ſet upon things that, in the end, muſt prove hurtful to us; but the aſſertion is too true to be denied by any man of common experience.

In order to avoid this, we ought to place our Minds, and all our affections, upon objects of a heavenly nature; and eſpecially upon our divine Redeemer, whoſe Mind was bent upon doing the will of his heavenly Father. Whatever thing we moſt love, will naturally lead our Minds to be fixed upon it, whether it be good or bad. This ſhould teach us to look up with attention to ſuch things as are of a ſpiritual nature, for nothing leſs can ever fill our Minds with joy.

Nothing is worth a place in our Mind, except the love of God, and our fellow creatures. We ſhould look upon our Minds as temples for the Holy Ghoſt, and therefore no notions of a polluted nature ought to enter into them. We ſhould ſtore our Minds with the ſacred truths of divine revelation, as laid down in the word of God, that we may, on every occaſion, have recourſe to them.

By ſuch means as theſe our Minds would become a ſource of real happineſs to us, and we ſhould at all times be enabled to oppoſe the temptations that ſatan is continually laying for us.

The duty we owe both to God and man ſhould be the leading principle in our Minds, and nothing in this world ought ever to lead our attentions off from it. Let our Minds therefore be reſerved for God alone, and let them be the receptacle of thoſe duties he has commanded, that our Redeemer may preſent us pure and unſpotted before his Father's throne.

MINISTRY, The act of one who comes in a regular manner as an inſtructor of Chriſtian people; and it ſuppoſes that he has an authority to do ſo.

The work of a goſpel miniſter is a moſt arduous undertaking; and many of the ancient fathers, when they were called upon to engage in it trembled at the thoughts of thoſe duties they had to diſcharge.

St. Baſil hid himſelf for ſome time, leſt he ſhould be called to take upon him the work of the Miniſtry; but at laſt, being diſcovered, he complied from motives of love to his divine Redeemer.

The work of the Miniſtry is no leſs than the care of precious and immortal ſouls. The Chriſtian miniſter muſt be inſtant in ſeaſon and out of ſeaſon; nor muſt he think any ſervices too great for Chriſt, who died for him. He ought to ſtudy the different diſpoſitions of people, and ſuit his addreſſes to them accordingly; for what may be of ſervice to one, will hurt another.

Thus conſolation is thrown away upon the bold, hardened ſinner; and the terrors of the law would be too much for one who already labours under any trouble of mind.

A goſpel miniſter, in the diſcharge of his duty, ſhould take great care to keep a conſcience void of offence, both towards God and man.

This was the caſe with the holy apoſtle Paul, as will appear from the following words, which he addreſſed to the elders of the church of Epheſus:

"And from Miletus he ſent to Epheſus, and called the elders of the church. And when they were come to him, he ſaid unto them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons. Serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews: And how I kept back nothing that was was profitable unto you, but have ſhewed you, and have taught you publickly, and from houſe to houſe. Teſtifying both to the Jews and alſo to the Greeks repentance toward God, and faith toward our Lord Jeſus Chriſt. And now behold, I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befal me there: Save that the Holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions abide me. But none of theſe things move me, neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the Miniſtry which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not ſhunned to declare unto you all the counſel of God. Take heed therefore unto yourſelves, and to all the flock over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood. For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them. Therefore watch, and remember that by the ſpace of three years I ceaſed not to warn every one night and day with tears." Acts xx. 17—31.

Here we ſee with what comfort a goſpel Miniſter can take leave of his people, when he is conſcious that he has diſcharged every duty incumbent upon him to them.

The work of the Miniſtry is the higheſt part of the ſervice of God, and therefore let thoſe who enter upon it, conſider well its importance.

MIRACLE, A wonderful work of God, by which the courſe of nature is ſet aſide, and ſomething ſupernatural performed.

Doctor Smallbrooke, in anſwer to Woolſton on Miracles, takes notice, that nothing can be called a Miracle, till the order of nature is conſulted; and a caſe is put in the following manner:

Suppoſing I am not able to ſwim, and a perſon throws me into a deep lake, in order to drown me; but the water that in all other caſes conſiſtent with the order of nature, would ſuffer me to go to the bottom, becomes as ſolid as a pavement, ſuch would be a Miracle, becauſe it was ſupernatural.

The Miracles of which we read in the Old Teſtament were of a very ſingular nature, and the truth of ſome of them is atteſted by ſeveral learned Heathens, who lived near the times when they were wrought.

Indeed the ſacred ſcriptures of the Old Teſtament are far ſuperior to any human compoſition whatever. Many of our modern Deiſts have had the aſſurance to aſſert, that God could not ſet aſide the order of nature; but ſurely no thought more blaſphemous could ever enter into the mind of man. Cannot an ingenious artiſt, who has finiſhed a machine, diſcompoſe ſome of the parts, and recompoſe them again? Surely he can. And ſhall not the almighty Author of univerſal nature be intitled to that privilege?

A moſt horrid thought indeed! becauſe it makes God even weaker than man.

With reſpect to the Miracles in the Old Teſtament, they appear to have been wrought by the Lord, either as monuments of his vengeance; or to give a ſanction to the divine words,

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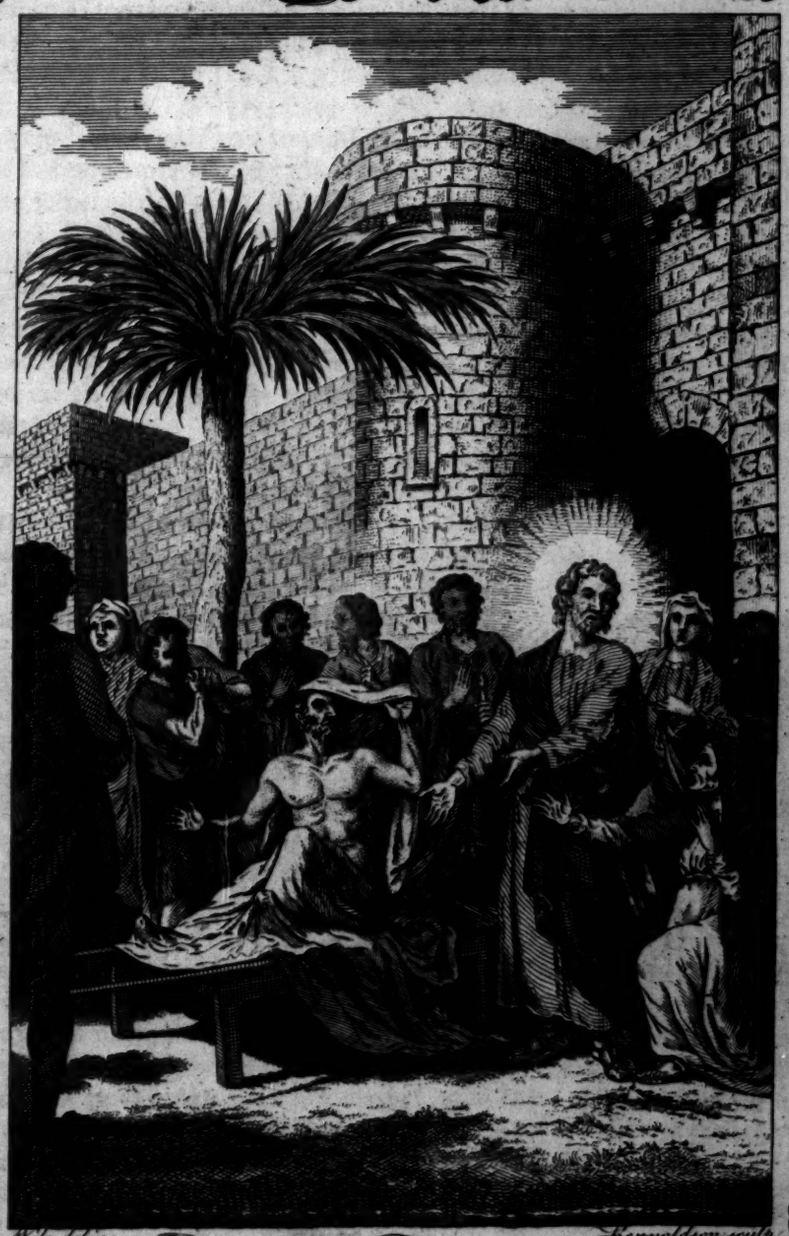

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MIRACLE. Luke VII. 14. 15.

In Miracles, to human eyes confest,
Christ stamps Conviction on the Dubious Breast;
The Widow's only Son New Life receives,
And where Faith fails, the Wondering Eye believes.

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words with which he inſpirid his prophets, that people might fear and honour his name.

Thus all the Miracles wrought by Moſes in Egypt were either to confirm his doctrine, or to puniſh thoſe Egyptians who had oppreſſed the people of God.

The Miracle in croſſing the Red Sea, while the Egyptians were drowned, was wrought in order to make a laſting impreſſion on the minds of the children of Iſrael.

It is remarkable, that in the reign of Ptolemy Philadelphus, who lived about two hundred years before our Saviour came in the fleſh, the tradition of this affair was common in Egypt; but in latter times it was forgotten, becauſe of the many different ſorts of people who came and ſettled in that country.

This is a corroborating proof of the Moſaic hiſtory; and by its being ſo long conveyed down from one generation to another, we find the ſacred ſcriptures are more authentic than any other book that ever was written.

When Joſhua commanded the ſun to ſtand ſtill, it was to ſhew the people, that while they continued in the fear of God, and diſcharged their duty as faithful ſervants, all his power would be exerted in their favour.

In the ſame manner, when Elijah raiſed the widow's ſon to life, it was to convince her of the power of God, and teach her the duty of hoſpitality.

The Miracles in the New Teſtament are of a ſtill more ſtriking nature; and when our divine Redeemer wrought them, he was moved with compaſſion for the unhappy objects, while he looked forward to us who were to live in theſe latter ages. He did not do them ſecretly, but openly, before all the people, to convince them that he was the Lord of nature and providence, as well as of grace.

The Chriſtian religion was propagated under ſo many difficulties, that in order to ſhew the power of God, it was neceſſary thoſe Miracles ſhould be wrought; but now that we have the ſcriptures in our hands, there is no neceſſity for them.

It does not appear that God ever wrought a Miracle to ſatisfy ſuch as were obſtinately ſtubborn; but he has often done ſo to ſuch as were ſincere, though weak in the faith. He knows that the ſacred ſcriptures, with the other means of grace, are ſufficient to bring us to ſalvation; and if we reject them, all Miracles will be uſeleſs.

Thus our Saviour, in the parable of the rich man and Lazarus, tells us, That he deſired the father of the faithful to work a Miracle for the ſake of his brethren. The whole paragraph runs thus:

"Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my father's houſe. For I have five brethren: that he may teſtify unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded though one roſe from the dead," Luke xvi. 27—31.

As if he had ſaid, They have already the books of Moſes, with thoſe of the prophets, and all the other means of grace; if they will will not make a proper uſe of them, no Miracle whatever will convince them.

Divine revelation itſelf is a Miracle, and that the law was delivered on Mount Sinai to Moſes, and that Chriſt was born in the reign of the emperor Auguſtus, are facts, as well atteſted as that William the Norman defeated Harold at the battle of Haſtings, 1066; or that Thomas à Becket was killed in the cathedral of Canterbury 1170.

Now, if both the law and the goſpel were delivered in a Miraculous manner, why might they not be at the ſame time ſupported by Miracles, at leaſt as far as God thought proper?

The Miracles wrought by our divine Redeemer ought to make a laſting impreſſion on our minds, becauſe they were all the effect of the moſt divine benevolence, in order to convince us that he was God.

Let us attend to them with humility; let us admire them with reverence, and look up through them to that God by whom they were performed.

MIRTH

MIRTH, The act of one who is pleaſed with ſomething; and it is always taken in two ſenſes.

Firſt ſuch Mirth as ariſes from unlawful pleaſure, and this is condemned both by natural and revealed religion. It imports that we are more pleaſed with what is a real injury to us than with whatis calculated to promote our happineſs.

To take pleaſure or enjoy Mirth in ſuch a manner is a moſt high indignity offered to the divine Majeſty, and it denotes, we have no love for him.

Secondy, in a good ſenſe it is uſed to denote the heart-felt ſatisfaction that true believers have in divine ordinances, or in acts of benevolence to their fellow creatures.

Thus we read, that David the man after God's own heart, danced before the ark, not in a profane manner, but being filled with holy mirth he teſtified it by that action. Believers ſhould always be filled with mirth, when they conſider what great things God has done for them.

We have many inſtances of this holy Mirth in the book of Pſalms, which every Proteſtant ought to be acquainted with. In the ſame Manner divine Mirth will ariſe in our minds, in conſequence of having done any good action, to ſuch of our fellow creatures as were in diſtreſs. When the late Biſhop Burnet was miniſter of a ſmall country pariſh, a man whoſe goods had been taken in execution for debt came to him, and begged him to give him a few ſhillings to preſerve his wife and children from ſtarving.

The doctor aſked him, how much money would reſtore him to the ſame ſtate he was in before he failed, and having received an anſwer, he ordered his ſervant to bring it to him. The ſervant brought it, but at the ſame time told his maſter there was no more money in the houſe. "Never mind (ſaid the doctor) for there is great Mirth in making a poor man happy."

There is no real Mirth can ariſe from any thing, but what is pleaſing and acceptable to God, and divine Mirth will be the conſtant employment of the ſaints in heaven. Light is ſown for the righteous, and joy or Mirth for the upright in heart.

Divine Mirth will give them more comfort than all the pleaſures of a deceitful world, and Mirth will be their eternal enjoyment in heaven.

MISERABLE, The ſtate of any perſon who is ſuffering either under a temporal or ſpiritual calamity.

All mankind are by nature Miſerable, for all have ſinned and come ſhort of the Glory of God. Miſerable indeed was the ſtate of the Heathen world, when Chriſt came to publiſh the glad tidings of ſalvation, and Miſerable will all thoſe be who reject the goſpel.

We are ready to call one Miſerable who is diſtreſſed in his circumſtances in this life; but how much more Miſerable muſt thoſe be, who are deſtitute of the divine favour! All the Miſeries we can ſuffer in this world are but trifling, when compared with what the wicked will ſuffer hereafter.

Man does not naturally wiſh for Miſery, and yet we daily meet with ſuch as ſpend their time in bringing themſelves into a ſtate of Miſery. Miſery ſeems to imply the utmoſt ſtate of wretchedneſs, and is even almoſt equal to deſpair.

It is the loweſt ſtate to which a man can bring himſelf, for God brings no man to Miſery, till his own ſins heap it upon him. When we ſee the Miſery of any of our fellow creatures in this life, we ought to look in pity upon them, and as far as is conſiſtent with our circumſtances, adminiſter to them comfort and relief. But at the ſame time we ſhould never forget, that there is Miſery laid up for us, if we diſobey the goſpel of our Lord, and treat his ordinances with contempt.

In temporal things prudence, and humility, will on many occaſions preſerve us from Miſery; and in divine things, we ſhall be preſerved from Miſery, by faith and obedience.

MOCKING, The act of one who takes a brutal pleaſure in laughting at the follies or miſery of another.

Mocking at another in his diſtreſs, is one of the moſt horrid actions that we can be guilty of. To Mock at the calamities of our fellow

creatures

creatures, is a proof that our hearts are hardened, and that we are deſtitute of bowels of compaſſion; the character of the devil, who is the grand adverſary of mankind.

Thoſe who Mock others are often brought to condign puniſhment even in this life. It is ſaid, that when the duke of Buckingham in the reign of Henry the VIII. was condemned for a pretended conſpiracy at the inſtigation of cardinal Wolſey, the haughty prelate Mocked him in his diſtreſs.

This was an act of ſavage cruelty, but it was not long before the cardinal was diſgraced by his ſovereign, and died unlamented by all ranks of people in the nation.

Our divine Redeemer was Mocked by the Jews, and within forty years after his crucifixion their whole commonwealth was deſtroyed.

No man who conſiders himſelf as a dependent being can have any reaſon to Mock another, becauſe he knows not how ſoon he may be in the ſame condition.

How ſoon may God make us objects of Mockery and ridicule to others, and with the ſtricteſt juſtice, when we have taken pleaſure in Mocking others.

This ſhould teach us to be meek, merciful and of long ſuffering to our fellow creatures, leſt we become objects of the divine diſpleaſure.

When the unfortunate duke of Monmouth was brought before James II. 1685, the queen Mocked him for having taken up arms, but within three years afterwards, both ſhe and her husband were driven from the throne.

MODERATION, The act of one who does things in a regular orderly manner and is not violent in his proceedings.

In a religious ſenſe, Moderation is uſed to point out the character of church officers, who are not violent againſt thoſe who differ from them in ſentiments. By Moderation many people have been brought over to embrace the truth of the goſpel, which could never have taken place had violence been uſed; for men may become hypocrites from the fear of puniſhment, but then they will not be genuine Chriſtians.

Such clergy as have been Moderate in their proceedings in all ages, have done more real ſervice to the cauſe of Chriſtianity than all others. Had Moderation been uſed in many different ages, we ſhould never have read of all thoſe maſſacres that have happened on account of religious diſputes. But Moderation is not confined to the clergy with reſpect to the exerciſe of their office, for it is alſo a moral as well as a Chriſtian virtue, binding upon all with reſpect to the manner in which they live in the world.

Thus we muſt be Moderate in eating, in drinking, and in all other lawful enjoyments. Moderation in theſe things creates health, and is of the utmoſt ſervice in promoting our eternal happineſs.

Moderation in the uſe of temporal things, makes us fit to attend religious duties. It gives us time to reflect on things of the utmoſt importance and affords us opportunities for reading meditation, and prayer. It leads us to conſider the uſe of things, and prevents us from abuſing them.

It enables us to act conſiſtent with the dignity of our nature as rational creatures, and leads us to make a proper eſtimate of all the enjoyments in this life. It teaches us to ſet a proper value upon divine things, and qualifies us for heaven.

MODESTY, That decent and orderly behaviour in both ſexes that diſtinguiſhes them from the brutes, and makes them amiable in the ſight of their fellow creatures.

In a particular manner, Modeſty has always been conſidered as the diſtinguiſhing characteriſtick of the fair ſex. Were women to conſider in what an amiable light they appear to men, when they behave in a modeſt manner, they would ſhun all ſorts of immodeſty as a plague that would make them noxious to all their fellow creatures.

An immodeſt woman may ſatisfy the inordinate deſires of a villain, whoſe notions are not much ſuperior to the brutes, but no virtuous man can really love her.

Modeſty, however, muſt not be confined to the female ſex; for it is equally neceſſary in the male. No man who has the leaſt regard for a woman, will ever make uſe of an immodeſt

word in her company; nor will he ſhew any immodeſt geſtures. No excuſe can be pleaded for thoſe who take pleaſure in immodeſt expreſſions; for it is well known that they flow from a corrupt heart and lead to ſinful actions in the end.

The apoſtle Paul was ſenſible of the bad effects of ſome ſorts of dreſſes, in making the people forget Modeſty; and therefore he ſays to Timothy, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting: In like manner alſo, that women adorn themſelves in Modeſt apparel, with ſhamefacedneſs and ſobriety: not with broidered hair, or gold, or pearls, or coſtly array; But (which becometh women profeſſing godlineſs) with good works. Let the woman learn in ſilence with all ſubjection," 1 Tim. ii. 8,—11.

To acquire Modeſty, let us conſider the ſin of our firſt parents; for they were not aſhamed of themſelves till they knew that they were naked, and therefore it was in conſequence of having eaten the forbidden fruit.

Modeſty both in men and women is a ſure ſign of humility; and to be Modeſt in all our pretenſions to knowledge is the ſure way to acquire more.

Let us ſtudy to be Modeſt in all our actions, that we may be like that Jeſus who was pure and undefiled among us.

MONTH, The twelfth part of the year; but in different ages it has been varied according to the knowledge that people began to acquire of aſtronomy.

Originally it appears that the people in the Eaſt reckoned their Months by allowing thirty days to each, and in that manner time was counted till the children of Iſrael returned out of Egypt. But after their return from thence, they reckoned their Months by the courſe of the moon, and allowed twenty-nine days to one, and thirty to another, calling the firſt a full Moon, and the other a deficient one. They were only named by their number, as firſt, ſecond, &c. till after the Babyloniſh captivity, and then they began to give them names after the manner of the Chaldeans.

The firſt Month was indifferently called Abib and Niſan, which ſignifies an ear of corn, becauſe corn began at that time to be eared, and it anſwers to the laſt half of our March, and the firſt half of April.

The ſecond Month was Jair or Ziz, which ſignifies beauty, becauſe then every thing was in bloſſom; and it anſwered to the laſt half of April, and the firſt half of May.

The reſt of the months they named according to the appearance of the fruits and vegetables, and the year ended in the middle of March.

The Romans named their months in the ſame manner as we do, beginning with January, or as they call it Januarius, that is a gate; becauſe it is the gate or entrance of the year.

God has in his infinite wiſdom given us thoſe glorious luminaries, the heavenly bodies, not only for light, but likewiſe to teach us how to meaſure time, that our lives may paſs away in this world as agreeably as poſſible.

Let us therefore attend to the right uſe of time; for whether in days, weeks, Months or years, if it is properly improved, it will lead us to a happy eternity.

MONEY, The emblem of riches, or a token given for a quantity of goods, &c. and authorized by public authority to go current among the ſubjects of particular nations.

The uſe of Money is of great antiquity; and it ſeems to have been invented ſoon after the formation of ſociety.

It is moſt probable, that when men lived together in a ſtate of nature, they exchanged one ſort of goods for another; but this practice ſoon wore out.

We read that in very early times, when there was a great dearth in Canaan, Jacob ſent his ſons down to Egypt to buy corn; and that each of them took Money along with them. Whether that Money was in any particular form or ſhape, cannot now be known; but it is rather probable that it was only a certain quantity, without any mark upon it, but only diſpoſed of by weight.

Money, however, is of great antiquity; for there are ſome coins now preſerved both in the Britiſh Muſeum, and in the library of the Antiquarian Society, above eighteen hundred years old.

Our Britiſh anceſtors, according to Ceſar and Tacitus, had their coins in the form of rings;

rings; but at the ſame time there were ſome hieroglyphicks or figures that pointed out the value of each particular piece.

The Romans after the deſtruction of the commonwealth, imprinted upon their coins the image of their emperors, with the words IMPERATOR PONT. MAX. Intimating thereby, that he was the ſupreme civil magiſtrate, and at the ſame time chief prieſt.

Our Saxon anceſtors had the figure of their princes on one ſide of their Money, and a crucifix on the other; and under ſome of them is the following impreſſion, IN HOC SIGNO VITA. That is, In this ſign is life.

When knight errantry began to gain ground in the dark and barbarous ages, it was the uſual practice for thoſe military madmen to have ſome ſignature engraven upon their ſhields; and at laſt our kings embraced that meaſure, by having their ſignatures or arms engraven upon ſuch Money as was to paſs current among their ſubjects.

With reſpect to Money among us, in this civilized age, it is the ſupport of commerce; becauſe by it every thing can be purchaſed.

It is the duty of every man to acquire, by honeſt induſtry, as much Money as he can, in order to make a proper proviſion for his family, and to be of ſervice in ſupporting himſelf under the decays of nature, when old age and ſickneſs attack him. But we muſt not ſet our hearts upon Money, any farther than is conſiſtent with moderation, leſt it engroſs too much of our affections, and lead them off from things of more importance.

It is the inordinate love of Money that is condemned in ſcripture; and it is well known, that when men once ſet their hearts upon it, they will not ſtick at committing the greateſt crimes, in order to acquire as much of it as poſſibly they can.

It is generally of a bewitching nature; for the more Money people acquire, the more they are anxious to obtain. The love of Money is the root of all evil; becauſe it leads the mind off from the love of God, and makes man an enemy to his fellow creature.

Money is to be ſought after by honeſt induſtry, to procure the things neceſſary for ſupporting us in this life; but any thing farther we are not to deſire.

God has often permitted the moſt wicked men to acquire great ſums of Money, while the moſt worthy have been left deſtitute. But we have no buſineſs to enquire into the divine counſels; for God gives no account of his ways. He may have reaſons for doing ſo that we are not able to comprehend, therefore let us be humble and adore.

MORALITY, the art of living well, and it has been divided into three parts by moſt of thoſe authors who have written on it.

The firſt part of Morality conſiſts in the knowledge and practice of that duty we owe to God, and this we call natural religion, but that will be more largely treated of hereafter.

The ſecond part of Morality is œconomy, by which is meant the proper and regular management of our families, and the right uſe of all the bleſſings of providence. Some unthinking perſons have aſſerted that an œconomiſt is a niggardly perſon, and ſo deſerves the name of a miſer, but this is falſe, for the œconomiſt is one who ſpends as much money as is neceſſary, but lays none out in ſuperfluities, one who takes care that his ſervants ſhall have every thing neceſſary for them, and that no tradeſman ſhall be left unpaid for what goods are purchaſed from him. Thus by œconomy a man is enabled to do many things, that cannot be done by the vain thoughtleſs ſpendthrift, who for a while riots in luxury, and ſtarves during the remainder of his days.

The third part of Morality is politicks, or the knowledge of the conſtitution of that country, where we live in order to pay proper obedience to its laws.

Theſe three branches of Morality may be divided into many ſubordinate ones, but that is utterly unneceſſary; common ſenſe or the light of nature, teaches us that we owe ſpecial obedience to that God who is the author of our being.

It likewiſe teaches us, that we ſhould make a proper uſe of all the bleſſings of providence, avoiding luxury on the one hand, and meanneſs on the other. In a political ſenſe, every

every man ought to make the conſtitution of his country his ſtudy, that he may be able to diſcharge every obligation he is under to the public.

Let us therefore in all our actions, learn both to know and practiſe Morality.

MORTALITY, The periſhing ſtate of our bodies in conſequence of ſin.

It has been the doctrine of the church in all ages, that had our firſt parents continued in a ſtate of innocency, and not broken the divine law, they would have been immortal, and this ſeems evident from what God ſaid to them, that in the day they ate of the forbidden fruit, they would ſurely die. That is they would become Mortal, for the original is, *dying thou ſhall die*; or as thou art now made Mortal by thy tranſgreſſion, ſo it will terminate in thy final diſſolution.

Were we to reflect more on Mortality than we too commonly do, our hearts would be much weaned from the periſhing things of this world.

Were we to conſider, that theſe bodies of ours muſt periſh in the grave, and be eaten up of worms, we would not be ſo fond of pampering them as we are. How often do we ſee the bones of our fellow creatures toſſed about and ſometimes ſcattered on dunghills.

Thoſe who have been cloathed in all the habits of regal dignity, and many of the fair ſex, who have ſhone in the aſſembly or captivated hearts at the ball, are now rotting in the ſilent grave in conſequence of Mortality.

Mortality is the effect of ſin; and while we reflect that we are Mortal, we ſhould likewiſe remember, that we are ſinners. But notwithſtanding the melancholy thoughts ariſing from the conſideration, that we are Mortal, yet we ought to bleſs God, that he has promiſed to to raiſe us up to a bleſſed immortality, in conſequence of our Saviour merits, and our obedience to all the commands of Chriſt in the goſpel.

This ſhould comfort us under all the gloomy notions that may happen to ariſe in our minds, and make the doctrine of Mortality appear to us as the gate that leads to that happy ſtate, where we ſhall partake of a bleſſed immortality.

The apoſtle has moſt beautifully expreſſed a deſcription of Mortality putting on immortality in the following words, "So when this corruptible ſhall have put on incorruption, and this Mortal ſhall put on immortality, then ſhall be brought to paſs the ſaying that is written, death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin; and the ſtrength of ſin is the law. But thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt;" 1 Cor xv. 54.—57

MORTIFICATION, The act of one who endeavours to ſubdue his paſſions, and keep all his deſires in proper ſubjection.

The doctrine of Mortification has been much abuſed, by the ſuperſtitious papiſts, who imagined that in conſequence of denying themſelves the comforts of this life, they would be entitled to everlaſting happineſs.

Lord Lyttelton tells us, that no ſooner was Thomas à Becket made archbiſhop of Canterbury, 1163, than he put on a ſhirt made of horſes hair, although he had before uſed to live in the gayeſt manner.

This however was no more than a pretence to cover his real deſign, in order to make the clergy ſuperior to the civil power. When Charles V. King of Spain and emperor of Germany reſigned his crown, he went to live privately in a monaſtery, and every day lay ſome time in his coffin, in order to Mortify himſelf, and make him leſs in love with the world.

Many of the orders among the Roman catholicks make great pretences to Mortification, eſpecially when they go abroad, tho' nothing but luxury is to be ſeen in their convents.

Indeed God has not required any ſuch things of us, as to deny ourſelves the comforts of life, but only to keep our paſſions under proper reſtraint, ſo as not to indulge them in an irregular manner.

Mortification ſhould be deeply laid in the heart, and it ſhould ariſe from a firm belief, that our nature is in a great meaſure corrupted, and that we daily ſtand in need of mercy from a good and gracious God.

In Mortifying ourſelves, we ſhould be ſure never

never to ſeek to Mortify others; but when we deny ourſelves any thing of a ſuperfluous nature, we ſhould take care to give it to thoſe whoſe afflictions make them objects of pity.

The following texts of ſcripture ſhew the neceſſity of Mortification, although the word is not particularly mentioned. "For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him," Rom. vi. 5—8.

And again, Mortification is included under the name of real repentance for ſin. "Now I rejoice, not that ye were made ſorry, but that ye ſorrowed to repentance. For ye were made ſorry after a godly manner: that ye might receive damage by us in nothing. For godly ſorrow worketh repentance to ſalvation not to be repented of: but the ſorrow of the world worketh death. For behold, this ſelf-ſame thing, that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea what clearing of yourſelves, yea, what indignation, yea, what fear, yea, what vehement deſire yea, what zeal, yea, what revenge? in all things ye have approved yourſelves to be clear in this matter," 2 Cor. vii. 9—11.

The denying of ourſelves ſuch pleaſures as are of any hurt to us, in our Chriſtian warfare is real Mortification, and our Saviour mentions it as a matter abſolutely neceſſary. Thus we read, "And he ſaid to them all, If any man will come after me, let him deny himſelf, and take up his croſs daily and follow me. For whoſoever will ſave his life ſhall loſe it: but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it. For what is a man advantaged, if he gain the whole world, and loſe himſelf, or be caſt away?" Luke ix. 23—25.

From all this we may learn how neceſſary it is for us to wean our affections as much as poſſible from things of a temporal and periſhing nature.

Heaven, the country to which we are traveling, is a divine inheritance, fit to ſatisfy all our wants, and fill our immortal ſouls with the greateſt joy, and therefore nothing can be too great for us to ſuffer in our journey to it.

Suppoſing a traveller to be ſent upon a journey, at the end of which he is to be crowned with honour, but inſtead of going on in a regular manner, he ſhould indulge himſelf in all ſorts of ſenſual pleaſures, till the time was expired, would he not be looked upon as a madman?

Or ſuppoſing it ſhould be told him, that ſome fruits beautiful in their appearance grew on the ſide of the road, but if he ſhould eat them, they would poiſon him, and yet for all that he would eat them and die, ſurely ſuch a one would be conſidered as one who had ruſhed upon his own deſtruction.

Real Mortification, when carried on under the eye of God, without any oſtentatious diſplay of it before men, is ſure to aſſiſt the Chriſtian in his journey to heaven, and make him in love with divine things; but he muſt always take care to avoid ſuperſtition, and not put any confidence in his own merits, leſt he fall under the divine diſpleaſure, and God ſhould ſay to him, Who hath required this at your hand?

MOTHER, Among human creatures, the female parent; but figuratively made uſe of to point out the church.

Of this we have a moſt beautiful figurative deſcription in the Book of the Revelation, where the church is compared to a woman, and the devil to a great dragon.

"And there appeared a great wonder in heaven; a woman clothed with the ſun and the moon under her feet and upon her head a crown of twelve ſtars: And ſhe being with child, cried travelling in birth, and pained to be delivered. And there appeared another wonder in heaven, and behold, a great red dragon, having ſeven heads and ten horns, and ſeven crowns upon his heads. And his tail drew the third part of the ſtars of heaven, and did caſt them to the earth. And the dragon ſtood before the woman which was ready to be delivered, for to devour her child as ſoon as it was born. And ſhe brought forth a man child, who was to rule

all nations with a rod of iron: and her child was caught up unto God, and to his throne," Rev. xii. 1—6.

And again in the ſame chapter, we have a repetition of the enmity that ſatan had againſt the woman, or the church, under the metaphor of his ſpewing out of his mouth a great flood of water, by which is meant all the corruptions that from time to time have crept into the church, and all the perſecutions that have happened.

"And when the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs, into her place: where ſhe is nouriſhed for a time and times and half a time, from the face of the ſerpent. And the ſerpent caſt out of his mouth water as a flood after the woman, that he might cauſe her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood which the dragon caſt out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt." Rev. xii. 13—17.

As Mothers are more immediately engaged in bringing us up in our tender years, ſo the church, as our ſpiritual Mother, is continually watching over us with care and tenderneſs.

Mothers are extremely deſirous that their children ſhould be brought up without any deformity; and the church, in its divine ordinances, endeavours to keep us free from all manner of pollution.

A Mother is extremely anxious that her children ſhould attain to knowledge; and the church, as a tender Mother, preſents every thing to us that can make us wiſe unto ſalvation.

The care that Chriſtian princes, and their queens, are in many different ages ſaid to take of churches, is by the ſpirit of propheey compared to a Mother's care of her child.

The church of Rome is called the Mother of harlots, becauſe ſhe brings up thoſe who pollute the divine ordinances, of Chriſt, as harlots pollute their bodies. The many ridiculous rites and ceremonies in the Romiſh church are ſtrictly injoined by the popes, in the ſame manneras a bawd or harlot gives rules to thoſe who are under her direction.

To conclude, Heaven is to be our Mother at laſt, after all the ordinances of the church are buried in oblivion; ſo that if we are true believers, we are never to be without a Mother.

MOURNING, The act of one who laments the loſs of ſome object upon which he had too much fixed his mind.

There are two ſorts of Mourning, namely, for the loſs of friends, and for ſin.

When we Mourn for the loſs of our friends, we ſhould remember that God who gave them being, has a right to take them away when he pleaſes.

Mourning for our friends too often leads us to repine at the works of God, and to look upon him as unjuſt. We know not what reaſon he may have to remove them from from us at that particular time. Perhaps it may be out of compaſſion, in conſequence of ſome temptation that was waiting for them.

This is finely expreſſed by the angel to Daniel, after he had told him what would take place in future times, ſuch as the ſtate of the Jews; the coming of our Saviour; and the deſtruction of Jeruſalem by the Romans:

"Then I Daniel, looked, and behold, there ſtood other two, the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river. And one ſaid to the man clothed linen, which was upon the waters of the river. How long ſhall it be to the end of theſe wonders. And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and ſware by him that liveth for ever, that it ſhall be for a time, times, and an half; and when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe things ſhall be finiſhed. And I heard, but I underſtood not. Then ſaid I, O my Lord, what ſhall be the end of theſe things? And he ſaid, Go thy way, Daniel: for the words are cloſed up and ſealed till the time of the end. Many ſhall be purified

purified and made white and tried; but the wicked ſhall do wickedly: and none of the wicked ſhall underſtand: but the wiſe ſhall underſtand. And from the time that the daily ſacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, there ſhall be a thouſand two hundred and ninety days. Bleſſed is he that waiteth and cometh to the thouſand three hundred and five and thirty days. But go thou thy way till the end be: for thou ſhalt reſt, and ſtand in thy lot at the end of the days," Dan. xii. 5—13.

Here we find Daniel deſired not to pry into the ſecrets that God had thought proper to conceal; and becauſe he had been faithful to his country, and its religion, he was told that theſe calamities ſhould not happen in his time, but that he ſhould be removed before the evil came, and that at the laſt day he ſhould have his reward.

This ought to teach us to take care when we Mourn not to offend God, but in all things to ſubmit to the diſpenſations of his providence.

The ſecond ſort of Mourning is, when we are really ſorry for ſin. This ought to be a real heart felt Mourning, becauſe we have offended againſt a good and gracious God, who has often borne with our provocations.

It is, however, the duty of every Chriſtian to ſympathize with ſuch as do Mourn, leſt they ſhould be driven to deſpair.

Mourning for ſin is ſure to create peace and joy in the mind, and to lead us to know much of our own hearts.

MULTITUDE, A large body of people aſſembled together, either for good or bad purpoſes.

Much has been urged by different writers, whether the largeſt Multitude of the people are always right in their opinions. Thoſe who aſſert that they are, tell us, that the voice of the people is the voice of God.

If they have been ſo on ſome occaſions, it is too true that it was not always ſo. The people before the flood were all in open rebellion againſt God, except Noah and his family, only eight perſons out of all the inhabitants of the univerſe being ſpared.

All mankind were corrupted when God called Abraham; and the children of Iſrael ſeem to have been as bad as the Egyptians, when God ſent Moſes to bring them out of a ſtate of bondage. When they were ſettled in the land of Caanan, the greateſt number of them often relapſed into the groſſeſt idolatry.

Thus God told the prophet Elijah, that throughout the whole kingdom of Iſrael he had but ſeven thouſand who had not bowed the knee unto idols. The whole paſſage is one of the moſt beautiful in the Old Teſtament.

"And he came thither unto a cave, and lodged there. And behold, the word of the Lord came to him; and he ſaid unto him, What doeſt thou here, Elijah? And he ſaid, I have been very jealous for the Lord God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, even I only, am left; and they ſeek my life, to take it away. And he ſaid, Go forth, and ſtand upon the mount before the Lord. And behold, the Lord paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a ſtill ſmall voice. And it was ſo, when Elijah heard it, that he wrapped his face in his mantle, and went out, and ſtood in the entering in of the cave. And behold, there came a voice unto him, and ſaid, What doeſt thou here, Elijah? And he ſaid, I have been very jealous for the Lord God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, even I only, am left; and they ſeek my life, to take it away. And the Lord ſaid unto him, Go, return on thy way to the wilderneſs of Damaſcus; and when thou comeſt, anoint Hazael to be king over Syria. And Jehu the ſon of Nimſhi ſhalt thou anoint to be king over Iſrael: and Eliſha the ſon of Shaphat of Abel-meholah, ſhalt thou anoint to be prophet in thy room. And it ſhall come to paſs, that him that eſcapeth the ſword

of

of Hazael, ſhall Jehu ſlay; and him that eſcapeth from the ſword of Jehu ſhall Eliſha ſlay. Yet I have left me ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him," 1 Kings xix. 2—18.

When Chriſt came in the fleſh, almoſt all mankind had corrupted their ways, and conſequently the Multitude were enemies to God, and ſtrangers to the covenant of promiſe.

When the diſciples went out to preach the goſpel, they found many more enemies than friends; ſo that the majority were undoubtedly in the wrong.

It was the ſame when the reformation took place; for few indeed were thoſe in number who had the boldneſs to ſtand up for the truth.

Upon the whole, we are not to truſt to the ſenſe of the Multitude, any farther than according to the beſt of our knowledge we find them acting conſiſtent with the will of God; for then only ought we to regard them.

MURDER, The act of one who kills another upon any pretence whatever, without having recourſe to the laws of his country.

It is an act that no reparation can be made for and therefore the perſon who commits Murder, muſt forfeit his own life.

The firſt Murderer we read of in ſcripture was Cain, who Murdered his brother Abel, for no other reaſon, but that God approved of the ſacrifice of the latter, while he condemned that of the former.

It would ſeem that Murder had been very frequent before the flood; for God ſaid to Noah, after he came out of the Ark, "And ſurely your blood of your lives will I require; at the hand of every beaſt will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man. Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in the image of God made he man," Gen. ix. 5, 6.

In all nations, even the moſt ignorant and barbarous, we find Murderers puniſhed with death, and that ſort of puniſhment is the only one that ſeems to have any affinity with the doctrine of retaliation, only with this difference, that many perſons Murder others in a much more cruel manner than the law preſcribes for puniſhing them for their crimes.

The devil is called a Murderer, becauſe he ſeeks the deſtruction of our ſouls; and undoubtedly he is often too ſucceſsful.

To Murder our fellow creatures is like pulling the ſword of juſtice out of the hand of God; and ſelf-murder is one of the moſt unnatural crimes that can be committed.

To avoid committing Murder, we muſt never give way to thoughts of a malicious nature, notwithſtanding the greateſt provocations that we may meet with. We muſt alſo avoid all manner of covetouſneſs; for that has induced many a one to commit Murder.

We muſt be watchful over the firſt motions of ſin or revenge in our hearts, and learn to love each other, as Chriſt loved us, and gave himſelf for us.

MYSTERY, Any thing done or ſaid that we are not able to comprehend; but at the ſame time an object of belief, if properly authenticated; becauſe unleſs we believe in Myſteries, we cannot but look upon ourſelves as wiſe as God.

No man is able to comprehend in what manner God created the world, and it is evident that it was made; for it could not make itſelf. It is a Myſtery to us, why God ſhould ſend our divine Redeemer to die for our ſins; and yet that he did ſo, is as well authenticated as any part of hiſtory.

The doctrine of the Trinity in unity is a Myſtery beyond human comprehenſion, and yet we are aſſured, by the words of divine revelation, that it is true.

The moſt learned phyſicians that ever lived have not been able to comprehend how the bones are formed in the womb; and yet it is certain that they are formed.

Experience tells us that we ſcarce ever ſaw two perſons with the ſame features; and this is a Myſtery that God, as the author of nature, can only account for.

There are many other Myſteries in nature that daily preſent themſelves to our ſenſes; and if ſo, then there is no wonder that there ſhould be Myſteries in grace.

Humility teaches us to believe in divine Myſteries

ſteries; and we ought to rejoice, that when we have put off this earthly tabernacle, we ſhall underſtand all Myſteries in the goſpel, as well as thoſe of nature and providence, which we could not comprehend while in a ſtate of mortality here below.

It is a principle both in natural and revealed religion, that man is compoſed of a human body, and a rational ſoul. The moſt barbarous nations we read of have never denied it: but it is impoſſible for us to form any notion how the conjunction takes place, ſo that it is a Myſtery beyond our comprehenſion.

Some have imagined that the ſoul is communicated in the act of generation; but were this notion to take place, the ſoul would be mortal, and conſequently periſh with the body.

Others have imagined, that at a certain period, the ſoul is infuſed into the human fœtus in the womb; but the particular period of time could never yet be fixed on.

Here the Myſtery lies; and here it remains inexplicable by the wiſeſt men that ever lived in the world.

Were ſouls to be communicated in the act of generation, they would be both material, and mortal; and were they to be infuſed at a certain time, it would be natural to ſuppoſe that they either were ſome where before, or that God was continually creating ſouls to inhabit ſuch bodies as are propagated in the ordinary way of generation.

Is not this a Myſtery? And where is there a man in the world who can give a proper account of it?

Now, if it is ſo in natural things, why may it not be ſo in ſuch as are divine?

It is a Myſtery why a man will place his affections on a woman, who is perhaps diſagreeable to every man but himſelf; and yet we ſee it oftentimes happens.

Were we able to underſtand every Myſtery, we ſhould then underſtand God himſelf, which is impoſſible. Were we to attend to the ſtructure of our bodies, we ſhould find them conſtructed in ſo Myſterious a manner, that we ſhould cry out with the inſpired penman, "I am fearfully and wonderfully made!"

The more we learn, the more we are convinced of our own ignorance, and the more ſenſible of it we ought to be before him, who is infinite in all his perfections, and who gives no account of his ways.

Whatever is Myſterious to us implies our ignorance, both of natural and divine things, and that ſhould teach us to ſit down as humble ſupplicants at the foot of the throne of grace. There we ſhould be ready to own, that we know but in part, and even that in a very contracted manner.

Let us therefore pay due reſpect to everything that is beyond the meaſure of our comprehenſion, and give glory to that God who can work Myſtries, that we cannot while in this life underſtand.

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NAKEDNESS, The ſtate of one, in a natural ſenſe, who has no clothes to cover his body; and in a religious ſenſe, the ſtate or character of one who is not adorned with any Chriſtian graces.

It is remarkable that in all the accounts we meet with of the moſt barbarous nations, tho' many of them uſe very little clothing, yet they all have ſo much as to hide their private parts. This may ſerve as a proof of the Moſaic account of the fall; for we are told, that before our firſt parents eat the forbidden fruit, they were both naked, and yet they were not aſhamed. But no ſooner had they broken the divine law, than in order to hide their Nakedneſs, they ſewed fig-leaves together, and covered thoſe parts, which all their deſcendants, ſo far as we know, have done ever ſince.

Our Nakedneſs ſhould put us in mind of that ſin that firſt debaſed our nature; and it ſhould make us chaſte, modeſt and humble.

Our Nakedneſs ſhould put us in mind of the many obligations we lie under to God, who in compaſſion to our infirmities, has endued men with a ſpirit to contrive how to make ſuch things as are neceſſary to conceal our ſhame, and ſcreen us from the cold.

The conſideration that we are poor Naked creatures ſhould at all times teach us to be ready, as far as is conſiſtent with the nature of our circumſtances, to contribute towards cloathing thoſe who by poverty, or any other diſtreſs, are expoſed to the inclemency of the weather.

Nakedneſs, in a religious ſenſe, denotes the want of thoſe graces which ſhould adorn the ſoul, and make us like our divine Redeemer.

To make a public profeſſion of Chriſtianity, and at the ſame time neglect to obey the goſpel, by doing every good work, is a ſtrong proof that we are like one who is Naked, and has no clothes either to conceal his ſhame, or ſcreen him from the cold.

God, the fountain of all truth, has promiſed that if we make a right uſe of the means of grace, he will clothe us with glory; but he expects and has even commanded that we ſhould do all in our power to clothe the Nakedneſs of our brethren by every good action.

In ſeveral parts of ſcripture the church of Chriſt is compared to a bride; and it is always ſuppoſed that a bride ſhould be dreſſed to the beſt advantage. In the ſame manner thoſe who would be beloved of Chriſt muſt take great care that their minds are adorned with all thoſe Chriſtian graces that can make them beloved in the ſight of God, and acceptable to him.

To hide our ſpiritual Nakedneſs, we muſt be daily making improvements in divine knowledge

ledge, that when Chriſt, who is our life, ſhall appear, he may preſent us to his Father as lambs without ſpot or blemiſh; as thoſe whoſe Nakedneſs has been covered by the brightneſs of divine graces.

Let us remember, that Nakedneſs in the ſight of God will make us objects of his diſpleaſure; and, in conſequence thereof, we may be diveſted of that heavenly inheritance which God has reſerved for us in eternity.

NAME, a word made uſe of to denote either a perſon or a thing, whether animate or inanimate.

In ſcripture it is often uſed to point out the Name of God, who is ſometimes called JEHOVAH, or the Lord; and ſometimes ELOHIM, or the ſtrong and mighty God.

When applied to men, it denotes that they ſhould live conſiſtent with the dignity of their nature, and not debaſe themſelves by mean actions.

In the ſame manner it is applied to Chriſtians, to ſignify that they are the profeſſed followers of their divine Redeemer, and ought not to aſſume a title to which they have no right.

Many have the Name of Chriſtians, who were never ſo in reality; and dreadful will the condition of ſuch be at the general reſurrection!

Names are in all Chriſtian countries given to children when they are baptized; and therefore we ſhould never hear our Names mentioned, without reflecting on the original corruption of our nature, and the engagements that either we, or our ſponſors, entered into. Our Names, when mentioned, ſhould teach us, that we are willing like valiant ſoldiers to fight under Chriſt's ſtandard, againſt the luſts of the fleſh, the allurements of the world, and the ſnares of the devil.

Above all, let us remember, that if we act conſiſtent with the goſpel, our names will be written in the book of life, and recorded in the annals of heaven throughout the lateſt ages of eternity.

NATURAL RELIGION, The worſhip we offer to God, in conſequence of the knowledge we have by nature of his perfections.

It is lamentable to think, that although we cannot move our bodies or open our eyes without being convinced of the exiſtence of the Deity, yet ſuch is the nature of men, that they muſt be guided by divine revelation, or they will run into the wildeſt errors, and commit the greateſt crimes.

The exiſtence of God is a truth of ſo ſtriking a nature, that many arguments would only obſcure the truth, and make that dark which otherwiſe is plain to the meaneſt capacity. If there are any who doubt of it, they are real objects of pity, for this circumſtance proves that their underſtandings are darkened, and then it would be loſt time to reaſon with them.

The belief of the ſovereign perfections of God, is as general and uniform in the mind of man, as that of his exiſtence; we all agree that he is poſſeſſed of every perfection in an infinite extent, and in a word, that his majeſty, wiſdom, goodneſs, juſtice, and power, are unlimited and perfect.

All theſe perfections would be diſcovered by the light of nature, ſo as to lead to duty, were it not for the depravity of our hearts. That glorious body the ſun preſents itſelf to all nations in the univerſe, but that is no reaſon that it ſhould be made an object of worſhip.

This was the idolatry of the moſt ancient Perſians, for we are aſſured from undoubted authority, that they worſhipped the ſun. It was alſo worſhipped by other eaſtern nations, for the ruins of Heliopolis, or the city of the Sun, are ſtanding, and have been viſited within theſe twenty years by Mr. Wood and ſome other ingenious artiſts. But although the worſhipping any created being is idolatry, yet the worſhip of the ſun is far from being ſo groſs as ſome others that we find mentioned in hiſtory.

In ſome nations the vileſt of reptiles were worſhipped as gods, and divine honours paid to them. Nay even at preſent on the coaſt of Guinea, ſome of the different nations worſhip ſnakes, and have prieſts ſet apart for them.

The Egyptians, among their other idolatries, worſhipped cats, and it was death for any perſon

ſon to kill one, ſo that they ſwarmed like vermin among them; for when Mark Anthony went into that country with the Roman army, one of the ſoldiers killed a cat, but ſuch a mob of people aroſe, that no leſs than three hundred men loſt their lives.

The notion of the natives of Spitzbergen commonly called Greenland, is too groſs to be mentioned in a work of this nature, and ſo is the idolatry of the Hottentots, who live near the cape of Good Hope. But all this may ſerve to ſhew how inſufficient Natural Religion is to lead men to happineſs, when left to be governed by no more than their own human powers.

A queſtion has been much argued among divines, whether the ſober part of the Heathen world, who lived according to the dictates of Natural Religion, would not be ſaved? But, as the learned and pious biſhop Wilkins has juſtly obſerved, it is only a queſtion of idle curioſity.

St. Ireneus, St. Chryſoſtom, St. Juſtin the martyr, and St. Gregory Nazianzen, believed that the ſober upright men, among the Heathen would be ſaved; but moſt of the other fathers, were of a contrary opinion. But here it ſhould be attended to, that Natural Religion becomes in a great meaſure a divine revelation, when we conſider, that had God not given us ſenſes and faculties, we could not have diſcerned his works.

It is however one of thoſe ſecrets, that God has kept hid from us, and therefore as he has not told us what he will do with them, ſo ſurely we are not to tell him what he ought to do. "The ſecret things belong unto the Lord our God; but thoſe things which are revealed belong unto us and to our children for ever, that we may do all theſe words of the law," Deut. xxix. 29.

But whatever God may do with the Heathens, we ought to bleſs him that he has given us a divine revelation, and that we are not left to ſtumble in the dark as many nations are.

Some of our modern Deiſts have made great pretenſions to Natural Religion, and yet it is well known that many of them live as if there was no God. All the duties of Natural Religion are enjoined in divine revelation, ſo that whatever may become of the beſt Heathens, the true Chriſtian is ſure of being ſafe.

For if Socrates, Plato, Epictetus and many others, were ſaved by the practice of moral duties, ſurely the Chriſtian muſt be ſaved, whoſe religion includes much more than they knew even when put together.

The ſhocking uſe that men made of Natural Religion, while they knew no other, is a ſtrong proof of the neceſſity of a divine revelation. God does nothing that is unneceſſary, and therefore had Natural Religion been capable of bringing men to ſalvation, there would have been no neceſſity for Chriſt's coming in the fleſh, but God knew better. Indeed to be convinced of the weakneſs of Natural Religion, we may only look into the conduct of Socrates, the greateſt of all the Heathen Philoſophers, who when he was going to ſuffer death, ordered a cock to be offered up to Eſculapius, which was no leſs than idolatry, without any excuſe whatever.

NECESSITY, An abſolute obligation a perſon is under to do ſomething, and it implies, that the will is not free.

It muſt be acknowledged that ſome divines in the laſt century, by carrying the doctrine of abſolute predeſtination, to an unwarrantable heighth, gave a ſtrong handle to the Deiſts to ridicule our holy religion.

Thus we find Hobbes writing a book aſſerting, that even the worſt of men are under a Neceſſity of acting in the manner they do; and ſo in the moſt blaſphemous manner he made God the author of ſin.

Nay, a Deiſt now alive, who has written much towards poiſoning the minds of the riſing generation, has endeavoured to make it appear that his own notions are conſiſtent with the doctrine of abſolute predeſtination.

To believe in an abſolute Neceſſity is the foundation of many errors, and is too apt to relax the obligation binding upon us, both as men and as Chriſtians. For how can we think of being chearful in the diſcharge of our duty, when we believe we are under any Neceſſity whatever?

How-

However, we are commanded to obey the goſpel, and therefore we are under an abſolute Neceſſity of doing it, if we would by any means obtain the Divine favour. This is a Neceſſity; conſiſtent with our own natural freedom of will and calculated to make us happy. But as for any Neceſſity being laid upon us to the commiſſion of ſin, it is utterly impoſſible, and the thought itſelf is blaſphemous.

Let us therefore be extremely cautious, how we give ear to any thing that may debauch our minds, or lead them off from the truth.

Therefore when we happen to be in company with Deiſts, we muſt beware not to give heed to their notions, but pray to God that he would keep us conſtantly in his fear, leſt we incur his diſpleaſure.

NEEDY, One that is deſtitute, poor, and in want of all the neceſſaries of life.

All mankind, ſo far as God has bleſſed them with the means, are under an obligation to relieve the poor and Needy. God has commanded it in the ſtricteſt manner, and it is our duty both as men and Chriſtians.

Let us only conſider what Needy wretches we are in the ſight of God; and that we can not ſubſiſt without the benefits of his providence. He may, if he pleaſes, command the clouds to with-hold the rain, and the earth to deny her increaſe, and ſo leave us to ſtarve for the want of thoſe neceſſaries that are denied to the Needy.

During the great dearth that happened in 1698, a wretch who had long oppreſſed the poor and the Needy, took to dealing in corn; and in the flour that he ſold to the poor at the moſt exorbitant price, he uſed to put lime, and ſuch other articles, ſo that many poor creatures were poiſoned.

This was not known till he lay on his death-bed, when being in the moſt dreadful agony becauſe he could not taſte any thing ſet before him, he confeſſed the whole, and died before he could be brought to juſtice.

Thus he who had endeavoured to oppreſs the Needy, was by the hand of God rendered incapable of taſting any of thoſe comforts of life ſo neceſſary on a ſick bed.

The Pſalmiſt points out the neceſſity that judges are under to protect the poor and Needy, and intimates that they ſhould do ſo becauſe God is witneſs to all their actions. Thus we read, "God ſtandeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah. Defend the poor and fatherleſs; do juſtice to the afflicted and Needy. Deliver the poor and Needy: rid them out of the hand of the wicked," Pſalm, lxxxii. 1—4.

If then God is witneſs and even preſent in all the courts where judges ſit, how cautious ſhould they be how they decide in any affairs wherein the rich endeavour to oppreſs the poor.

But let us all in our ſeveral ſtations look upon the Needy as committed to our immediate care, for we ſhall be judged according to our conduct towards them.

Let us reflect that Chriſt found us all poor Needy creatures when he came in the fleſh; and as he was poor and Needy for our ſakes, ſo we ought to make ourſelves ſo for others.

NEGLIGENT, A lazy idle thoughtleſs inattention to the duties of our ſtations, and is generally attended with injury to our temporal circumſtances.

The Negligent perſon is in reality a fool, let his ſtation in life he either high or low. If a man of landed property neglects to take proper care of his eſtate, it will ſoon go to ruin, and ſo his family will be involved in diſtreſs. A Negligent ſervant not only loſes the confidence of his maſter, but likewiſe contracts ſuch a habit of idleneſs, that often leads him to the commiſſion of the greateſt crimes.

To avoid Negligence we ſhould conſider, for what end or deſign God placed us in this world, namely, to be active in every duty, ſo that we may do juſtice to men, and obtain the divine approbation.

To be Negligent in the diſcharge of our duty is little better than theft, for we thereby either injure ourſelves or others. Would we indulge ourſelves in any lawful pleaſures, let us firſt diſcharge the duties of the day, leſt by Negliquence ſomething may happen, that may give

ſuch a turn to our affairs as can never afterwards be retrieved.

Negligence has ruined many a family, and made diſtreſſed orphans of thoſe children, who had hopes of enjoying a plentiful inheritance. But above all, we muſt not neglect to take care of our precious and immortal ſouls.

Negligence in the affairs of this world may make us beggars, but Negligence with reſpect to religious duties will ruin our ſouls for ever.

Neglect is in ſome meaſure a ſin of omiſſion, becauſe we leave undone what we ought to have done, and we ſhall be condemned for ſins of omiſſion as well as ſins of commiſſion.

Let us therefore never Neglect any duty, but at all times be ready to act as it becomes thoſe who are one day to give an account to an all ſeeing God.

NEIGHBOUR, In general one who lives near us; but in a religious ſenſe all the human race.

Thus we are commanded to love the Lord our God with all our heart, and our Neighbour as ourſelves. But our divine Redeemer has put this matter out of all manner of diſpute, as will appear from the following paſſage:

"For I tell you, That many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy Neighbour as thyſelf. And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live. But he willing to juſtify himſelf, ſaid unto Jeſus. And who is my Neighbour. And Jeſus anſwering, ſaid, a certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain prieſt that way; and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journeyed, came where he was; and when he ſaw him, he had compaſſion on him. And went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him: and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe." Luke x. 25—37.

Here we find our Saviour ſtriking at the root of thoſe prejudices that ariſe in the mind, in conſequence of embracing falſe notions of religion. The Samaritans were a ſort of Schiſmaticks, who had built a temple on mount Gerizzim, where they obſerved part of the Moſaic law, but mixed therewith ſeveral Heatheniſh rites and ceremonies, and the Jews held them in the utmoſt deteſtation.

Now our Saviour knew that no antipathy, no hatred, no malice, is ſo ſtrong as what ariſes in the corrupted heart of man, and flows from falſe religion. For this reaſon he related this beautiful parable, to teach the ſtubborn Jews, that even thoſe whom they looked as their enemies, were for all that their Neighbours.

We are the children of the ſame common parent, who would have us all ſaved, and come to the knowledge of the truth. He would not have us to hate men, becauſe they differ from us in ſentiment, but to be like his dear Son, who loved us, and gave himſelf for us.

We are in a more immediate manner, obliged to live in good terms with our Neighbours, with whom we are uſually connected either in buſineſs or friendſhip.

There is ſomething extremely pleaſing to ſee Neighbours on good terms with each other, becauſe

becauſe they daily ſtand in need of each others aſſiſtance. But ſtill as our love muſt extend to all mankind, ſo we muſt conſider the whole human race as our Neighbours, although they may be our profeſſed enemies.

NOVICE, One who is young in knowledge, and does not underſtand things in a proper manner, or a perſon newly made a convert to the Chriſtian faith, but has not been thoroughly inſtructed in its doctrines.

In the primitive times of Chriſtianity, all thoſe were called Novices, who attended the lectures of the catechiſts, before they were admitted to the holy ſacrament. The name imports that they were new, and not thoroughly acquainted with their duty, but they were no longer called ſo after they had communicated with the faithful.

In the orders among the Roman catholicks, ſuch as their monks and friars, when they admit any perſon among them, he is firſt to be one year on tryal, and during that time he is called a Novice, after which he is admitted to all the privileges of the others.

With reſpect to us, who are true proteſtants and ſincere Chriſtians, we ought to look upon ourſelves as Novices, although our knowledge ſhould be ever ſo large. We are but too little in general acquainted with divine things, and while we are here on earth, we are no better than Novices.

This ſhould teach us humility, and make us more earneſt to become acquainted with ſuch things as relate to our eternal peace and happineſs. To be unacquainted with theſe things, while we have ſo many means in our power is altogether inexcuſable, and makes us appear ungrateful to the higheſt degree.

It would be like a boy who being put to ſchool under an able maſter, never learns any thing, but continues as ignorant at twenty as he was at ten.

Some people are ſo full of Chriſtian knowledge, and ſo adorned with good works, that when death comes to call them they are ripe for heaven, and enter into glory as perſons properly qualified to take poſſeſſion of a heavenly inheritance.

Let us be Novices in our own opinion, but let us be daily growing in grace, and in the knowledge of God and our Saviour Jeſus Chriſt.

NUN, All thoſe females in the different Roman catholic nations, who live in cloiſters, and ſwear that they will never marry.

It was about the middle of the ſixth century that women firſt entered into religious ſocieties, but then it was only the more aged who did not take any vows, but ſpent the greateſt part of their time in making neceſſaries for the poor.

But about the latter end of the tenth century, many of them to ſhew their zeal, took an oath, that they would never marry.

Some of our kings, and other great perſons, built them churches and cloyſters adjoining, wherein they reſided. Into theſe cloyſters, ſuch young ladies as had been diſcarded by their lovers, often retired, and in a fit of paſſion ſhut themſelves up from the world, where the remainder of their days were ſpent in gloomineſs and melancholy.

The French nobility and gentry, when they find they cannot get ſuitable matches for their daughters, ſend them to Nunneries, and when they have been there a year, they take the veil at the altar with great formality.

In 1770, the daughter of the preſent king of France (Lewis XV.) on account of ſome diſappointment, took the veil; and ſo eager was ſhe to do it, that ſhe would not wait the whole year of the noviciate, but procured a diſpenſation from the pope to take the oaths at the end of three months.

One would wonder how a ſenſible people, ſuch as the French are, can ſuffer ſo many fine women to be confined in places little better than priſons; but then it muſt be remembered that a revolution in eccleſiaſtical affairs is not eaſily brought about.

The vulgar in popiſh countries look upon theſe Nuns as ſaints; but their lives are the moſt miſerable that can be imagined: for the flower of their yourh is ſpent in fretting, and their advanced years in cenſoriouſneſs.

NUNCIO, The pope's embaſſador, whom he ſends to any of thoſe countries where the Roman catholic religion is profeſſed.

He

He is moſt commonly a biſhop, and ſometimes a cardinal, but always one of the greateſt repute for his political knowledge. He is honoured with the ſame reſpect as the greateſt embaſſador; and when he goes in proceſſion, the croſs is carried before him. He takes place of all the clergy in that nation to which he is ſent; and like a real ſpy on the conduct of the prince, he ſends conſtantly an account of all his proceedings to Rome.

By theſe means the pope and cardinals become acquainted with all the intrigues of the different courts in Europe; for although no Nuncio's are ſuffered to go to proteſtant countries, yet they learn the ſecrets of proteſtant princes by converſing with their embaſſadors at popiſh courts.

Their power, however, has of late greatly declined; nor is the pope allowed to ſend one to any court whatever, until he has obtained permiſſion for that purpoſe.

This ought to be matter of comfort to every ſincere Chriſtian, when he conſiders that in popiſh countries the power of the clergy over the conſciences of princes is greatly on the decline. Indeed it is ſurpriſing that it ſhould have continued ſo long; but then it is for want of the ſacred ſcriptures being publiſhed in France and other countries in the vulgar language of the people.

It is always one of the parts of the Nuncio's buſineſs, to enquire what new books have been printed on the ſubject of religion; and then he ſends copies of them to Rome. This prevents the people from ſeeing into the word of God: nor are they allowed to object to any thing the prieſt impoſes upon them, let it be of ever ſo ridiculous a nature, or even contrary to nature.

NURSE, One who gives ſuck to young infants, and performs all the other duties to a child, till it begins to grow up, ſo as to take care of itſelf.

In the ſacred ſcriptures all thoſe princes who ſeek to promote the intereſt of the church of Chriſt, are ſaid to be Nurſes; and it was propheſied, what many kings ſhould do, when the glorious light of the goſpel was promulgated. Thus we read,

"The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place is too ſtrait for me: give place to me that I may dwell. Then ſhalt thou ſay in thine heart, Who hath begotten me theſe: ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone? theſe, where had they been? Thus ſaith the Lord God, Behold, I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people: and they ſhall bring thy ſons in their arms, and thy daughters ſhall be carried upon their ſhoulders. And kings ſhall be thy Nurſing-fathers, and their queens thy Nurſing-mothers: they ſhall bow down to thee with their face towards the earth, and lick up the duſt of thy feet; and thou ſhalt know that I am the Lord: for they ſhalt not be aſhamed that wait for me," Iſaiah xlix. 20, 21, 22, 23.

Here we have a moſt glorious promiſe, that when God would reject the natural ſeed of Abraham for their diſobedience, he would, by the goſpel, raiſe him up ſpiritual ſeed in all true Chriſtians. This was remarkably fulfilled before the third century; for we are told by Tertullian, that the goſpel was then preached in every part of the Roman empire, and likewiſe in many places where they had never been able to make any conqueſts.

With reſpect to the kings being Nurſing fathers to the church, we have an early inſtance in the conduct of Conſtantine the Great, who put an end to all the perſecutions that the Chriſtians ſuffered after they had continued near three hundred years.

He admitted none but thoſe who were Chriſtians to command his armies, nor to be in his councils; and he repaired ſuch churches as had been thrown down during the Diocleſian perſecution. He built new churches in every city; and that the people might have the benefit of attending divine ſervice, he granted the clergy, the ſame revenues that had been formerly given to the Heathen prieſts.

In a word, he was a real Nurſing father to the church; but let us conſider the word both in a natural and religious ſenſe.

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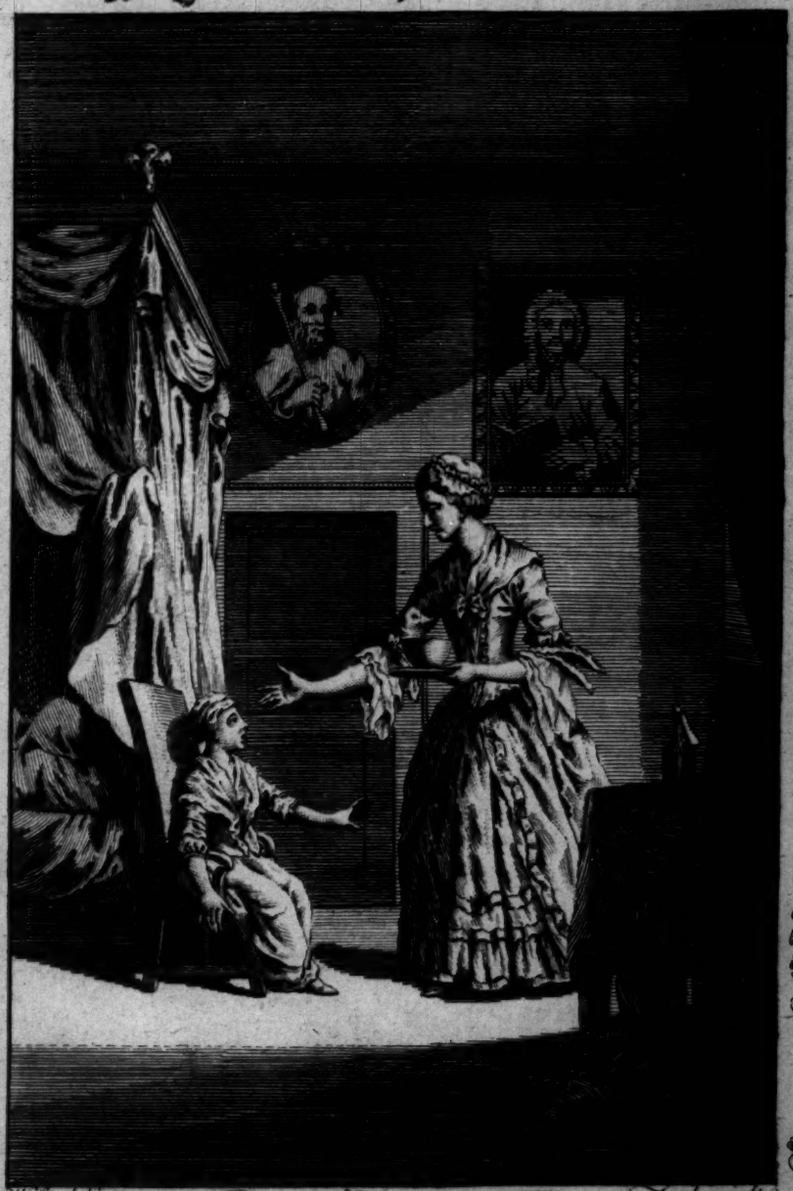
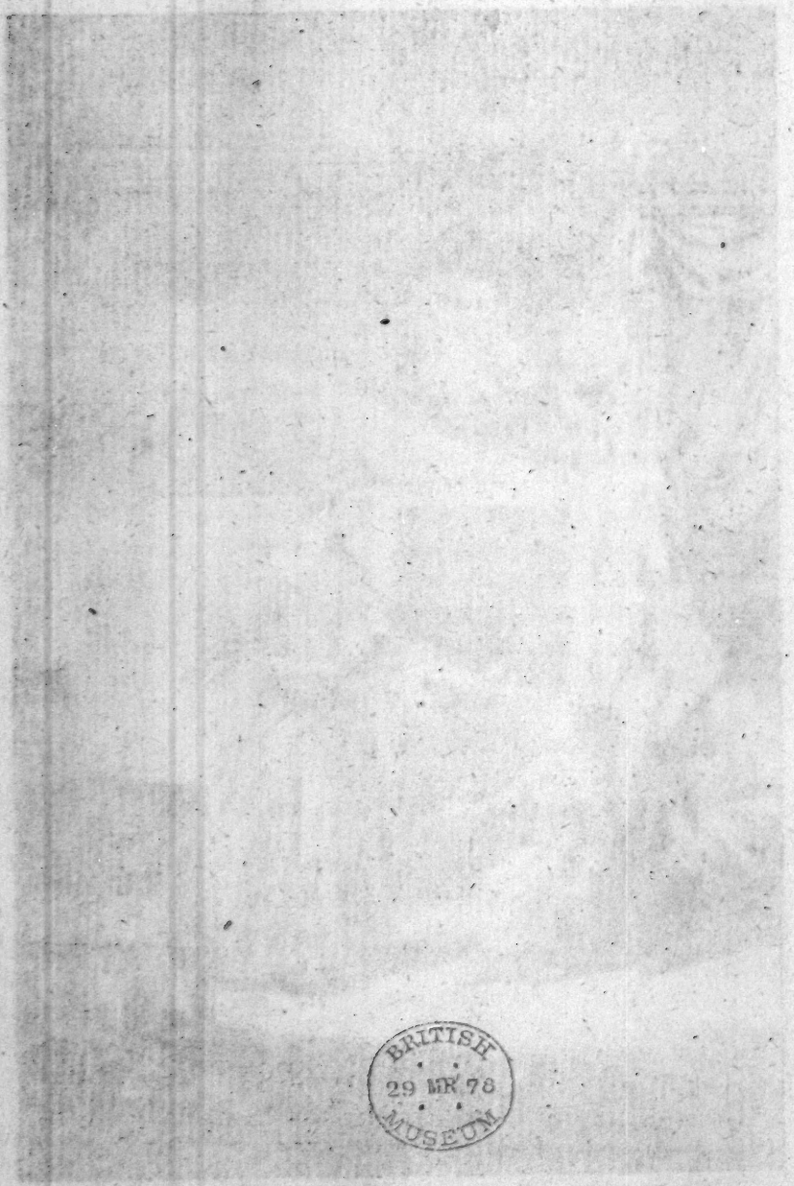


Wale delin. *Taylor sculp.*

NURSE. Psa. CIII. 13.

The careful Nurse protects her charge from harms,
Feeds from her hand, or in her bosom warms.
Thus thrives the Soul when fed by Grace Divine,
Nourish'd to Grow — Secur'd in Heav'n to shine.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A Nurſe is under an abſolute neceſſity of taking care of her child, whether ſhe is the real mother or not; for a mother may die in child-bed, and leave her child without a Nurſe.

In the ſame manner, when we conſider it in a religious ſenſe, we find, that every miniſter of the goſpel ought to be a Nurſe to the people under his care. It was for that purpoſe he was ſet over them; and Chriſt will exact a ſtrict account of his conduct.

As a tender Nurſe contrives to find out, if poſſible, the conſtitution of her child, and what nouriſhment is neceſſary for it; ſo a faithful miniſter is always ſtudying how to know the minds of his people with reſpect to divine knowledge.

A tender Nurſe takes care that her child is always kept clean; and a faithful miniſter, by his example and exhortations, does all he can to preſerve his people from falling into any groſs ſins.

A tender Nurſe watches againſt her child meeting with any accident, either by day or night; and a faithful miniſter watches againſt his people's being infected, and conſequently led away by every new doctrine, or ſeduced by thoſe who would corrupt their morals.

A tender Nurſe will not leave her child alone; nor will a faithful miniſter abſent himſelf from his people, except in caſes of the greateſt neceſſity.

Children under the care of a tender Nurſe grow up in a regular manner; and Chriſtians under a faithful miniſter grow daily in grace, and in every good work.

Thus we ſee there is a ſtriking reſemblance between the conduct of a Nurſe, and that of a miniſter of the goſpel. The one is appointed to take care of the body, and the other of the ſoul.

Suppoſing the heir of a great empire, while only an infant, was committed to the care of a Nurſe, would not ſhe think it an high honour, and do every thing ſhe could to nouriſh him in a proper manner? But we Chriſtians are heirs of a moſt glorious inheritance, that ſhall never fade away.

Let this ſerve as a leſſon to miniſters to attend to their duty in the ſtricteſt manner; and let every private Chriſtian conſider himſelf in the humble ſtate of an infant, who is obliged to be taken care of by a Nurſe. Thus we ſee what poor creatures we are, and how neceſſary it is that we ſhould be attended.

O

O A T

OATH, An appeal to the Lord God of heaven and earth, that what we ſay is true, and it is deſigned to put an end to ſome controverſy; or in a promiſſory way, that we will be careful to perform ſome duty. "An Oath for confirmation is an end of all ſtrife," Heb. vi. 16.

Oaths are either lawful or unlawful.

FIRST, lawful; but we muſt conſider lawful Oaths under different heads.

Firſt, they are uſed as the act of God to Chriſt, "The Lord hath ſworn, and will not repent, Thou art a prieſt for ever after the order of Melchizedek. The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath. He ſhall judge among the Heathen, he ſhall fill the places with the dead bodies: he ſhall wound the heads over many countries. He ſhall drink of the brook in the way; therefore ſhall he lift up the head," Pſalm. cx. 4—7.

Secondly, of God to men, whether in love or in wrath. In Love. "And the angel of the Lord called unto Abraham out of heaven the ſecond time. And ſaid, by myſelf, have I ſworn, ſaith the Lord, for becauſe thou haſt done this thing, and haſt not with held thy Son, thine only ſon: That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of heaven, and as the ſand which is upon the ſea ſhore; and thy ſeed ſhall poſſeſs the gate of their enemies: And in thy ſeed ſhall all the nations of the earth be bleſſed; becauſe thou haſt obeyed my voice," Gen. xxii. 15—18.

O A T

In wrath, "Harden not your heart, as in the provocation, and as in the day of temptation in the wilderneſs: When your fathers tempted me, proved me, and ſaw my work. Forty years long was I grieved with this generation, and ſaid, It is a people that do err in their heart, and they have not known my ways: Unto whom I ſware in my wrath, that they ſhould not enter into my reſt," Pſalm. xcv. 8—11.

Thirdly of angels, when they delivered the will of God to men. Thus we read that the angel ſwore to Daniel, that the things he had foretold ſhould be accompliſhed; and in the viſion that St. John ſaw, the angel ſwore a moſt ſolemn Oath, with his hand lifted up to heaven, that time ſhould be no longer.

Fourthly, of men who are to ſwear in a religious manner before God; for an Oath is an act of religion, and muſt be performed with great caution as well as reverence. We muſt conſider that divine Majeſty to whom we make ſo ſolemn an appeal, and tremble leſt we call upon him in a wilful manner to be witneſs to a falſhood.

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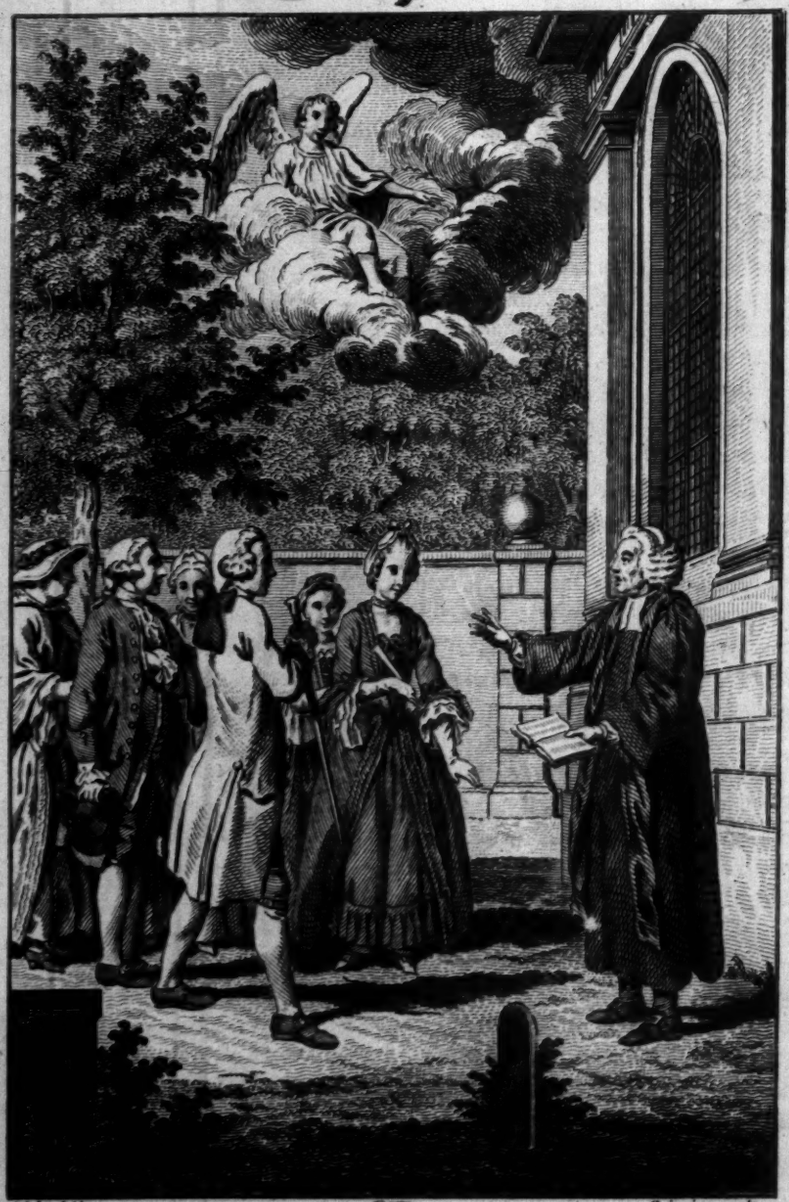

Wale delin. *Grignion sculp.*

OBEDIENCE. Isaiah 1.19.

Obedience *is to Heaven the certain way,*
Angels will join your Train when you obey.
The words of Truth are clear—be sure of this,
Obedient Spirits share **Eternal Bliss.**

If God will not hold him guiltleſs that taketh his name in vain, how dreadful then will the puniſhment of thoſe be, who wilfuly ſwear falſely either to ſerve themſelves or others!

But let us here attend to ſome of the words uſed in ancient times, when people ſwore in order to declare their innocence, or to point out their willingneſs to comply with any thing binding upon them. "As the Lord liveth, if ye had ſaved them alive, I would not ſlay you," Judges, viii. 19.

As if he had ſaid, As ſure as there is a living God in heaven, had you not put my brethren to the ſword, I would have ſaved your lives. The apoſtle Paul proves his ſincerity by an Oath, wherein he called God to witneſs. "For God is my witneſs, whom I ſerve with my ſpirit in the goſpel of his Son, that without ceaſing I make mention of you always in my prayer," Rom. i. 9.

Thus when King Solomon heard that his brother Adonijah wanted to marry the young woman Abiſhag, who had lain with his father David he ſwore in the following words. "God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life," 1 Kings ii. 23.

Secondly, unlawful Oaths are all ſuch whereby we promiſe to do ſomething that is wrong. Thus when the daughter of Herodias danced before the king, he ſwore that he would give her whatever ſhe asked, and accordingly ſhe aſked, the head of John the baptiſt, which was granted by Herod rather than break his Oath, from which we may learn, that he had not the fear of God before his eyes.

If a man ſwear to do any thing in its own nature unlawful, he is under an indiſpenſable obligation to recede from his Oath; for although it is a great ſin in him to invoke the Almighty God of heaven and earth, that he will do ſomething that is evil, yet it is ſtill a much greater ſin to adhere to his Oath.

The Papiſts teach their people that when they are called upon to take an Oath, they may make a mental reſervation; that is, they may ſwear one thing, while they mean another.

This however is one of the greateſt crimes a man can be guilty of, for he by a ſolemn Oath calls upon God to be witneſs of the truth of what he ſays, while he knows that he intends to utter nothing but falſhood.

No honeſt man, who believes there is a God, or no Chriſtian who believes the goſpel, will ever be ſo loſt to a ſenſe of duty as to do ſo.

OBEDIENCE, A chearful and faithful diſcharge of our duty, both to God and man; and it is always ſuppoſed that we act from motives of love, and not fear.

Firſt, our Obedience to God. God is the univerſal governor of the world; he is the ſovereign of nature, providence and grace. Nothing can diſpenſe with our Obedience to him, either as our Creator, preſerver, or redeemer.

As our Creator he made us, and not we ourſelves; and he endued us with rational faculties above the brute creation. He preſented to our ſenſes the moſt glorious frame of nature, and he gave us abilities to comprehend ſuch things as the brute creatures can never know. He endued our ſouls with powers fit for the enjoyment of himſelf in glory; and ſurely he has a right to claim ſpecial Obedience from us.

In the works of his providence he is daily loading us with favours; and all he aſks in return, is ſuch gratitude and Obedience as will promote our everlaſting happineſs.

Shall we not be Obedient to that God whoſe gracious care watches in the moſt earneſt manner, over all our infirmities, and is ready at all times to aſſiſt us. But our Obedience is ſtill more due to him for the works of grace. When we were without help, Chriſt died for the ungodly; he died to reconcile ſinners to an offended God.

When we conſider theſe things, our Obedience ſhould flow from motives of love, admiration, and gratitude.

Secondly, With reſpect to Obedience to men. Wives muſt be Obedient to their huſbands, becauſe it is the order of God; for the man was created before the woman. They muſt take care never to diſhonour them either in word

word or action; but to behave with modeſty, decency, and reverence.

They muſt conſider that God has given their huſbands a ſuperiority over them, and altho' their huſbands are not to uſe them in a cruel manner, yet when they meet with ill uſage, they are to ſubmit to it with patience and reſignation. They muſt not irritate the paſſions of their huſbands on account of any follies that may happen; but in all things be Obedient, as becomes good Chriſtians.

In the ſame manner children are to be Obedient to their parents, becauſe, under God, they are the authors of their being, and watch over their tender years with the ſtricteſt care. A child is not able to conceive what his parent ſuffers for him, nor the many hardſhips he is obliged to undergo, in order to give him a liberal education, or bring him up to ſome honeſt employment.

Diſobedience to parents has been often puniſhed in a ſingular manner in this world; and the fifth commandment ſays, Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Thoſe who Obey their parents generally proſper beſt in this world; and they will be crowned with glory and honour hereafter.

The laſt ſort of Obedience to be taken notice of, under this head, is that of complying with all the inſtructions given us by our teachers, whether in human or divine things.

In all things of a temporal nature, ſervants are to be Obedient to their maſters, ſo far as that Obedience is conſiſtent with the law of God, and their Obedience ſhould be chearful and unreſerved.

With reſpect to our Obedience to our paſtors, we ſhould conſider that they are the perſons appointed to teach the will of God to men; and therefore we ſhould look upon what they ſay, if it is not contrary to the ſacred ſcriptures, as a meſſage ſent from God. We ſhould hear it with attention and reverence; and we ſhould obey it as the only thing that can promote our happineſs. We ſhould come into the preſence of our teachers in the moſt humble manner, not with vain pretenſions to ſuperior knowledge, but as thoſe who look upon themſelves as ignorant, and are willing to learn.

Were we to attend to theſe things; no inſtructions would be thrown away upon us; and our Obedience would ſhine in ſo conſpicuous a manner, that every one would become in love with religion, in conſequence of ſeeing what effect it has upon our conduct.

Let us therefore endeavour to live as Obedient children to a tender parent, whoſe eye is continually upon us, and who will reward us according to our works.

OBEISANCE, The act of reſpect ſhewn by an inferior to a ſuperior, according to the order of God, who has appointed that there ſhould be different ranks in ſociety.

Some euthuſiaſts, both in ancient and modern times, have aſſerted that no honour or Obeiſance ſhould be paid to any being but God alone; but this is a moſt groſs miſtake, for we are commanded to ſhew Obeiſance or reſpect to our kings, magiſtrates, parents, and all others, who have authority over us.

Indeed God alone is the object of divine worſhip; and in every thing we ought to honour him, becauſe he requires, in Obeiſance, the ſervice of our bodies as well as our ſouls.

We are commanded to honour our parents, as well as our ſuperiors, and what is honour but Obeiſance? Surely a perſon taking off his hat, or making a low bow to a prince, a parent, or any other, who has authority over him, is not an act of idolatry.

It is rather a convincing proof, that we pay a proper reſpect to the order and appointment of God, who inſtituted ſuch perſons to act for the good of ſociety. It ſhews that we are contented with that ſtation in which providence has placed us, for while we honour our ſuperiors we honour God.

Obeiſance in children and ſervants has a moſt beautiful appearance, and endears them to all thoſe who are connected with them. It points out that they are good members of ſociety, and no man can be a good member of the church of Chriſt, who is not endued with good manners.

From this we may learn that Obeiſance is both

both a moral, and a chriſtian virtue, and ought to be embraced by every miniſter of the goſpel, and all thoſe to whom the inſtruction of youth is committed.

OBJECTION, Something ſaid in contradiction to what is aſſerted by another.

Thus, if a man poſitively aſſerts that England and France were formerly joined together as one continent; I object to it, becauſe no mention is made of any ſuch thing in the moſt ancient hiſtory now extant. I would tell him indeed that it was not impoſſible; but then as there was no proof of its reality, ſo I would object to the truth of the aſſertion.

No man ſhould Object againſt any thing that is ſaid to him, without aſſigning a reaſon for his Objection, otherwiſe he acts like the Papiſts, who believe in implicit obedience to all the dictates of their prieſts, who are lords over their conſciences.

Thus ſuppoſing a Papiſt would tell me that all their ridiculous rites and ceremonies in the maſs are conſiſtent with the Chriſtian religion; I would Object, becauſe not one of them are mentioned in the ſacred ſcriptures, nor in any of the writings of the Chriſtian fathers.

If a perſon ſhould tell me, that he did not believe the divinity of Chriſt; I would Object that he had never read, or at leaſt never attended to what is written in the Bible; becauſe he is there made the object of divine worſhip; and to worſhip any but God, is idolatry.

Thus we read, "And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever, a ſceptre of righteouſneſs is the ſceptre of thy kingdom: Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows. And Thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt: and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail," Heb. i. 6—12.

If he mentions any part in ſcripture that ſeems to indicate that Chriſt is ſubject to God the Father; I would immediately Object and tell him, that in ſuch paſſages a reference was made to his human nature.

Thus when we Object to any thing, we ſhould take great care that we are able to ſupport our Objections by ſufficient proofs; otherwiſe the adverſary will get the better of us; and by ſuch means a good cauſe may be loſt for want of an able defender.

It is, however, very wrong to Object to any thing in its own nature ſelf-evident; becauſe in doing ſo, we ſhew that we make the Objection, from motives of contention, and, not with a deſign of eſtabliſhing any truth.

Thus the ſtoick philoſophers held that there was no ſuch thing as pain; but when Xenophon Objected to one of them, and told him to put his hand into the fire, he refuſed to try the experiment.

Again, with reſpect to the goſpel hiſtory; no man can Object to its authenticity, unleſs he at the ſame time declares that the Greek and Roman hiſtorians are all impoſtors.

None of our modern Deiſts have Objected to what is written in Tacitus, Livy, Plutarch, and others that might be mentioned; and yet they have had the aſſurance to aſſert, That there are ſome copies of their works now extant in manuſcript, older than any that we have of the Bible.

This, however, is a moſt notorious falſhood; for it is acknowledged that the Alexandrian manuſcript of the Bible, now in the Britiſh Muſeum, written in Greek capitals, is not later than three hundred and twelve; and there is another manuſcript of the Bible in the publick library at Geneva, not above fifty years later than the Alexandrian.

Now the moſt ancient copy in manuſcript of any of the Claſſicks, whether Greek or Roman, is not ſo old at leaſt by three hundred years; and yet their authencity is not Objected to. Why then ſhould any Deiſts raiſe Objections againſt the truth of our holy religion, becauſe

we cannot produce the hand writing of St. Paul? We might as well call upon them to produce the twelve tables of the Romans, or the original copy of the laws of Solon.

It is ſufficient that our copies of the ſacred ſcriptures are far more authentick than any of Homer, Virgil, Horace, or any other Heathen authors; ſo that we ſhould not make any Objection againſt them.

OBLATION, A preſent offered in ſacrifice to God, and it is ſuppoſed to be done with a free and willing mind.

By the law of Moſes it was ordered that all things offered as Oblations, ſhould be without ſpot or blemiſh; and that was a type or figure of Chriſt's ſpotleſs purity, when he ſhould come to offer himſelf a ſacrifice for the ſins of the world.

Thus we read, "For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens; Who needeth not daily, as thoſe high prieſts, to offer up ſacrifices firſt for his own ſins, and then for the people's; for this he did once, when he offered up himſelf. For the law maketh men high prieſts which have infirmity; but the word of the oath which was ſince the law, maketh the Son, who is conſecrated for evermore," Hebrews vii. 26, 27, 28.

It was likewiſe enjoined under the law, that ſome of the ſacrifices ſhould be ſalted, which was a type that the word of God ſhould dwell in us in the ſame manner as ſalt does in the meat; for it was a meat offering that was to be ſalted.

"And every Oblation of thy meat offerings ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat offering: with all thine Offerings thou ſhalt offer ſalt," Levit. ii. 13.

This act of ſalting the Oblation was alſo a type of mortification; for as ſalt dries up all unwholſome humours in meat, ſo the treaſuring up the divine word in our hearts leads us to deſpiſe the vanities and follies of this world, and to keep all our paſſions in proper ſubjection.

All Oblations were to be produced at the altar in clean veſſels, indicating thereby, that all our praiſes ſhould flow from hearts purged of all impurities.

We who live under the goſpel diſpenſation have not theſe ſhadows to look through; for we are now preſented with the whole ſubſtance. Then the people of God ſaw but darkly; but we ſit in the light, where every thing that is neceſſary has been made plain to us.

Let us therefore draw near to the throne of divine grace with pure hearts; for theſe are the only Oblations that we can offer up to be acceptable to God, who loves ſincerity, and will have us to uſe truth in the inward parts.

Let our prayers flow from a conſciouſneſs of our many wants; and let our praiſes be the effect of gratitude for the many favours we have received. Then will our Oblations be pure and acceptable in the ſight of God.

OBLIGATION, Any thing binding upon us in the way of duty, in conſequence of our different ſtations in life, or by virtue of a promiſe made by us.

Nothing can be a binding Obligation upon us, that is not conſiſtent with either natural or revealed religion.

Thus natural religion points out in the cleareſt manner, that a man ſhould uſe all lawful means to preſerve his own life, and therefore he is under an abſolute indiſpenſable Obligation to do it. In oppoſition to this, ſuppoſing a man is reduced to the utmoſt extremity of diſtreſs, yet he is not under an Obligation to deſtroy himſelf, becauſe it is contrary to natural religion.

Thus in all things that we look upon ourſelves as under an Obligation to perform as moral duties, we ſhould firſt conſider, with the moſt minute exactneſs, whether they are conſiſtent with natural religion, and if they are, then the Obligation is indiſpenſable.

It is the ſame with reſpect to any duties enjoined in revelation, for while we look upon the Bible as the word of God, we muſt believe every commanded duty contained in it as indiſpenſable.

God, in his infinite compaſſion to our many infirmities,

infirmities, has not commanded us to do any thing but what is reaſonable, and therefore we are under an abſolute Obligation to obey his orders, as we find them in the Bible.

With reſpect to the Obligations we are under to our fellow creatures, they are all duties ariſing out of natural religion, and enforced in the ſtrongeſt manner by divine revelation.

Thus natural reaſon and the laws of all ſocieties teach us not to ſteal the goods of our neighbour, and theft is condemned in the ſtrongeſt manner both under the Old and New Teſtament diſpenſations.

Thus we are under Obligations to live ſoberly, righteouſly, and godly, in this preſent world, that we may be ready to meet our Lord when he comes in glory.

OBLIGING, The behaving to every one in an eaſy good natured manner, ſo as to procure eſteem, love and reſpect.

Our Saviour ſays, that if any man compel us to go a mile with him, we ought to go two. By which muſt be meant, that we are not to confine ourſelves in ſuch a manner to the ſtrict letter of duty as not to go beyond it; and if a man ſhould aſk us for a ſmall favour, we are to grant him more than what he aſks for, if it is conſiſtent with the nature of our circumſtances.

An Obliging man, whether as a maſter or a ſervant, is one of the greateſt ornaments to human ſociety. If a maſter is affable, eaſy, and Obliging to his ſervants, without degrading his dignity, or ſinking beneath his rank, then they will obey him from motives of love, and not of fear.

They will be as ready to obey as he is to order, and his buſineſs will be done in a much better manner than if he was to uſe rigor, or enforce his commands with threatnings. In the ſame manner when ſervants are Obliging to their maſters, they will be ſure to procure their moſt tender regard, and ſervitude itſelf will become a real pleaſure.

An Obliging temper is extremely neceſſary in all branches of trade, for thoſe who Oblige their cuſtomers generally procure the greater number, and conſequently become richer than ſuch as are diſobliging.

When Chriſtians are Obliging to each other, it is a proof that their natural pride is in a great meaſure ſubdued, and that they look upon each other as brethren of the ſame family, and heirs of the ſame heavenly inheritance.

While we are Obliging to our enemies, we make them our friends, and melt their hearts into love for us. Some people are of ſo Obliging a diſpoſition, that we cannot behold them without being filled with the utmoſt reſpect for them, and a ſecret wiſh to ſee them happy ariſes in our minds.

Let us therefore in all our actions, whether as men or as Chriſtians, endeavour to be Obliging to each other, that we may be an honour to our profeſſion.

OBLIVION, The ſtate of ſomething which is generally concealed in ſuch a manner, that the thing hid can never be ſeen more.

In the writings of our divines, Oblivion is commonly uſed to denote the act of God in forgiving ſin. Thus when God pardons a ſinner, he is ſaid to draw ſuch a veil over all his iniquities, that they will never again riſe in judgment againſt him.

The Pſalmiſt calls Oblivion a blotting out of his ſins; and this is ſpoken in alluſion to the ceremony of the ſcape goat under the law. Once every year a goat was brought to Jeruſalem, and when the prieſt had written down a catalogue of the general ſins of the people, he blotted them out: and to put them in mind that God would remember them no more, the blotted ſcroll of paper was tied to the back of the goat, and a perſon was ordered to take him to the wilderneſs, and there leave him.

He was to be taken to a place out of the ſight of all human beings, except that of the perſon who conducted him, and that place where he was left was to be ſo remote, that there would be no fear of his returning.

This is a beautiful type of the Oblivion that Chriſt will draw over the ſins of his people, in conſequence of his death and ſufferings.

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As the national ſins of the people were blotted out, and then put upon the goat, ſo Chriſt will firſt pardon our ſins, and then take the hand writing upon himſelf.

To have our ſins buried in Oblivion, we muſt be ſincere both in faith and repentance, for that is what God requireth of us. We cannot, unleſs we are madmen, expect that God will draw a veil over our ſins, while we live in the conſtant commiſſion of them. This would be a piece of the moſt ſolemn mockery that ever took place.

A prince does not draw a veil over the crimes of a condemned malefactor, till he has promiſed amendment, nor will God hide our ſins in Oblivion till we have promiſed, that through his grace we will for the future live in obedience to his commands.

OBSCENE, Any immodeſt thoughts, words, or actions, that are a breach of the ſeventh commandment.

Obſcenity is a moſt horrid vice, becauſe it ſhews that we have not ſo much as honeſt ſhame left in us. Obſcene thoughts, when they are nouriſhed in our minds, generally lead us to ſpeak in an Obſcene manner to women, and from that we proceed to Obſcene actions.

It is lamentable to find many wretches, who have ſpent their youth in Obſcenity, and ruined their conſtitutions, talking in the moſt Obſcene manner even before youth, who are thereby led from their duty, and plunged headlong into deſtruction.

The Obſcene perſon may be compared to an incloſure, that contains nothing but rottenneſs and corruption, from whence iſſues the plague or ſome ſuch noxious diſtemper. The people of Corinth are ſaid to have been the moſt Obſcene that ever exiſted in the world; for all ranks among them were ſo loſt to ſhame, that they committed the lewdeſt actions in the open ſtreets.

God has given us an inſtance of his hatred of Obſcenity, that ought to make a laſting impreſſion on our minds. When Balaam found he could not curſe the children of Iſrael, he adviſed Balak king of Moab to ſend ſome of the moſt beautiful women he could find, to throw temptations in their way; and this had the deſired effect.

The young men among the Iſraelites ſaw the women; and burning with luſt, they lay with them in the ſight of the whole camp. Phine as the ſon of Eleazar, ſeeing ſuch a horrid indignity offered to the law of God, went and ſlew the fornicators in the very act; and God was ſo pleaſed with his conduct, that he declared to Moſes, that the prieſthood ſhould remain in his family many years.

Obſcenity makes us odious in the ſight of every ſober, every virtuous, and every religious man, and therefore we ought to guard againſt the firſt motions of it in our hearts.

It is true we may be applauded a few minutes for our Obſcenity, by wretches loſt to all ſenſe of ſhame, but we can never receive the approbation of a good conſcience.

OBSCURITY, The ſtate of one who is hidden or concealed from the world.

We find this word uſed in three different ſenſes by the evangelical prophet Iſaiah.

Firſt, to denote the groſeſt darkneſs, and want of knowledge in divine things. "And in that day ſhall the deaf hear the words of the book, and the eyes of the blind ſhall ſee out of Obſcurity, and out of darkneſs," Iſaiah xxix. 18.

By this the prophet means, that in the latter times, when Chriſt came in the fleſh, he would, by the glorious light of his goſpel, diſpel the miſts of ignorance which hung upon the minds of the people, and Obſcurity itſelf would become light.

Secondly, It is uſed to point out any Obſcurity of a temporal nature. "Therefore is judgment far from us, neither doth juſtice overtake us: we wait for light, but behold Obſcurity: for brightneſs, but we walk in darkneſs," Iſaiah lix. 9.

The prophet, in the former part of the chapter, has been ſpeaking of the horrid nature of ſin, and how it had brought down the divine vengeance upon the people; ſo that in the above words he points them out as longing for the light of God's countenance, while they were ſitting in a ſtate of Obſcurity.

Thirdly, It is uſed to denote the ſtate of thoſe

thoſe who are making too carnal a uſe of divine ordinances. "And if thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul: then ſhall thy light riſe in Obſcurity, and thy darkneſs be as the noon day," Iſ. lviii. 10.

He had been telling the Jews, that all their faſts, feaſts, and offerings, were abominable in the ſight of God, unleſs on ſuch occaſions they did all the good they could to the poor and the afflicted. And he tells them, that in conſequence of their ſhewing mercy to the poor, he would accept of their offerings, and he would enlighten their minds with the knowledge of his truth.

We are all by nature in a ſtate of Obſcurity, but bleſſed be God not in ſo dark and Obſcure a ſtate as when our Lord came in the fleſh. He has ſent us the light of the glorious goſpel; and therefore, by a proper uſe of the means of grace, let us be daily riſing out of Obſcurity.

OBSERVATION, The act of taking notice of things and perſons, in order to draw proper inferences from either.

We are with the ſtricteſt attention to Obſerve the conduct of every perſon with whom we have any connections, and we are to Obſerve, that in whatever manner they may treat us, yet we are obliged not to do them any injury.

Our Saviour ſaid, that his kingdom was not to come by Obſervation; but by that he meant his ſecond coming in glory; for his firſt coming made it evident to every one who ſaw the miracles he wrought, that he was come in the fleſh. The word Obſervation is alſo uſed to point out the character of thoſe who are too ſuperſtitious in paying more regard to the traditions of men, than to the word of God.

Our Saviour rebuked the Jews in the ſevereſt manner, for believing the traditions of men, as will appear from the following words:

"Then the Phariſees and ſcribes aſked him, Why walk not thy diſciples according to the tradition of the elders, but eat bread with unwaſhed hands? He anſwered and ſaid unto them, Well hath Eſaias propheſied of you hypocrites, as it is written. This people honoureth me with their lips, but their heart is far from me. Howbeit, in vain do they worſhip me, teaching for doctrines the commandments of men. For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups; and many other ſuch like things ye do. And he ſaid unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moſes ſaid, Honour thy father and thy mother; and, Whoſo curſeth father or mother, let him die the death. But ye ſay, If a man ſhall ſay to his father or mother, It is Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me; he ſhall be free. And ye ſuffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition which ye have delivered. And many ſuch like things do ye," Mark vii. 5—13.

All manner of witchcraft is included under the word Obſervation; becauſe the pretended ſooth-ſayers and magicians obſerved the ſun, and moon, and ſtars, and deceived the people with their lyes.

When Moſes delivered his charge to Joſhua, and to the children of Iſrael, he ſtrictly ordered that none of thoſe wretches, called ſooth-ſayers, or by whatever name they were called, ſhould be ſuffered to live.

"When thou art come into the land which the Lord thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations. There ſhall not be found among you any one that maketh his ſon or his daughter to paſs through the fire, or that uſeth divination, or an Obſerver of times, or an enchanter, or a witch. Or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer. For all that do theſe things are an abomination unto the Lord: and becauſe of theſe abominations, the Lord thy God doth drive them out from before thee. Thou ſhalt be perfect with the Lord thy God. For theſe nations which thou ſhalt poſſeſs hearkened unto Obſervers of times and unto diviners: but as for thee, the Lord thy God hath not ſuffered thee ſo to do," Deut. xviii. 2—13.

However, under the goſpel, our Obſervations muſt be directed to the works of creation, providence, and grace. We muſt Obſerve that God has not placed us here to be idle, but to make a proper uſe of our rational faculties. To

Obſerve the beautiful frame of nature, as it points itſelf to our ſenſes: and the works of providence, as they daily occur.

But chiefly that which muſt be our higheſt object of Obſervation, is the wonderful work of our redemption, and the neceſſity we are under, that a Redeemer ſhould interpoſe in our favour, to ſave us from the wrath of an offended God.

OBSTINACY, The act of one who refuſes to comply with what is propoſed to him.

It is generally uſed in a bad ſenſe, to denote ſuch as under the law rejected Moſes and the prophets; and thoſe who under the New Teſtament diſpenſation rejected the goſpel.

The Jews are often called in ſcripture an Obſtinate and ſtiff-necked people; and undoubtedly they were ſo: for they ſhut their eyes and ears againſt the preaching and miracles of our Saviour, and his apoſtles, as they had done of old to the prophets.

The Obſtinate perſon is one who reſolves and is determined to remain uncomplying, although the ſtrongeſt conviction ſhould be brought home to his reaſon.

Thus a deiſt remains Obſtinate in his own opinion, becauſe his ſenſes have not been convinced, when at the ſame time he will boldly aſſert that Regulus was put to death at Carthage, although the evidence in ſupport of that fact is far inferior to that evidence by which the goſpel is ſupported.

Obſtinacy in children is moſt commonly puniſhed in the ſevereſt manner; and we are aſſured by the word of divine revelation, that God will puniſh all ſuch Obſtinate ſinners as reject the offers of ſalvation made to them in the goſpel.

Obſtinacy is a ſure ſign of hardneſs of heart, and totally oppoſite to the character of Chriſt's diſciples, who are to be meek and lowly in heart.

An Obſtinate perſon makes himſelf diſagreable to all with whom he has any communication; for when he is once contradicted, he becomes warm by oppoſition, and looks upon thoſe as his enemies, who had nothing more in view than to convince him of his error.

To avoid Obſtinacy, we ſhould be modeſt, and very diffident of our own knowledge; and when we aſſert any thing, it ſhould be with deference to thoſe with whom we are in company, deſiring at the ſame time that they would be kind enough to point out wherein we are wrong in our opinion.

But above all, let our hearts never be Obſtinate againſt the truths of the goſpel; but let us ſubmit to them with real modeſty and humility.

OBTRUDE, To force one's ſelf into company againſt the inclination of the majority; or to thruſt any one into office, without the conſent of the people.

In a religious ſenſe, it is uſed to point out the character of the popes, and all others, who under their direction Obtruded Heatheniſh rites and ceremonies upon the church, and forced every one upon pain of death to ſubmit to the obſervance of them.

To Obtrude any thing upon the church of Chriſt, is pretending to be wiſer than the Spirit of God, by whoſe inſpiration the holy ſcriptures of the old and new Teſtament were written. The apoſtle Paul ſpeaks with a moſt becoming ſeverity againſt all thoſe who attempt to Obtrude any thing upon the church, and ſays, That although an angel from heaven ſhould do it, yet let him be accurſed.

In a moral ſenſe, conſiſtent with the rules of ſociety, he that Obtrudes upon any body of people, muſt be odious to all of them.

Thus if a miniſter is preſented to a living, and he knows that the people hate him, he may juſtly be ſaid to Obtrude upon them, becauſe they will never profit by his inſtructions.

In the primitive times miniſters never ſought after livings, but the church ſought after them; and in a manner brought them by force to take upon them the office.

In ſuch times the hearts of Chriſtians were warm with divine love, and each ſtrove who ſhould be moſt forward in promoting the goſpel.

St. Chryſoſtom, one of the moſt accompliſhed of all the Greek fathers, was ſo far from Obtruding upon the people, that he refuſed to take upon him the office of biſhop of Conſtantinople, till all the inhabitants joined to ſolicit him.

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Let it be the conſtant ſtudy of miniſters never to ſuffer any ridiculous ceremonies to be Obtruded upon the church of Chriſt, leſt they incur that threatening in the Book of Revelation, namely, that God will add to them all the curſes pronounced in the ſacred word. A moſt dreadful conſideration to all, but ſuch as are utterly hardened!

OBVIOUS, Any thing made ſo plain that it may be comprehended by a perſon of the meaneſt capacity.

Thus the greateſt part of the ſacred ſcriptures are Obvious to the meaneſt capacities, and this ought to fill the heart of every Chriſtian with thankfulneſs. Some parts indeed are myſterious, but there is enough ſo plain, that it is capable of conducting us ſafe to heaven.

Every duty is made Obvious to us, ſo far as relates to human life, in one ſingle book, namely, the Proverbs of Solomon, the moſt complete ſyſtem of morality that ever was written.

The majeſty of the divine Being, and the neceſſity of prayer, praiſe, and thankſgiving, are inculcated and made Obvious to the meaneſt capacities in the book of Pſalms, as well as in many other places. The ſacrament of circumciſion under the law was deſigned to make it Obvious to the people, that they were by that rite ſet apart from all others in the univerſe.

The ſacrament of baptiſm was deſigned to point out and make Obvious the ſtate of man by nature, and alſo to make it Obvious, that the perſon baptized, was ſet apart from others to be the ſervant of Chriſt. The ſacrament of the euchariſt or the Lord's ſupper was deſigned to make Obvious to us the death of Chriſt, and keep us in mind of his ſufferings.

But above all it is the duty of miniſters to make every thing Obvious to their hearers; God has done ſo in the ſcriptures, and why ſhould not they in their ſermons? There are too many who darken the truths of the goſpel, inſtead of making them plain to their people, ſo that they become a hurt to them, rather than of real ſervice.

It is Obvious that it is their duty to do ſo, for why are they placed at the head of Chriſtian congregations, but to make the people wiſer and better? Now this can never be done if they perplex them, inſtead of making things Obvious, and ſo lead their minds off from the ſubſtantial truths of the goſpel, to fix them upon things of no real importance.

OCCUPATION, Any thing in which a man is employed, in order to procure a ſubſiſtence.

All mankind are links of the ſame chain, and all ought to follow one Occupation or other. It is remarkable that the greateſt number of the modern Jews are of no other Occupation, except that of dealing in uſury or buying and ſelling the moſt trifling articles; but then it muſt be remembered, that they have long ſince laid it down as a maxim, that they are ſtrangers in the world, till ſuch time as they return to Jeruſalem, of which they ſtill have hopes.

When they were a commonwealth or kingdom, they obliged every young man among them to learn ſome Occupation or other; and thus we find the apoſtle Paul, who was brought up at the feet of Gamaliel, and who was come of honourable parents, profeſſing the trade or Occupation of a tent-maker.

All the princes in the Seraglio at Conſtantinople, even at this day, have maſters to teach them Occupations, according to which they prefer moſt, and the reaſon aſſigned for it is, that no man ſhould be idle.

If we are not Occupied in ſomething that is good and uſeful, we ſhall be ſure to be Occupied in what is bad and hurtful. When we follow a lawful Occupation, it then ſhews we are uſeful members of the community to which we belong, not idle drones of no manner of ſervice.

A ſtrict attention to the duties of an honeſt Occupation prevents us from falling into many ſins, and ſerves in a great meaſure to wean our affections from the world.

It is the duty of parents to make choice of that Occupation for their children, that is moſt ſuitable to their genius, and moſt likely to promote their intereſt; and when a perſon has once made himſelf maſter of any Occupation, he

he ought to follow it with induſtry and honeſty.

By doing ſo, he will gain reſpect from men, and have it in his power to do many benevolent acts to thoſe who ſtand in need of his aſſiſtance.

ODIOUS, The character of one who lives in all manner of wickedneſs, ſo as if he has made it his profeſſion.

In a moral ſenſe, a man is ſaid to to be Odious, when he diſgraces his character by curſing, ſwearing, cheating, whoredom, or any other crimes. In that caſe, ſuch a perſon muſt appear Odious to every ſenſible thinking perſon; and an honeſt man will be aſhamed to be ſeen in his company.

In a religious ſenſe, according to divine revelation, all thoſe are Odious who bring falſe doctrines into the church, and who teach the truths of the goſpel in the pulpit, while, at the ſame time, they never practiſe them.

What can be more Odious than to hear a preacher inculcating all the duties of our holy religion, while, at the ſame time, he is one who lives in an open ſtate of profanity, without regard to his ſacred character?

In the ſame manner it is Odious to ſee a man or woman attending religious duties one half of the day, and plunging themſelves in all manner of debauchery the other.

It is a moſt Odious thing to hear people mocking at the word of God, and treating with contempt all the duties as well as the myſteries of our holy religion.

When Antiochus took Jeruſalem, in order to make the temple Odious to the people, he ordered ſwine to be offered up on the altar. And the emperor Adrian, when he totally defeated the Jews, who had taken up arms againſt him, cauſed the figure of a ſow to be carved on the gates of the city, to make it ſtill more Odious.

To us Chriſtians, every thing ſhould appear Odious that will give offence to an infinitely wiſe and holy God. Sin is Odious in the ſight of God, and therefore let it be ſo to us. Let us never forget what our Redeemer ſuffered, in order to purchaſe pardon for us, and then we ſhall look upon ſin in its proper colours, namely, as the moſt Odious thing in the world.

OFFENCE, Any thing ſaid or done by us, ſo as to diſpleaſe another, and make him angry with us.

In a religious ſenſe, it is uſed for ſin in general, whether it be committed againſt God or man.

Many things may be ſaid in converſation that will give Offence to others, while at the ſame time they can be of no real ſervice to ourſelves. Some perſons give Offence willingly from motives of ſavage cruelty, and others Offend in conſequence of not taking care what they ſay or do.

Every thing wrong in its own nature, altho' in the firſt inſtance it may be conſidered as an Offence to man, yet it is, at the ſame time, an Offence to God. Thus, if a man ſteal the goods of his neighbour, he is guilty of an Offence againſt him; but ſtill that is an Offence to God, becauſe it is a breach of the eighth commandment.

It is always ſuppoſed that Offences committed againſt any of the laws of human ſociety, ſubject the offender to puniſhment; and if ſo, ſurely ſuch as are committed againſt God muſt make the Offender obnoxious to the divine diſpleaſure.

Thoſe who conſider that God is witneſs to all their actions, will be afraid to Offend, leſt they make the divine Being angry with them; and who can abide the fierceneſs of his wrath?

Offenees, which are committed, leave a ſtain upon the conſcience, and deſtroy that peace of mind, which thoſe only can enjoy, who keep themſelves pure and unſpotted.

To commit an Offence, either againſt God or man, is to ſet at defiance all laws either human or divine. It is like mocking at God, and conſidering his judgments as very little things, not worthy of being feared.

Let us therefore, who are Chriſtians, never forget that Chriſt died for our Offences, and roſe again for our juſtification, Let us be afraid to Offend againſt the eternal Majeſty of heaven, leſt the almighty God ſhould wreak his

vengeance

vengeance upon us, and make us objects of his divine displeasure throughout an endless eternity.

OFFERING, That which was presented to the priests, and then set apart for a sacred use.

Offerings were made in all ages, even in the most early times, for we read that Cain and Abel brought their Offerings unto the Lord. It was customary to Offer up the first of the fruits of the earth, and the first of all clean beasts, thereby acknowledging the providence of God.

Even every first born male child was consecrated, or set apart to the Lord, as a type of Christ, the first born among many brethren. Every Offering was to be presented at the altar with a willing mind; no person was to give any thing grudgingly, for God loveth a chearful giver.

In the same manner, whether we Offer up prayer or praise, or whether we Offer up any thing to relieve the distress of our neighbours, all must be done from motives of gratitude, not to think thereby to obtain the divine favour, but to convince the world that we are really sincere Christians.

In Offering any thing to relieve the wants of others, we thereby testify the obligation we are under to God, from whom we receive every thing. These Offerings or alms to relieve the poor are consistent with an apostolical injunction; for St. Paul exhorts every one according to his ability to lay something up to give to the poor at the holy communion.

These pious Offerings of the people were immediately distributed to the poor, according to their several necessities; and if any were prevented by sickness from attending, their share of them was carried to them by the deacons.

Thus we find that although Offerings, of a carnal nature were injoined under the law, and are now abolished, yet we Christians are still under the most lasting obligations to Offer up to God the grateful and chearful praises of our hearts, and we are obliged to Offer something of the good things of this life to our suffering fellow creatures.

Let us therefore come before the Lord in the same chearful manner, with our praises and prayers, as the godly in old times did when they presented their Offerings.

OFFICIOUSNESS, An intermeddling with the affairs of others, without being asked to do so.

The Officious person is like one who pretends to rectify a disordered piece of machinery, and at the same time makes it much worse than it was before. He is not the friend of any one, and yet he pretends friendship to all.

He neglects his business, in order to attend to the affairs of others; and most commonly, under a pretence of reconciling the contending parties, he sets them at a greater distance than ever.

The Officious person cannot rest unless he is engaged in something relating to others; and if he cannot find employment, he will contrive to make some. This vice is to be found too often among the women, who are earnest to pry into the affairs of others, with which they have no concern.

An Officious man is seldom rich, for his intermeddling with the affairs of others makes him neglect his own, so that his business falls into disorder, and his circumstances become distressed.

It is extremely natural for us to hate an Officious person, for men in general do not desire that others should meddle with their business, nor concern themselves about their affairs. No man speaks well of the person who is Officious, for they naturally think, that if their affairs are in any sort of perplexity, he will publish an account of it where-ever he goes.

Indeed experience shews that this is generally the case, and the Officious person is often the ruin of many an honest family. The apostle exhorts people to be quiet, and to mind their own business; but the Officious person first neglects his own business, and then injures that of his neighbour, so that it may be said of him, he will neither live nor let others live.

Let every Christian remember, that he is under an indispensable obligation to do all the good he can to his neighbour, but not by his Officiousness to intermeddle with his affairs, so as to do him any injury.

OMNIPOTENCE, The almighty power of the Lord God, and one of his ſupreme attributes, which no created being can claim any pretenſions to. "And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, ſaying, Alleluia; for the Lord God Omnipotent reigneth," Rev. xix. 5, 6.

The more we conſider the works of God, the more we are led to admire his Omnipotence, and ſay with the voice in the revelation, The Lord God Omnipotent reigneth. What amazing Omnipotence was it in God, to make this world out of nothing, and ſtill to ſupport it! The univerſal deluge, the confuſion of languages, the deſtruction of Sodom and Gomorah, by fire and brimſtone, the dividing the red ſea, the plagues in Egypt, and the raining manna from heaven, are all ſuch acts of his Omnipotence, as muſt fill the mind of every perſon with admiration.

Chriſtians ſhould meditate frequently on the Omnipotence of God, becauſe it fills them with low notions of themſelves, and makes them meek and humble. Parents and guardians ſhould often put their children in mind of the Omnipotence of God, and point out ſuch paſſages in ſcripture to them, as contain any thing that is ſtriking.

Some pious perſons have been ſo taken up in wonder, that an Omnipotent God ſhould take care of ſuch wretches as we are, that like the Pſalmiſt, they cried out in aſtoniſhment. "Lord, what is man, that thou art mindful of him? or the ſon of man, that thou viſiteſt him?"

The divine Omnipotence ſhould be a great encouragement to us in duty; for if the Omnipotent God be with us, who can be againſt us? If the Lord God Omnipotent be our friend, we need not mind who are our enemies.

We need not be afraid either of the rage of devils or the world, and let us endeavour in all things to make God our friend.

OMNIPRESENCE, Another of the incomparable attributes of the Divine being, by which is meant, that he is every where, and ſo governs the whole frame of univerſal nature.

No man can comprehend how God can be preſent every where, and yet every one muſt either believe it, or deny that there is a God; for if he was not every where preſent, he would be imperfect, and to ſay ſo is horrid blaſphemy.

This denial of the Omnipreſence of God, was part of the idolatry of the prieſts of Baal, as will appear from the following paſſage, where the prophet Elijah mocked them in the ſevereſt terms, "And Elijah ſaid unto the prophets of Baal, chooſe ye one bullock for yourſelves, and dreſs it firſt; for ye are many: and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dreſſed it, and called on the name of Baal from morning even unto noon, ſaying, O Baal hear us. But there was no voice, nor any that anſwered. And they leaped upon the altar which was made. And it came to paſs at noon that Elijah mocked them, and ſaid, Cry aloud: for he is a God; either he is talking, or he is purſuing, or he is in a journey; or peradventure he ſleepeth, and muſt be awaked. And they cried aloud, and cut themſelves after their manner with knives and lancets, till the blood guſhed out upon them. And it came to paſs, when midday was paſt, and they propheſied until the time of the offering of the evening ſacrifice, that there was neither voice, nor any to anſwer; nor any that regarded," 1 Kings xviii. 25—29.

The Omnipreſence of God, ſhould never be out of our minds, for did we believe that he was preſent with us, we ſhould be afraid to offend. But above all it ought to encourage the Chriſtian in his duty, when he conſiders that the God whom he worſhips is always preſent with him.

It ſhould make him fervent in every religious and every moral duty; for while he thinks himſelf in the preſence of God, his conduct will be of a much brighter nature than otherwiſe. Were we invited into the preſence of an earthly prince, we ſhould take great care in what

what manner we behaved, and be on our guard, leſt any thing ſaid or done by us ſhould give the leaſt offence.

How much more ſhould we be afraid to offend in the preſence of the Almighty Lord God of Heaven and earth! We are continually in his preſence; he goes with us from one place to another, but ſtill we are juſt as much in his preſence as if we were with him in heaven.

We ought in all our dealings with men to remember, that we are in the preſence of God, for if we do ſo, we ſhall never commit any thing that is unjuſt, nor tell any lyes, leſt he ſhould inflict his vengeance upon us either here or hereafter.

OMNISCIENCE, The knowledge that God has of all things, whether in heaven or in earth; for his eyes are upon all the thoughts and actions of the children of men. No darkneſs can hide us from him, not even the thick darkneſs; for that is light before him.

The holy Pſalmiſt has deſcribed the Omniſcience of God in the moſt elegant manner, and far ſuperior to what Homer ſays of Jupiter.

"Thou knoweſt my down ſitting and mine up riſing, thou underſtandeſt my thoughts afar off. Thou compaſſeſt my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knoweſt it altogether. Thou haſt beſet me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me: it is high, I cannot attain unto it. Whither ſhall I go from thy preſence? If I aſcend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea; even there ſhall thy hand hold me. If I ſay, Surely the darkneſs ſhall cover me: even the night ſhall be light about me. Yea, the darkneſs hideth not from thee; but the night ſhineth as the day: the darkneſs and the light are both alike to thee," Pſ. cxxxix. 2—13.

Thus we ſee, that as God in his omnipreſence is always along with us, ſo in his Omniſcience he ſees all that we do, and will take a ſtrict account of our conduct.

Were we to meditate often on the Omniſcience of God, it would contribute towards keeping us continually in his fear; for, how could we offend while we believe that God's eye is upon us, that he is looking at us, and that he even ſees our thoughts before we conceive them in our hearts?

Are we tempted to commit any ſin? let us conſider God as looking upon us, and then we ſhall be filled with terror, and flee from the temptation.

It was the blaſphemy of ſome of the ancient hereticks to aſſert, that God does not ſee every thing; and indeed the horrid practices of ſome of them remain a proof that their lives were no better than their profeſſion. Some ſaid it was ſinful to marry; and others aſſerted, that women ought to be common to the whole community. But the greateſt number agreed in denying the Omniſcience of the divine Being.

However, we Chriſtians are left in no ſort of doubt concerning this very important article of our faith; for it is illuſtrated and inforced throughout the Bible. Let it therefore fill us with holy reverence, to conſider that God ſees every thing we do; and as we alſo believe in his Omniſcience, let us draw near to him as in his preſence and ſight.

OPENNESS, A free, eaſy way of conducting ourſelves to others, ſo as not to conceal any thing from them that can do them any real ſervice, and at the ſame time to warn them againſt every danger which may ſeem to threaten them.

Openneſs is one of the characters of a true friend; but in all Openneſs we muſt take care that what we ſay be ſpoken in a prudent manner. A perſon may be too Open, as well as too cloſe.

A perſon who is too cloſe makes every one with whom he is connected look upon him as a perſon who is plotting ſchemes to injure his neighbour; and at the ſame time the perſon who is too Open in communicating things of importance, may really injure himſelf as well as others, by one unguarded expreſſion. Like every thing elſe, deſigned to make us either uſeful or agreeable, unleſs Openneſs is tempered with prudence, it becomes really hurtful, inſtead of anſwering any good intention.

An Open-hearted man, while he acts with prudence, is one of the greateſt bleſſings in human ſociety; for every one feels his benevolence, and wiſhes him well in their hearts.

It is ſaid of Titus, the Roman emperor, that he had ſo much ſweetneſs and Openneſs in his countenance, that thoſe who approached him could ſee into his heart. But if it is thus recorded of a Heathen, what muſt have been the Openneſs of the countenance of our divine Redeemer, whoſe good-will was to extend to every corner of the univerſe!

Let us, who are Chriſtians, remember, that we uſe much Openneſs and plainneſs to each other, and that we muſt be Open-hearted to our poor and afflicted brethren, becauſe Chriſt bore our afflictions, and carried our ſorrows.

OPINION, Any notion that we entertain in our minds; and it is ſuppoſed that we look upon it as of the utmoſt importance.

All opinions ought to be the reſult of a free, impartial enquiry, without any prejudice upon our minds. It is, however, too true, that many people declare themſelves of ſuch and ſuch Opinions, without being able to aſſign reaſons why they believe them to be true. This is the effect of ignorance and pride; ignorance, both of the ſacred ſcripture, and of their own nature; pride, becauſe they want to be looked upon as men of ſuperior knowledge to others.

When a man ſays, that ſuch is his Opinion, let it be whatever it will, he ought to lay himſelf open to conviction, by declaring that he will not retain his profeſſed ſentiments any longer than another convinces him that his Opinion is wrong.

But it is too common for thoſe who have once embraced, or rather profeſſed certain Opinions, to ſtand by them, let them be right or wrong, juſt as if their own knowledge was infallible.

We Chriſtians and proteſtants, who are agreed in the fundamental articles of our holy religion, ought to bear with ſuch of our brethren as may happen to differ from us in things not in their own nature eſſential. There are ſome rites and ceremonies, innocent in themſelves, which if rightly uſed, are conducive towards promoting devotion. But others, who believe all the fundamental doctrines of Chriſtianity, may have a different Opinion of theſe things; and therefore we ought to bear with them in the ſpirit of meekneſs.

Let us, however, ſtrictly attend to this, that all our Opinions in religious matters muſt be conſiſtent with the ſacred ſcriptures, the ſtandard by which they will be tried.

OPPONENT, One who ſpeaks or writes againſt us in any argument or controverſy.

It is a practice in the ſchools, when young men are learning divinity, for the profeſſor or tutor to deliver a propoſition, ſuch as the following,

THE GOSPEL IS A DIVINE INSTITUTION.

One of the ſtudents is to oppoſe this, and bring all the arguments he can to ſupport what he aſſerts. He is then anſwered by another, who is called the reſpondent, and he vindicates the goſpel as a divine revelation: after which the tutor ſums up the arguments on both ſides, and then delivers his opinion.

This practice has been found fault with by ſome; but it is abſolutely neceſſary, otherwiſe our young clergymen would never be able to oppoſe the deiſts. It makes them perfect maſters of the ſubject; and they are able to beat their Opponents with their own weapons. Nay, the more a young clergyman becomes acquainted with the different arguments of the deiſts, the more he is enabled to refute them by ſetting them up in oppoſition to each other.

As Opponents in any argument, we muſt always take care to be cool and diſpaſſionate, otherwiſe our adverſary will be apt to obtain a conſiderable advantage over us. While we keep our tempers under proper reſtraint, we ſhall be able to attend to what is ſaid, and weigh things properly in our minds; but if we give way to paſſion, we ſhall loſe ſight of the argument, and the truth itſelf will be brought into contempt.

From this we may ſee how neceſſary it is that we ſhould ſtudy our own natural tempers, that we may be able to give an account of the hope that is in us.

Above all, let us not be wiſe in our own conceits, but meek and humble to all thoſe who ſtand up in oppoſition to us.

OPPRESSION, The cruel act of one in power, who afflicts another, and does all he can to make him miſerable.

A king can Oppreſs his ſubjects. A landlord his tenants. A general the ſoldiers under his command. A maſter his ſervants; and in a word, every perſon who is ſuperior, can Oppreſs his inferiors.

Oppreſſion, as an act of cruelty, muſt flow from an heart deſtitute of compaſſion, while the Oppreſſor is utterly unworthy of any reſpect from his fellow creatures.

To Oppreſs others, is taking to ourſelves more power than God does; for although he often puniſhes men for their ſins, yet he does not Oppreſs them.

Many thouſands of the human race are now groaning under Oppreſſion, although all mankind are equal by nature.

When Mr. Ayliffe was brought a priſoner before king James II. he was aſked his opinion concerning the power of kings; and he boldly anſwered, that he could not ſee or believe that ever God made one half of mankind to ride upon the other, as if they had been horſes.

But whatever Oppreſſors may do in this life, God will puniſh them hereafter. How will they tremble, when they ſee the divine Redeemer coming in his glory to avenge all thoſe who have been Oppreſſed! They will call to the hills and mountains to cover them, and hide them from the divine wrath.

This ought to encourage all thoſe who labour under Oppreſſion, to ſubmit with patience, and put their confidence and truſt in the Lord. "Truſt ye in the Lord for ever; for in the Lord Jehovah is everlaſting ſtrength," Iſaiah xxvi. 4.

It is now become too common with thoſe who have landed eſtates, to raiſe the rents of their tenants to ſuch an exorbitant height, that they are not able to pay them. This is a ſpecies of Oppreſſion, from whence many other ſorts of Oppreſſion flow.

Firſt, the poor tenant is obliged to deny himſelf many of the neceſſaries of life, which he would have otherwiſe enjoyed, had his rent been moderate.

Secondly, he is obliged to ſell the fruits of the earth and cattle, with all the other neceſſaries of life, at ſuch an exorbitant price, that an artificial ſcarcity becomes predominant throughout the kingdom, while there is plenty to ſupply the wants of every individual.

Thirdly, The people who are brought up to honeſt induſtry in the country, finding they cannot procure the neceſſaries of life for their labour, come in vaſt multitudes to the metropolis, by which means vices of a thouſand different ſorts are multiplied, while agriculture is neglected.

Luxury is the cauſe from whence theſe effects flow. Our nobility and gentry, who are proprietors of land, can ſet no bounds to their expences; and that which would have ſupported their anceſtors in decent ſplendour, a whole year, will not ſerve theſe their decendants a month.

The hoſpitality for which this country has been long celebrated, ſeems now to have vaniſhed, and perhaps taken up its reſidence in ſome clime, where it will be nouriſhed with greater care; but here we find nothing but Oppreſſion.

Let us, however, comfort ourſelves with this reflection, that however great the Oppreſſion may be that we now ſuffer, yet it is not eternal; time will ſoon bring it to a period, and then we ſhall ſee our Oppreſſors, who have ſo long domineered over us, reduced to greater miſery than ever we ſuffered from them.

ORACLE, The fountain of divine knowledge; and it is ſuppoſed that every thing told by an Oracle muſt be ſupernatural.

Oracles are of three ſorts.

Firſt, Such as were common under the Old Teſtament diſpenſation in the following manner.

The prieſt went into the tabernacle, and having kneeled down before the mercy ſeat, prayed that God would give the king, or the people, inſtructions in what manner they were to proceed, in order to accompliſh ſome favourite ſcheme, or any dangerous enterprize. That this was the conſtant practice under the Old

Teſtament diſpenſation, will appear evident, if we attend to the following particulars.

Saul, the firſt king of Iſrael, went on an expedition againſt the Amalekites, and having defeated them, ſaved their prince, with the greateſt part of the ſpoil.

Now God had by the mouth of his ſervant Moſes declared, that the children of Iſrael ſhould never ſave the lives of any of the Amalekites whom they took priſoners; and that act of Saul's ſo much diſpleaſed the Lord, that he ſent the prophet Samuel to anoint David, the ſon of Jeſſe, to be king over Iſrael.

At laſt Saul, finding himſelf oppreſſed on every ſide by the Philiſtians, who had invaded his territories, had recourſe to the Oracle for advice.

Thus we read, "And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord anſwered him not, neither by dreams, nor by Urim, nor by prophets," 1 Sam. xxviii, 5, 6.

The Urim here mentioned, was the mark on the high prieſt's garments, and it relates to the anſwer which God was pleaſed to give, when application was made in the tabernacle.

Secondly, Such Oracles as may juſtly be called diabolical, by which is meant thoſe reſponſes that were made in the temples of the Heathens. Much has been ſaid on this ſubject by writers, both ancient and modern; ſome denying that any anſwers were ever given by devils in theſe temples, ſo that they conſidered the whole as no more than a fraud practiſed by the prieſts.

Others have aſſerted, that theſe Oracles were real.

The firſt opinion is countenanced by Fontenelle, a French papiſt; and the latter by Blondell, a French proteſtant. However, the whole affair ſeems to be as follows.

Firſt, God might give up the Heathen world to ſtrong deluſions; and he might in juſtice ſuffer the devil to give anſwers to ſuch queſtions as they propoſed, ſeeing they had ſhaken off all fear of God, and were in the ſtricteſt ſenſe of the word become the ſlaves, yea, the willing ſlaves of ſatan.

Secondly, There is not the leaſt doubt but their prieſts often impoſed upon them, by placing ſome ſtrange perſon behind the altar, who, by a counterfeit voice, might give a pretended anſwer.

Thirdly, The above ſuppoſition becomes ſtrong, when we conſider that many of their anſwers were delivered in ſuch an ambiguous manner, that whatever conſequence happened, the Oracle was ſure to be in the right.

From this we may learn in what manner the people were impoſed upon in thoſe dark ages of idolatry; and that ought to make the ſacred ſcriptures appear valuable to us, which is the third point to be conſidered; but it ſhall be fully illuſtrated under the article Scripture.

ORATORY, A ſpeech delivered in a public aſſembly of people, in order to inform the judgment, and influence the paſſions.

All nations have had their Orators, even in the moſt rude and barbarous times, and their eloquence has in its turn produced both good and bad conſequences.

Good conſequences, when by the force of Oratory men have been rouſed out of ſtate a of inſenſibility, and enabled to apply themſelves to ſuch things as are moſt likely to promote their intereſt.

Bad, when by the force of eloquence deluded people have been led into plots and conſpiracies againſt the government of that county where they lived.

The Greeks carried the art of Oratory to a very great height, but their way of ſpeaking was too conciſe to make any thing of a laſting impreſſion on the mind.

The Romans improved upon the plan laid down by the Greeks, and moſt of their Orations, are nervous, florid, and copious. The fathers in the primitive times, endeavoured to imitate the Roman Orators, and it muſt be acknowledged, that many of them made very great progreſs in eloquence.

St. Auguſtine, who taught Oratory at Milan, was extremely nervous, and ſo was St. Jerome; another of the fathers, who lived long in the East,

East, and made the ſacred ſcriptures his more immediate ſtudy.

There is an honeſt plainneſs runs through all the writings of St. Baſil, but thoſe of St. Gregory Nazianzen are rather beautiful than ſolid.

The moſt eloquent Orator among the Chriſtian fathers was St. John Chryſoſtom, biſhop of Conſtantinople, in the beginning of the fifth century. He was called Chryſoſtom, which ſignifies Golden Mouth, becauſe none could hear him without being charmed with his eloquence.

When he mounted the pulpit, all eyes were fixed upon him; the force of his reaſoning bore down all oppoſition, and by perſuaſion he gained the hearts of the whole auditory. Reaſon gave up her claim to enquiry, and the paſſions melted into ſoftneſs. But notwithſtanding all the eloquence of this great man, yet it was far inferior to what we meet with in the ſacred ſcriptures; of which the following may ſerve as a ſpecimen, for, as lord Lytelton has juſtly obſerved, it was never yet equalled.

The apoſtle Paul having travelled through many different countries, propagating the truths of the goſpel, went up to Jeruſalem to carry alms to ſome of his diſtreſſed brethern.

When he came there, he was made a priſoner, and Feſtus, the Roman governor coming at Ceſarea, ordered Paul to be brought before him and Agrippa the tributary king of the Jews.

When Paul made his appearance before the tribunal, he was deſired to make his defence, and then ſpake as follows. "I think myſelf happy, king Agrippa, becauſe I ſhall anſwer for myſelf this day before thee touching all the things whereof I am accuſed of the Jews: Eſpecially, becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews. Wherefore I beſeech thee to hear me patiently. My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews. Which knew me from the beginning, (if they would teſtify) that after the moſt ſtraiteſt ſect of our religion I lived a Phariſee. And now I ſtand and am judged for the hope of the promiſe made of God unto our fathers: Unto which promiſe our twelve tribes inſtantly ſerving God day and night hope to come, for which hope's ſake, Agrippa, I am accuſed of the Jews. Why ſhould it be thought a thing incredible with you that God ſhould raiſe the dead? I verily thought with myſelf that I ought to do many things contrary to the name of Jeſus of Nazareth. Which thing I did alſo in Jeruſalem; and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts; and when they were put to death, I gave my voice againſt them. And I puniſhed them oft in every ſynagogue, and compelled them to blaſpheme; and being exceedingly mad againſt them, I perſecuted them even unto ſtrange cities. Whereupon as I went to Damaſcus with authority and commiſſion from the chief prieſts. At mid-day, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue. Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt the pricks. And I ſaid, Who art thou, Lord? and he ſaid, I am Jeſus whom thou perſecuteſt. But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear to thee; Delivering thee from the people, and from the Gentiles unto whom now I ſend thee. To open their eyes and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified, by faith that is in me. Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion: But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſt of Judea, and then to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance. For theſe cauſes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witneſſing both

to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come; That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles.

And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, thou art beſide thyſelf; much learning doth make thee mad. But he ſaid, I am not mad, moſt noble Feſtus, but ſpeak forth the words of truth and ſoberneſs. For the king knoweth of theſe things, before whom alſo I ſpeak freely. For I am perſuaded that none of theſe things are hidden from him: for this thing was not done in a corner. King Agrippa, believeſt thou the prophets? I know that thou believeſt. Then Agrippa ſaid unto Paul, Almoſt thou perſuadeſt me to be a Chriſtian. And Paul ſaid, I would to God that not only thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds," Acts xxvi. 2—29.

Here we find the great apoſtle of the Gentiles vindicating himſelf before the Roman governor and the Jewiſh king in ſo eloquent a manner, that it captivated the hearts of all thoſe who heard him.

Even the Deiſts have declared, that they never met with ſuch Oratory; and the great Rollin has declared, that it is ſuperior to the rules laid down by Quintilian.

ORDINATION, The ſetting any ſingle perſon apart for a particular purpoſe; and in a religious ſenſe, the act of appointing a man to be a miniſter of the goſpel.

In all ages of the Chriſtian church, Ordination has been performed by the ordainer laying his hands on the head of the perſon to be Ordained, and at the ſame time giving him authority to exerciſe the whole function of a miniſter. When the reformation took place, Dr. Parker, archbiſhop of Canterbury, was Ordained to that office in Bow Church, Cheapſide; and as the reſt of the biſhops went along with him to dinner at the Nag's head Tavern, the papiſts therefore forged a ſtory that he was never Ordained, or, as it is ſometimes called, conſecrated.

This however was diſproved by Mr. Maſon, chaplain to Dr. Abbot, Archbiſhop of Canterbury in the reign of James I. who publiſhed the records from the original in the library at Lambeth. This, however, has not ſatisfied the papiſts; for although the records are ſtill to be ſeen, yet they remain as obſtinate as ever.

Ordination is not only an apoſtolical inſtitution, calculated to promote the good of the church, but it is alſo neceſſary in order to prevent any perſon from taking upon him the work of the miniſtry, who is not properly qualified for it. It is one of the moſt ſolemn acts of our holy religion, becauſe the perſon Ordained is to act as an ambaſſador from Chriſt to men.

He is not Ordained to enjoy emoluments, although it is the duty of his people to ſupport him; but he is Ordained or ſet apart to diſpenſe the myſteries of the goſpel, and bring ſinners to eternal happineſs.

He is Ordained to watch as a faithful ſhepherd over the flock committed to his care, and inſtruct them in all the duties of our holy religion. When a man is ſet apart for the work of the miniſtry, he ſhould conſider the vaſt obligations that are laid upon him; obligations of ſuch a nature, as can never be diſpenſed with.

If they attend to theſe things, they will be able to ſay at the judgment ſeat of Chriſt, Here am I and the children thou haſt given me.

Ordination ought not to be performed in a vain thoughtleſs ſuperſtitious manner, but with ſerioufneſs, as in the preſence of that God who is witneſs to all our actions, and will reward or puniſh us according to them, whether they are good or evil.

ORDERLY, The living in a regular manner conſiſtent with our duty either as men or Chriſtians.

Thus we find, that when the apoſtle Paul went up to Jeruſalem, he reſolved for peace ſake to conform to ſuch of the Jewiſh rites as were in their own nature innocent, and not aboliſhed by the death of Chriſt. The paſſage run thus.

"And they are informed of thee that thou teacheſt

teacheſt all the Jews which are among the Gentiles, to forſake Moſes, ſaying, that they ought not to circumciſe their children, neither to walk after the cuſtoms. What is it therefore? the multitude muſt needs come together: for they will hear that thou art come. Do therefore this that we ſay to thee: we have four men which have a vow on them: Them take, and purify thyſelf with them, and be at charges with them, that they may ſhave their heads: and all may know that thoſe things whereof they were informed concerning thee are nothing, but that thou thyſelf alſo walkeſt Orderly, and keepeſt the law," Acts xxi. 21—24.

In a religious ſenſe, to live Orderly implies two things, or rather it implies the whole life of a Chriſtian.

Firſt, Orderly implies a ſtrict attendance on all the publick and private ordinances of religion. To do ſo, we muſt keep to a regular method, always taking care that the duties of religion do not interfere with thoſe of our ſecular employments.

While a perſon attends to the publick ordinances of religion in an Orderly manner, his thoughts will be kept regular, and his mind kept from deſtraction.

Secondly, By Orderly, is meant a conſtant uniform practice of virtue, and every religious or ſecular duty. We muſt not conſider any thing as of a trifling nature, but look upon all the commands of Chriſt as indiſpenſable.

We muſt be Orderly in all the ſecular duties we owe to our families as parents, huſbands, and maſters. We muſt be Orderly in our times appointed for buſineſs, that it may be conducted in ſuch a manner, ſo as not to prevent our attendances on religion, either private or publick.

If we do ſo, our lives will be one continued ſcene of happineſs, and we will enjoy that comfort which none can take from us.

ORDINANCE, Any thing appointed by a ſuperior power, for the uſe and advantage of inferors, and in a religious ſenſe, it denotes the whole publick worſhip of God, whether prayers, ſinging, the adminiſtration of the ſacraments, or any other thing, ſo as it is appointed in the word of God.

Publick worſhip could not ſubſiſt without publick Ordinances; for all are as links of the ſame chain, or ſteps of that ladder by which we muſt aſcend to heaven.

It is true, there have been ſome perſons in different ages, who have aſſerted, that there was no occaſion for Ordinances, but this is as groſs an error as could have been embraced.

The apoſtle Paul ſtrictly orders his converts not to forſake the aſſembling of themſelves together as the manner of ſome was: and what could they aſſemble together for, unleſs it was to attend on the publick Ordinances of religion?

If Ordinances had not been abſolutely neceſſary, God would never have preſcribed them, for he does nothing in vain. He knew what was moſt proper for us; and ſurely, as an Almighty Being, he had a right to preſcribe whatever means he pleaſed.

Let us therefore attend on divine Ordinances, as the appointment of that God whoſe creatures we are, and who will call us to an account in what manner we have uſed them; for God is not to be mocked: as we live here, ſo ſhall we be rewarded or puniſhed hereafter.

ORGAN, A muſical inſtrument uſed in churches during divine ſervice.

Inſtrumental muſick is of great antiquity, not only among the Heathens, but alſo in the Jewiſh church. Thus we read of the Athenians, praiſing their gods, or rather their idols, by inſtruments of many different ſorts, and great part of the temple ſervice at Jeruſalem was performed on inſtruments.

It is probable that inſtrumental muſick was not uſed in the Chriſtian church, from the firſt preaching of the goſpel till the middle of the fourth century, and then it began to creep into uſe.

The reaſon why it was not uſed ſooner, has been accounted for by the learned Dr. Cave in the following manner:

The primitive Chriſtians were ſo violently perſecuted by the Heathens as well as the

Jews, that they were obliged to hold their publick aſſemblies in the night, and make as little noiſe as poſſible.

This is corroborated by what Pliny ſays in his epiſtle to the emperor Trajan, where he tells him, that the Chriſtians met before day to worſhip God, and ſung a hymn to Chriſt as God.

They ſung with their voices only, and had not any inſtruments, that every thing might be conducted with as much privacy as poſſible. In our church we make uſe of Organs, and certainly they can never do any harm.

The ſoul of the pious perſon acquainted with muſick is by theſe inſtruments led away in a pleaſing captivity, and, if conducted in a decent manner, it puts them in mind of the work of the redeemed above, who are to ſing praiſes for ever.

ORPHAN, A child left without parents, to watch over its tender years, and bring it up in a proper manner.

Of all the duties we can practiſe, none makes us more like God himſelf than the tender compaſſion we ſhew to poor Orphans.

God might, by an immediate act of his power, provide for them in a ſupernatural manner; but he has left that for us, that by our compaſſion to them, we ſhould convince the world that we do it becauſe we look upon them as the afflicted members of Chriſt's body.

We are all poor Orphans in the ſight of God, and our daily wants call for his aſſiſtance, ſo that as men we muſt be fathers to the fatherleſs, according to the dictates of natural religion.

But as Chriſtians we are ſtill under a higher obligation; for when our divine Redeemer came in the fleſh, he found us poor miſerable Orphans, without ſo much as any one to adminiſter us the leaſt comfort.

He took pity upon us, and by his death and ſufferings opened a new and living way for our everlaſting happineſs. We are therefore under the higheſt obligation to do all we can for poor Orphans, for God has left that duty binding upon us, as a teſt of our obedience to his commands.

While we take care of Orphans, we are doing the work of God, who has left them under our protection, and who for our compaſſion to them will ſhower down his bleſſings upon us.

Thoſe who are fathers to the fatherleſs here, will find an everlaſting Father in heaven, who will bleſs them with all the fulneſs of Chriſt Jeſus throughout an endleſs eternity.

ORTHODOX, One who has a firm and ſolid belief of all the doctrines of our holy religion, without embracing any errors whatever.

We have a ſummary of Chriſtian doctrines in the Apoſtle's Creed, conſiſtent with the ſacred ſcriptures; and every proteſtant church has artioles, containing the opinions to which men muſt give their aſſent before they enter into holy orders.

Thus the Church of England has the doctrine of our holy religion contained in her thirty-nine articles. The Lutherans in Germany, Denmark, Norway, and Sweden, ſubſcribe the Augſburgh confeſſion, written by Luther and Melancthon.

The Calviniſts in Holland, Germany, and Geneva, ſubſcribe to Calvin's Inſtitutions; and the church of Scotland ſubſcribes to the Weſtminſter confeſſion.

With reſpect to the fundamental principles of all religion, namely, the terms of acceptance with the Deity, theſe different ſyſtems are unanimous.

In ſmaller things indeed there is ſome little difference; but as the late pious Mr. Hervey juſtly obſerves, The difference among proteſtants about the non-eſſentials of Religion, is only like the different colours in a bed of pinks.

It is, however, neceſſary that every church ſhould have a ſyſtem of articles, in order to prevent papiſts and hereticks from coming in among them; and it is the more neceſſary in this nation, becauſe thoſe who do not chuſe to ſubſcribe the articles of religion, may worſhip God according to the dictates of their own conſcience.

In every civil ſociety, when a man is advanced to a place of honour or profit, he is obliged

obliged to take the oaths to the government as a teſt of his loyalty. In the ſame manner it is neceſſary that every miniſter, who is preſented to a living, ſhould ſwear that he believes the doctrine of the church, as contained in the articles; and as they are conſiſtent with the words of ſcripture, he ſhould preach conſiſtent with them.

Were miniſters ſuffered to come into churches without giving a proper teſt of their Orthodoxy, we ſhould ſoon be peſtered with hereticks of every denomination, and the people would be led into the wildeſt errors.

Indeed, no reaſonable thinking man would ever pretend to enter into a church living, and enjoy the profits ariſing from it, without complying with the ſtipulated conditions. When a ſoldier enters into the army, he is ſworn to obſerve in the moſt ſacred manner all the articles of war; and if ſo, ſurely no man deſerves the name of a goſpel miniſter, who does not ſubſcribe the articles of religion in the church to which he belongs.

If we had not articles of religion, we ſhould not know what opinions we were of, or at leaſt we might all be of different ſentiments. By this the preaching of the goſpel would be loſt upon us; for ſuppoſing a ſingle congregation compoſed of people of many different ſentiments, the miniſter could not, without being a hypocrite, ſuit himſelf to the whole auditory. In ſincerity, he could only be uſeful to thoſe who were of the ſame ſentiments as himſelf, and therefore the reſt of the auditory would not be benefited by his ſermons.

When any of the clergy ſeek to be releaſed from ſubſcribing the articles as a teſt of their Orthodoxy, it is a ſure ſign that they are not ſound in the faith; for as the articles of religion contain the ſum and ſubſtance of our holy religion, conſiſtent with the written word of God, ſo no perſon can have any objection againſt ſubſcribing them, unleſs he firſt deny ſome fundamental principle.

It is very remarkable, and very much to the honour of Orthodoy; that thoſe who have deſired to enjoy church livings without ſubſcribing the articles, have never yet fixed upon one ſingle principle that they wanted to reject. They pretended that they wanted liberty; and it is much to be feared that the liberty they ſought after was to poiſon the minds of their hearers with erronious doctrines, inconſiſtent with the religion of Chriſt, as revealed in the ſacred ſcriptures.

This ought to induce every ſincere Chriſtian to make himſelf acquainted with the doctrines contained in the thirty-nine articles; and at the ſame time compare them with ſcripture, to ſee whether they are ſupported by divine revelation.

This is a duty incumbent upon youth in general; and the advantages ariſing from it are too many to be enumerated, as will appear from the following fact, that came within the compaſs of my own knowledge.

A young gentleman, the ſon of very religious parents, who took great care of his education, dedicated ſome of his younger years to the ſtudy of divinity. He laid open before himſelf every day all the proteſtant ſyſtems, and compared every article in the one with thoſe in the others. Having done that, he turned over his Bible, and by comparing one text with another, he found out wherein the ſtrength or weakneſs of every article lay.

In the ſame manner he went over the ſacred ſcriptures ten different times, comparing ſuch as appeared difficult with thoſe that were plain, ſo that they mutually illuſtrated each other.

The conſequence was, that before he arrived at twenty years of age he had made himſelf acquainted with the whole body of divinity, whether polemical, critical or practical; and he was as familiarly acquainted with the Bible, as if it had been the common alphabet.

This led him into a ſolidity of thinking; and as he had diveſted his mind of every prejudice, he became ſo much confirmed in the truth of the Chriſtian religion, as taught among proteſtants, that he enjoyed that ſolid peace which no no man could take from him.

Indeed it is lamentable to find many people, who have had very good educations, utterly deſtitute of religious knowledge, and unacquainted with the firſt principles of their religion. Tell them of Orthodoxy, and they know not what it means; nor will they give themſelves

ſelves the leaſt trouble to make a proper enquiry, whether they are right or wrong in their opinion.

OSTENTATION, The character of a vain perſon, who takes pleaſure in decorating his body or equipages, without regarding the more valuable part, the mind.

Thus, when Herod found that the Jews flattered him for having put the apoſtle James to death, he took every opportunity of making an Oſtentatious diſplay of his grandeur. "And upon a ſet day Herod arrayed in royal apparel ſat upon his throne, and made an oration unto them. And the people gave a ſhout, ſaying, It is the voice of a God, and not of a man. And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory: and he was eaten of worms, and gave up the ghoſt," Acts xii. 21—23.

Oſtentation is a ſure mark of a narrow mean-ſpirited creature, and one who is deſtitute of every rational quality that can ſerve to dignify his nature. Let him be but endued with interior qualities, and then dreſs or equipage will appear only as trifling things.

When the great philoſopher Socrates was one day teaching his pupils, the weather being cold, he ſaid, "If I had money, I would buy me a cloak."

When the great apoſtle Paul was in priſon at Rome, he ſent to his diſciple Timothy to bring him a cloak that he had left at Troas, and poſſibly he wanted it in order to ſcreen himſelf from the cold that he ſuffered in a dungeon.

Thus we find the greateſt men, both among the Heathens and Chriſtians, averſe to any thing of Oſtentation.

Archbiſhop Leighton would never ſuffer any perſon in company to call him Lord; and he often told his friends, that when he heard himſelf called by that title in parliament, he bluſhed.

If we are the real diſciples of Chriſt, we ſhall become conſpicuous for our good works; and others, by taking an example from us, will glorify our Father who is in heaven.

OVERSEER, Any perſon appointed to direct the conduct of others.

In a religious ſenſe, one who takes care of the poor of a pariſh.

In the primitive times the deacons of the church were to take care of the poor; and this is ſtill the practice in ſeveral proteſtant countries.

In England, the Overſeer of the poor is a civil officer, and is annually choſen from among the reputable houſe-keepers in the pariſh. The reaſon is, all the houſe-keepers are obliged to pay towards the maintenance of the poor, and as it is neceſſary that they ſhould have a houſe for their reception; ſo it is equally neceſſary that ſome perſon ſhould be appointed to take care that decency is kept up, and the wants of the poor ſupplied in a proper manner.

The duty of an Overſeer is of a very important nature, and it is ſuch as God will exact a moſt ſtrict account of. He ought to take every method to make the poor ſenſible of the neceſſity they are under to ſubmit to the diſpenſations of divine providence; and he ſhould not exact any thing from them of a rigorous nature. He ſhould take care that ſuch as are able ſhould attend the worſhip of God in the pariſh church, that the ſpirit of religion may be kept up among them. He ought not, by any harſh or ill-natured expreſſions, ſeek to aggravate their afflictions, but to ſympathiſe with them; for many of thoſe who are now in workhouſes, once lived in a moſt reputable manner, and who knows how ſoon it may be the caſe with ourſelves!

OUTRAGEOUS, One who can ſet no bounds to his paſſions, and becomes a terror to all thoſe with whom he has any connections.

An Outragious perſon is deaf to the voice of reaſon; and, on many occaſions, reſembles one of thoſe unhappy creatures, who are obliged to be confined in Bedlam.

An Outrageous perſon is one who never conſiders that he is a dependent being, but thinks he may domineer over all his fellow creatures with impunity. Every one becomes afraid of him, and even his neareſt relations will not venture to come into his company.

Thus the wiſe king Solomon ſays, "Wrath is cruel, and anger is Outrageous: but who is able to ſtand before envy?" Prov. xxvii. 4.

Were we only to conſider what poor mean dependent

dependent creatures we are, we ſhould never be in the leaſt Outrageous againſt any of our fellow creatures, for even the greateſt affronts that they can offer us.

Our divine Redeemer told his diſciples, when they aſked him to command fire to come down from heaven to deſtroy thoſe who mocked him, that they knew not what ſpirit they were of; and ſurely they did not. Chriſt was meek and merciful to poor ſinners; and therefore none of us ought to be Outrageous to each other.

It is the character of the devil to be Outrageous to us, and therefore unleſs we want to copy after his example, we muſt learn to be meek and humble, and to bear with each other's infirmities as brethren of the ſame family, children of the ſame parents, and heirs of the ſame heavenly inheritance.

OWE, To be indebted to another perſon; and it is ſuppoſed that we are under an obligation to pay the debt we have contracted.

As men and Chriſtians, we Owe our duty and ſpecial obedience to all thoſe who have authority over us; nor can the diſcharge of thoſe duties be diſpenſed with.

Thus the apoſtle writes, "Render therefore to all their dues: tribute to whom tribute is due; cuſtom, to whom cuſtom; fear, to whom fear; honour, to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law," Rom. xiii. 7—10.

In our civil or commercial connections with each other, we ſhould take care not to contract debts, where we have no real proſpect of paying them; and when any croſs marks of an angry providence happen, we ſhould be ready to lay our caſe open to thoſe to whom we Owe money, and not put them off from time to time by falſe pretences; for ſincerity is the life and ſoul of every duty.

It is likewiſe the duty of creditors to bear patiently with thoſe who Owe them money; for a prudent lenity will, on many occaſions, do much more towards recovering the debt, than all the ſeverity of the law.

Let every perſon, therefore, in the whole of his conduct, attend to thoſe duties incumbent upon him as a member of ſociety; and if he leaves nothing undone to promote his own intereſt, and that of his fellow creatures, he will, in all human probability, ſucceed ſo far as not to Owe any thing.

The providence of God will attend him ſtep by ſtep; for God loves to ſee his creatures uſefully employed. There is a ſecret pleaſure in the diſcharge of every obligation that none but the virtuous can feel, and therefore it is our duty to Owe no man any thing, and to love one another.

P

PARABLE, One of the moſt ancient methods uſed in order to convey inſtruction by repreſenting things under borrowed characters.

That Parables were in uſe among the Heathen nations, in the moſt early times, is evident from what yet remains of their writings, for all their fables are only ſo many Parables.

The firſt Parable we meet with in ſcripture is the following, and it muſt be acknowledged that it is extremely beautiful. Gideon having delivered the children of Iſrael from the bondage they were under to the Midianites, Abimelech, one of his ſons ſet himſelf up as king, after having put all his brethren to death except Jotham the youngeſt, who ſpake this Parable, and then provided for his own ſafety by flight.

"And when they told it to Jotham, he went and ſtood at the top of mount Gerizim, and lifted up his voice, and cried, and ſaid unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them: and they ſaid unto the olive-tree, Reign thou over us. But the olive-tree ſaid unto them, Should I leave my fatneſs, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees ſaid to the fig-tree, Come thou, and reign over us. And the vine ſaid unto them, Should I leave my wine, which cheareth God and man, and go to be promoted over the trees? Then, ſaid all the trees unto the bramble, Come thou, and reign over us. And the bramble ſaid unto the trees, If in truth ye anoint me king over you, then come and put your truſt in my ſhadow, and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now therefore if ye have done truly and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands; (For my father fought for you, and ventured his life far, and delivered you out of the hand of Midian: And ye are riſen up againſt my father's houſe this day, and have ſlain his ſons, threeſcore and ten perſons, upon one ſtone, and have made Abimelech, the ſon of his maid-ſervant, king over the men of Shechem, becauſe he is your brother.) If ye then have dealt truly and ſincerely with Jerubbaal, and with his houſe this day, then rejoice ye in Abimelech, and let him alſo rejoice in you: But if not, let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech. And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother," Judges ix. 7—21.

From

From this time we often find the prophets delivering their meſſages to the Jews, under the name of Parables, in order to convince them of the error of their ways, and bring them back to a ſenſe of their duty.

Our divine Redeemer gave a ſacred ſanction to this method of inſtruction, for he often talked in Parables, not to make the people more blind than they were, but that they might exerciſe their rational faculties in a proper manner.

The Parables of our Lord are well known to every one who has read his Bible, but the following muſt be inſerted as a ſpecimen of our Lord's engaging manner of ſpeaking to the Jews.

In order to convince the Jews, that he was come to ſave ſinners, he ſpoke to them as follows:

"And he ſaid, A certain man had two ſons: And the younger of them ſaid to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living. And when he had ſpent all, there aroſe a mighty famine in that land; and he began to be in want. And he went and joined himſelf to a citizen of that country; and he ſent him into his fields to feed ſwine. And he would fain have filled his belly with the huſks that the ſwine did eat: and no man gave unto him. And when he came to himſelf, he ſaid, How many hired ſervants of my father's have bread enough and to ſpare, and I periſh with hunger! I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven and before thee. And am no more worthy to be called thy ſon: make me as one of thy hired ſervants. And he aroſe and came to his father: but when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him. And the ſon ſaid unto him, Father, I have ſinned againſt heaven and in thy ſight, and am no more worthy to be called thy ſon. But the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet; And bring hither the fatted calf, and kill it: and let us eat, and be merry: For this my ſon was dead, and is live again; he was loſt, and is found. And they began to be merry. Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing. And he called one of the ſervants, and aſked what theſe things meant. And he ſaid unto him, Thy brother is come; and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he anſwering ſaid to his father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment; and yet thou never gaveſt me a kid, that I might make merry with my friends: But as ſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf. And he ſaid unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we ſhould make merry and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found," Luke xv. 11.—32.

Thus under the character of a prodigal by way of Parable, we have an account of the ſtate of all mankind by nature, namely as ſinners againſt God, or like rebellious children who ſpend their ſubſtance in riotous living.

The mercy and goodneſs of God is alſo pointed out under the character of a tender compaſſionate Father, who no ſooner ſees his ſon in diſtreſs, than he haſtens to relieve him. Such is the mercy and goodneſs of God to us poor ſinners, for when we were without help, Chriſt died for the ungodly.

By the young prodigal ſinking ſo low as to keep ſwine, is meant the wretched condition of thoſe who are ſlaves to their luſts, and ſunk in all ſorts of ſenſuality.

By the elder brother muſt be meant the Jews, who had the outward ordinances long before they were given to the Gentiles. Thus we ſee in how beautiful a manner the Lord Jeſus Chriſt addreſſed himſelf to the ſenſes, and conveyed in-

inſtruction by references to ſuch things as were in their own nature ſimple and common.

PARDON, The act of a ſuperior, who forgives any offence committed by an inferior; and in a religious ſenſe, the act of God, when, for the ſake of Chriſt, he forgives all our ſins. That none but God can Pardon ſin, is evident to any perſon who only conſiders, that it is a right inherent in his nature; ſo that it is blaſphemy in the popiſh prieſts to pretend to the power of Pardoning ſin.

The caſuiſts, the worſt of all writers on theological ſubjects, have diſputed whether men may not know the preciſe time in which God pardons their ſins; and ſome have even aſſerted, that when he pardons all that are paſt, he likewiſe pardons all that are to be committed.

It is not enough to ſay, that this is an idle, unneceſſary queſtion, for it is ſuch a dangerous one, as points out that the perſon by whom it is propoſed, wants to be as wiſe as God. For us to imagine that we can tell the preciſe time when God Pardons our ſins, or that he hath Pardoned them at all, is a ſtrong encouragement to ſpiritual ſloth, and ſpiritual preſumption.

It naturally leads us to look down with contempt upon ſuch as are ſlaves to ſin and ſatan; and to ſay with the Phariſee, that we are not as other men. This fills the mind with ſpiritual pride; and there is no doubt but our Saviour had ſuch people in view when he ſaid, Many ſhall ſay unto me, Lord, Lord, have we not propheſied in thy name; and in thy name caſt out devils? But I will ſay unto them, I know ye not, depart from me, ye workers of iniquity.

This is a moſt awful conſideration, and ought to ſtrike deep into our hearts, leſt we have a name to live, and yet be found to be dead. It is ſufficient for us that God has promiſed to Pardon all thoſe who repent of their ſins, believe the goſpel, and conform to its precepts. We muſt, however, not look for Pardon but thro' the merits of the Lord Jeſus Chriſt; nor muſt we imagine that ever we can be objects of the divine favour, while we are the ſlaves of ſatan, and our own luſts.

We ought not to be high minded but fear; for as the apoſtle ſays, Let him that thinketh he ſtandeth, take heed leſt he fall.

David committed adultery and murder; and Peter denied his Lord; ſo that every man ſhould rather be ſtriving to obtain Pardon, than imagine that he has already received it. While he does ſo, his doubts will ſtir him on to his duty, and he will be continually upon his guard. But if he fondly imagines that he is one of the favourites of heaven, and that all his ſins are for ever blotted out, he will be filled with ſpiritual pride, and all his pretenſions to piety will come to nought.

Let us therefore be conſiſtent and uniform in the diſcharge of every duty, whether civil or religious; and let us continually look up for Pardon to God, well knowing that moſt of our works in this life cannot be perfect.

PARENTS, Our fathers and mothers, who under God are the authors of our being.

The duty we owe to our Parents ariſes out of a principle in natural religion, and is ſtrongly enforced by divine revelation.

Our Parents watch with the moſt tender care over our infant years; and by them, when God is pleaſed to ſpare them, we are brought up to years of maturity. The care and tenderneſs they ſhew to us, naturally commands reſpect and obedience; nor can any thing ſet aſide the nature of the obligation.

On the other hand; Parents are under an obligation to do all they can for their children. It is a duty they owe to the community, and an obligation they are under in the ſight of God, who has committed to them not only the care of their bodies, but alſo of their ſouls.

Thus the apoſtle Paul writes in his epiſtle to the church of Epheſus, "Children, obey your Parents in the Lord: for this is right. Honour thy father and mother, (which is the firſt commandment with promiſe) That it may be well with thee, and thou mayeſt live long on the earth. And ye, fathers, provoke not your children to wrath: but bring them up in the nurture

nurture and admonition of the Lord," Epheſ. vi. 1—4.

Thus we find that the duty incumbent upon Parents, as well as children, is of a reciprocal nature. Parents are to leave nothing undone that can promote the intereſts of their children, nor are they to uſe them in ſo harſh a manner as to induce them to look upon them as tyrants. They are to deliver their inſtructions to them in the moſt engaging manner: and while they are informing their judgments, they are to gain their affections.

On the other hand, Children ought to attend to what is ſaid by their Parents with the utmoſt reverence, and not call in queſtion any thing enjoined by them, unleſs it is at firſt ſight of an iniquitous nature.

Both Parents and children muſt give an account of their conduct at the judgment ſeat of Chriſt, and therefore they muſt both take care to diſcharge their duty in the moſt faithful manner.

PARISH, A particular diſtrict in every nation, where the Chriſtian religion is eſtabliſhed by law, and under the direction of a miniſter, in all things of a ſpiritual nature.

When Chriſtianity received a civil eſtabliſhment under the emperor Conſtantine the Great, every city had its paſtor or biſhop; but as it was neceſſary that the goſpel ſhould be preached in the towns and villages, the biſhops uſed to ſend out miſſionaries among them.

In time it became neceſſary that theſe miſſionaries ſhould be fixed to one particular charge, and therefore a place being aſſigned them, it was called a Pariſh, or rather it was a part of the whole biſhoprick, wherein they were to exerciſe the duties of their office, tho' ſtill dependent on the biſhop.

This new regulation was not introduced into England till about the latter end of the eighth century, and then it was ſupported by the unanimous conſent of the people, who were glad to have divine worſhip celebrated near where they reſided.

Pariſhes being thus made ſeparate and ſubordinate juriſdictions, many of the nobility and gentry laid out large ſums of money, in order to ſupport the perſons who performed divine ſervice in the church, and from this aroſe the right that our great landholders have of preſenting a miniſter to a living.

In all Pariſhes, people ought to live together as a collective body of Chriſtians, who are all under the ſame lord and maſter, namely, the Lord Jeſus Chriſt, who, as the captain of their ſalvation, has been made perfect by ſufferings.

They ſhould ſtudy to promote each other's intereſt, and no animoſities ought ever to ariſe among them, unleſs it be, who ſhall moſt reſemble their divine Redeemer. They ſhould look upon themſelves as pilgrims and ſtrangers in the world; and they ſhould be as forward to promote the intereſt of each other, as if they were the next moment to appear in the preſence of God.

PASSOVER, A feſtival uſed among the Jews, in conſequence of the divine appointment, and it took its riſe from the following incident:

God had, in order to make his power known, plagued the Egyptians in a moſt ſingular manner, thereby to induce Pharaoh to let the children of Iſrael go out of a ſtate of bondage; but ſtill the heart of the king was hardened; and at laſt God reſolved to deſtroy the firſt-born of all the males that were to be found in every houſe in Egypt.

However, God, in order to ſave his choſen people the children of Iſrael, ordered Moſes to tell them, that every family was to have a lamb, which they were to kill without breaking any of its bones, and ſome of the blood was to be ſprinkled upon the poſts of their doors; ſo that when the deſtroying angel came to ſpread death among the Egyptians, he was not to touch any of the firſt-born among the children of Iſrael, upon condition that the blood of the lamb was ſprinkled upon their doors.

This was a type of our divine Redeemer; for whenever we are found with faith in our hearts, and obedience in our lives, the juſtice of God will never overtake us.

The children of Iſrael were to eat the Paſſover ſtanding, as if they were ready to ſet out on a journey; and we Chriſtians, when we approach to the table of our Lord, are to remember

member that we are beginning a journey towards heaven.

When the Jews ate the Paſſover, they were to have their loins girded; and when we partake of the holy ſacrament, we ought to be ready to engage with all the powers of hell, taking the Lord for our almighty helper and protector.

Thus we ſee that the Paſſover was a type of the ſacrament of the euchariſt. The one was the ſhadow of what was to come; and the other is the commemoration of what has been done for us on Mount Calvary.

Only one lamb was to ſerve a whole family, whatever the number might be, intimating thereby, that we Chriſtians ſhould have one Lord, one faith, one baptiſm, and that we ſhould all feed on the ſame ſpiritual food.

Every one in the family was to eat leſs or more of the Paſchal Lamb, or Paſſover; and every Chriſtian, let his ſtation be what it will, is obliged to attend divine ordinances, and perform every required duty.

No bone of the lamb was to be broken; as a type of Chriſt; for when he was on the croſs, the Roman ſoldiers, inſtead of breaking his legs, ran a ſpear into his ſide.

Whatever was left of the Paſſover uneaten, was to be burnt in the fire; intimating thereby, that all omitted duties become ſins, and will be condemned by the wrath of God.

The Paſſover, as a ſacrament, was to keep the Jews in remembrance of their deliverance from Egyptian bondage; and the holy communion, the Chriſtian's Paſſover, is to keep us in remembrance of the death of our Redeemer.

That night in which the Paſſover was firſt eaten, the children of Iſrael croſſed the Red Sea; and the night in which our Lord inſtituted the ſacrament, his agony for our ſins began.

That night in which the firſt Paſſover was eaten, the Egyptian army was drowned in the Red Sea; and the day after the night on which our Lord inſtituted the holy communion, he, by his death, led captive the powers of darkneſs, and gave gifts for men.

Upon the whole, the Paſſover was to the Jews, what the Lord's Supper was to us; and were young people to improve their minds, by comparing the Old Teſtament diſpenſation with that of the New, they would find the ſacred ſcriptures an inexhauſtible fund of knowledge.

PASTOR, A ſhepherd, who attends a flock of cattle; and

In a religious ſenſe, the miniſter of a congregation of Chriſtian people.

There is no name ſo applicable to a faithful miniſter, as that of a Paſtor or ſhepherd. A ſhepherd watches his flock, leſt any of them ſhould ſtray, and be devoured by wild beaſts; and a miniſter, who is faithful in the diſcharge of his duty, takes care that his people be not led away with the deluſions of the world, the temptations of the devil, or any ſtrange doctrine.

A ſhepherd or Paſtor leads his flock to ſuch places, where they may feed in a proper manner; and a Chriſtian miniſter, like a faithful Paſtor, leads the attention of his hearers to ſubjects of the utmoſt importance.

Shepherds are to give an account of their flock to their maſters; and every faithful Chriſtian Paſtor will conſider himſelf as under the neceſſity of giving an account to God.

We are told by Euſebius, that the apoſtle John, who lived to a great age, went one day to the biſhop of Epheſus, and preſented a young man to him, telling him at the ſame time to inſtruct him in the principles of the Chriſtian religion, and watch ſtrictly over his morals. The biſhop promiſed obedience to what the holy apoſtle ſaid, and in the mean time St. John ſet out on a journey to viſit ſome of the other churches in Aſia.

He was abſent about two years; and upon his return he went to the biſhop, and aſked what was become of the young man whom he had left in his care. "Alas! (ſaid the biſhop) he is dead;" meaning, that he was dead to God and Chriſt; for he had gone away, and joined himſelf to a band of robbers.

"I know (anſwered the apoſtle) he is a choſen veſſel to preach the goſpel among the Heathens; and had you done your duty as a faithful Paſtor, he would have ſtill been with you."

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The biſhop in the moſt penitent manner acknowledged, that he had been too remiſs in the diſcharge of his duty; and the apoſtle, notwithſtanding his advanced age, went up to the mountains in queſt of the youth, and found him among his diſſolute companions. No ſooner did the youth ſee the grey hairs of the aged apoſtle, than he was melted into penitence; and falling on his knees, begged that he would pray to God for him, and take him once more under his protection.

The holy man did ſo, and the youth afterwards became an eminent miniſter, and ſuffered martyrdom for the goſpel of Chriſt.

Faithful Paſtors are a great bleſſing to the church; and the people grow up to maturity in divine knowledge under them, as a flock proſpers under a good ſhepherd.

PATTERN, Any thing ſet before another to be imitated; and it may be either taken in a bad or a good ſenſe.

Every wicked perſon's behaviour is a bad Pattern to be ſet before others, particularly before youth; becauſe they are thereby moſt commonly corrupted, and led off from a ſenſe of duty.

On the other hand, every pious man ſets a good Pattern before youth; and many have become in love with true religion, becauſe of the amiable lives and characters of its profeſſors.

What a Pattern did our Redeemer ſet before us, while he was here below! His whole life was one continued act of goodneſs; he never ſtretched out his hand, but in mercy; and when he opened his mouth, it was to bring poor ſinners to repentance.

Next to our Lord, we have a Pattern ſet before us in the character of the holy apoſtles, as well as all thoſe martyrs who ſuffered during the perſecutions in the primitive times.

But we muſt take care not to ſet any man before us as a Pattern, except ſo far as his character ſeems conſiſtent with that of our divine Redeemer. We are to be followers of them as they are of Chriſt.

Parents, guardians, maſters, and all in authority, ought to be Patterns to thoſe under their care; and indeed the aged in general ought to be Patterns to the young. A perſon whoſe conduct is uniformly upright, becomes a Pattern of genuine piety, and induces more to imitate him than ever could be brought over by the beſt precepts, even from the mouth of an angel.

PATIENCE, The virtue of bearing with injuries or affronts without ſeeking to be revenged on the perſons who give them, and to ſubmit to every ſort of affliction without repining.

Job was an excellent example of Patience, and there are many others to be met with in the ſacred ſcriptures. What affliction muſt Joſeph have ſuffered, when he lay in a dungeon in Egypt, and yet we never heard that he repined.

David though by the expreſs order of God anointed to be king of Iſrael, yet was obliged for ſeveral years to wander about in the greateſt miſery, but for all that he was never impatient. Our Divine Redeemer, while here below, was Patient under all his ſufferings, and yet thoſe ſufferings were greater than we are able to expreſs.

This will appear evident if we attend to the goſpel hiſtory as contained in the four Evangeliſts, and which was foretold by the prophet Iſaiah in the following words:

"He is deſpiſed and rejected of men; a man of ſorrows, and acquainted with grief: and we hid as it were our faces from him: he was deſpiſed, and we eſteemed him not. Surely he hath borne our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted. But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him; and with his ſtripes we are healed. All we like ſheep have gone aſtray, we have turned every one his own way: and the Lord hath laid upon him the iniquity of us all. He was oppreſſed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he opened not his mouth. He was taken from priſon and from judgment: and who ſhall deceive his generation; for he was cut off out of the land of the living:

living: for the tranſgreſſion of my people was he ſtricken. And he made his grave with the wicked, and with the rich in his death: becauſe he had done no violence, neither was any deceit in his mouth," Iſaiah liii. 3—9.

Here we have the Patience of our Lord pointed out by the ſpirit of propheſy, and here we find the events alluded to taking place in due time. Patience ſhews that we are the children of God, becauſe we ſubmit to his chaſtiſements.

Thus the Apoſtle writes, "For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds. Ye have not yet reſiſted unto blood, ſtriving againſt ſin. And ye have forgotten the exhortation, which ſpeaketh unto you as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſtiſeth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live? For they verily for a few days chaſtened us after their own pleaſure; but he, for our profit, that we might be partakers of his holineſs. Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: nevertheleſs, afterward it yieldeth the peaceable fruits of righteouſneſs unto them which are exerciſed thereby." Heb. xii. 3—11.

From this we may ſee the neceſſity we are under to be Patient, when God afflicts us, becauſe he does it with a view of making us more meet for his heavenly inheritance.

PATRIARCH, The father or head of a family.

We generally call Abrahem, Iſaac, and Jacob the Patriarchs, becauſe they lived in an age before the people in that part of the world had formed themſelves into civil ſocieties.

In a ſecondary ſenſe, the twelve ſons of Jacob are called Patriarchs, and it is for this reaſon, becauſe they lived before the law was given to Moſes.

A Patriarch had an abſolute power and authority over all his children and ſervants, and ſome of them had very large families, as appears from the following words:

"And when Abram heard that his brother was taken captive, he armed his trained ſervants, born in his own houſe, three hundred and eighteen, and purſued them unto Dan. And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which is on the left hand of Damaſcus. And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people. And the king of Sodom went out to meet him after his return from the ſlaughter of Chedorlaomer and of the kings that were with him, at the vailey of Shaveh, which is the king's dale," Gen. xiv. 14—17.

The Patriarchs were men of great hoſpitality, for they always took care to entertain ſtrangers in the beſt manner they could. They attended to their domeſtic affairs with ſuch diligence, that every thing proſpered with them, and God often gave them teſtimonies of his approbation of their conduct.

God loves to ſee his creatures live in an honeſt, humble, induſtrious manner, and therefore it is that we find him ſo often appearing to his ſervant Abraham.

The Patriarchal age muſt have been the happieſt that ever took place ſince the fall of man, for then there were no law-ſuits nor any difference, but what were terminated without going out of the houſe.

But it could not continue after men began to multiply, for then it was found abſolutely neceſſary that people ſhould be under another ſort of Government, in order to promote the good of ſociety.

PEACE, A receſs from war; but in a religious ſenſe, the happineſs that the mind enjoys in conſequence of attending with ſincerity to every commanded duty.

The Pſalmiſt ſays, Great Peace have they that

that love thy law, and nothing ſhall offend them.

Peace is often mentioned in the ſcriptures, both as the ſtate of man and the gift of God. As the ſtate of man, it is the greateſt bleſſing he can ever enjoy in this life, for it paſſeth all underſtanding.

It is a happineſs that nothing but ſin can deprive him of, and it will grow up from time to eternity. The peace of God as a gift ſhould be earneſtly ſought after by every pious Chriſtian.

Thus the prophet Iſaiah, ſpeaking of the ſtate of the church when Chriſt was to come in the fleſh, ſays, "In that day ſhall this ſong be ſung in the land of Judah, We have a ſtrong city, ſalvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect Peace, whoſe mind is ſtayed on thee: becauſe he truſteth in thee. Truſt ye in the Lord for ever, for in the Lord Jehovah is everlaſting ſtrength," Iſaiah xxvi. 1—4.

The Peace of God was always prayed for by the apoſtle Paul, for his converts at the concluſion of every epiſtle, and the apoſtle Peter ſays, "Grace and Peace be multiplied unto you through the knowledge of God, and of Jeſus Chriſt our Lord," 2 Peter i. 3.

We look in vain for Peace of conſcience in all the gaudy things of this world, for the more we ſeek to lay hold of them, the ſwifter do they fly from us.

To wait till we attain to real happineſs in any thing here below, is like waiting by the ſide of a river till the whole ſtream is run paſt. It is God alone that can give laſting Peace to poor troubled ſinners. But thoſe who would find Peace, muſt ſeek it in God's appointed means.

They muſt not reſt contented with future hopes; but they muſt ſeek the divine favour in a ſtrict attendance on every duty, whether religious or civil, whether public or private.

Peace of mind will be felt by all thoſe who perform benevolent actions, but they muſt conſider that all the good they do is no more than their duty.

They muſt not think to claim the divine favour as a debt, but they muſt beg it as an unmerited favour. Our Lord, when he was delivering his exhortations to his diſciples, ſpoke in the following manner:

"He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine, but the Father's which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my Peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father, for my Father is greater than I," John xiv. 24—28.

Thus we find that Peace was to be one of the bleſſings conferred on believers by the Holy Ghoſt, they were to enjoy the Peace of God, that paſſeth all underſtanding, and God himſelf was to dwell in them. This ſhould teach us to live in Peace with each other, as brethren who all belong to the ſame family.

We ſhould alſo endeavour to heal all diſſenſions that may happen to take place, for our Lord ſays, Bleſſed are the Peace-makers. While we live in Peace, and ſeek to promote it, we are like the children of God, who are ot enjoy Peace forever in heaven.

Let us therefore firſt ſeek the Peace of God, and let us live in Peace as far as we can with our neighbours, ſtriving at the ſame time to promote it with all our intereſt.

PENITENCE, The habit of one's mind, who is ſorry for ſin, and reſolves upon a future amendment.

We have many inſtances of the Penitence of God's people, both in the Old and the New Teſtament.

In the Old Teſtament we have a moſt ſtriking inſtance in the character of David, who had com-

committed both murder and adultery. No ſooner had the prophet Nathan brought home the charge to his conſcience, than he humbled himſelf before the Lord, and begged for mercy in the following words;

"Have mercy upon me, O God, according to thy loving-kindneſs: according unto the multitude of thy tender mercies blot out my tranſgreſſion. Waſh me throughly from mine iniquity, and cleanſe me from my ſin. For I acknowledge my tranſgreſſions: and my ſin is ever before me. Againſt thee, thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. Behold, I was ſhapen in iniquity; and in ſin did my mother conceive me. Behold, thou deſireſt truth in the inward parts: and in the hidden parts thou ſhalt make me to know wiſdom. Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow. Make me to hear of joy and gladneſs: that the bones which thou haſt broken may rejoice. Hide thy face from my ſins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right ſpirit with me. Caſt me not away from thy preſence; and take not thy holy ſpirit from me. Reſtore unto me the joy of thy ſalvation; and uphold me with thy free ſpirit." Pſalm li. 1—12.

Indeed there are many of the Pſalms that ſeem to have been written by ſincere Penitents, ſuch as the ſixth, the thirty-eighth, the hundred and ſecond, and the hundred and thirtieth.

Nor is Penitence leſs conſpicuous in the New Teſtament. Peter wept bitterly, when he denied his Lord; and there is a tradition in ancient times, that when he heard a cock crow in the morning, he uſed to get out of bed and pray.

The following incident in the life of our divine Redeemer will illuſtrate ſincere Penitence in the moſt beautiful manner:

"And one of the Phariſees deſired him that he would eat with him; and he went into the Phariſee's houſe, and ſat down to meat. And behold a woman in the city which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought an alabaſter box of ointment. And ſtood at his feet behind him weeping, and began to waſh his feet with her tears, and did wipe them with the hairs of her head, and kiſſed his feet, and anointed them with the ointment. Now when the Phariſee which had bidden him ſaw it, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for ſhe is a ſinner. And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee: and he ſaith, Maſter, ſay on. There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him moſt? Simon anſwered and ſaid I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him. Thou haſt rightly judged. And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entered into thine houſe, thou gaveſt me no water for my feet; but ſhe hath waſhed my feet with tears; and wiped them with the hairs of her head. Thou gaveſt me no kiſs; but this woman, ſince the time I came in, hath not ceaſed to kiſs my feet. Mine head with oil thou didſt not anoint; but this women hath anointed my feet with ointment. Wherefore I ſay unto thee, Her ſins which are many, are forgiven, for ſhe loved much: but to whom little is forgiven, the ſame loveth little. And he ſaid unto her, Thy ſins are forgiven. And they that ſat at meat with him began to ſay within themſelves, Who is this that forgiveth ſins alſo? And he ſaid to the woman, Thy faith hath ſaved thee; go in peace." Luke vii. 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50.

Thus we ſee what notice our Lord took of the woman, on account of the evidence ſhe gave of her Penitence.

We muſt, however, take care not to turn any thing into ſuperſtition, as the papiſts do, who, in order to make others believe that they are real Penitents, often deny themſelves the neceſſaries of life.

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We muſt conſider that in the act of Penitence, we have God, and not man, to deal with. We are to look upon ourſelves as children, who, having diſpleaſed an indulgent parent, are now become ſenſible of our folly, and reſolve to walk in newneſs of life.

PENTECOST, Fifty, and ſo called, becauſe it was kept on the fiftieth day after the ſixteenth day of the ninth month Niſan, the month ſet apart for the celebration of the paſſover.

The firſt fruits of the earth where then offered to the Lord, by which they acknowledged their dependence upon his bounty, from year to year. They were alſo on that day to bleſs God for the law, which was delivered on Mount Sinai, exactly fifty days after they had croſſed the Red Sea. It was on this day that the Holy Ghoſt deſcended in a moſt miraculous manner on the apoſtles.

It does not appear that the apoſtles had loſt their carnal notions of Chriſt's overthrowing the Roman empire; for juſt before his aſcenſion, one of them aſked him, if he would at that time reſtore the kingdom to Iſrael? But he anſwered, that it was not for them to know the times and the ſeaſons; but to leave that with God, who, in a few days, would ſend them a Comforter.

Accordingly, as they were all aſſembled in one room, to the amount of one hundred and twenty, looking for ſome important event, the Holy Ghoſt deſcended upon them from heaven in the form of cloven tongues of fire, by which was intimated, that they would be able to ſpeak ſuch languages as they had never learned; and by fire was pointed out the penetrating nature of their doctrine, that would, like fire, purify thoſe who embraced it from dead works, to ſerve the living God.

Now it was that the hearts of the apoſtles were opened, and the darkneſs that had hitherto overſpread their minds was removed. They now ſaw that Chriſt came to eſtabliſh a ſpiritual, and not a temporal kingdom; and from that time began the preaching of the goſpel.

This feaſt is ſtill obſerved in the church, and is called Whitſunday; becauſe on that day all the catechumens in the primitive times, came dreſſed in white to the church, and were for the firſt time admitted to the holy communion.

PERDITION, Deſtruction, or eternal puniſhment in hell for ſin.

Thus our Lord ſays, "I pray for them: I pray not for the world, but for them which thou haſt given me: and they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in this world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name thoſe whom thou haſt given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſon of Perdition; that the ſcripture might be fulfilled." John. xvii. 9—12.

By the ſon of Perdition here mentioned, moſt commentators underſtand Judas, who betrayed our Lord; but this is certainly a great miſtake, for the word uſed in the ſingular number ſeems to point out the plural, and to denote all the wicked that ever God will condemn for rejecting the goſpel.

Our Saviour here mentions thoſe whom his Father had given him, by which muſt be meant, all thoſe to whom the goſpel was to be ſent; for the ſpreading the knowledge of the goſpel among Heathen nations, is juſt as much the gift of God as any thing that can be mentioned. All thoſe whoſe minds have been enlightened by the knowledge of the truth, when they turn their back upon it, and deſpiſe it, are ſaid to be in a ſtate of Perdition.

"Now the juſt ſhall live by faith; but if any man draw back, my ſoul ſhall have no pleaſure in him. But we are not of them who draw back unto Perdition; but of them that believe, to the ſaving of the ſoul," Acts x. 38, 39. That is, every man who attends the ordinances of Chriſt with a ſincere heart, will live in the conſtant belief of his death and ſufferings. This is living by faith; and ſuch a life will lead to an active ſtate of duty.

By drawing back, muſt denote a fixed reſolution to deny the goſpel, and in the moſt ungrate-

grateful manner, diſregard our moſt gracious benefactor.

It does not imply, that there is no poſſibility of turning again to the paths of religion; but it points out the great danger of relapſing into a ſtate of wickedneſs, and the difficulty that attends a turning again unto the Lord.

Let us therefore endeavour to ſhew ourſelves the children of God, by a holy and blameleſs converſation; and not like the ſons of Perdition, to be devoted to deſtruction, in conſequence of our diſobedience.

PERFECTION, A ſupreme excellency; and in a religious ſenſe taken two ways. Firſt, abſolute; and, ſecondly, comparative.

Abſolute Perfection is one of the attributes of God, and cannot be even applied to the moſt holy angels. For it is ſaid of God, that the heavens are not pure in his ſight; and he charges his angels with folly. Thus, whatever Perfection the angels may have, yet ſtill it is not abſolute, becauſe it is derived from God, the ſole fountain of Perfection.

In the ſecond place, comparative Perfection is the ſtate and character of thoſe Chriſtians who live in as Perfect a manner as is conſiſtent with human nature.

Thus Job was ſaid to be a Perfect man; but it was not meant that he was free from ſin; for all mankind are ſinners. There is not a juſt man upon the earth that doth good and ſinneth not. Thus all that we can do in the ſervice of God, and our fellow creatures, is only Perfect in a comparative degree; all of us being obliged to ſeek mercy at the throne of grace.

It is our duty to be daily growing in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt. Although we cannot be Perfect in an abſolute degree, yet it is our duty to be ſo as much as poſſible; for the Pſalmiſt ſays, "Mark the Perfect man, and behold the upright; for the end of that man is peace," Pſalm xxxvii. 37.

Thus, thoſe who live conſiſtent with the will of God are Perfect in a comparative degree; and when they have diſcharged all the duties incumbent upon them here below, will end their days in peace.

PERSECUTION, The cruel act of a tyrant, who inflicts puniſhments upon thoſe who have not done any wrong.

The father and fomenter of all Perſecutions againſt the people of God, is the devil; for, ever ſince the fall of our firſt parents, he hath Perſecuted the ſeed of the woman. We read of many cruel Perſecutions in the Old Teſtament, ſuch as that carried on by Ahab, king of Iſrael, and his wife Jezebel, who ſold themſelves to do wickedly, and put to death all the prophets of the Lord, whom they could lay hold of.

We likewiſe read of Manaſſeh, king of Judah, who filled Jeruſalem with the blood of the ſaints, from one end to the other. It is generally ſuppoſed that the prophet Iſaiah was ſawn in pieces alive by order of the bloody Manaſſeh, becauſe he reproved him for his wickedneſs.

Antiochus, king of Syria, Perſecuted the Jews in the moſt cruel manner, and put many of them to death, under the moſt excruciating tortures.

We find, that almoſt as ſoon as the goſpel was promulgated, the Jews, as well as the Heathens, joined together in one confederacy, to Perſecute its followers.

It was the ſame when the glorious light of the reformation ſprung up, by the preaching of Luther; for the Pope ſtirred up the kings of the earth to Perſecute all thoſe who embraced the truth.

The Perſecutions in England, during the bloody reign of queen Mary, are mentioned leſs or more by all our hiſtorians, who have written concerning that period.

One archbiſhop, namely, the great doctor Cranmer, with four biſhops, Latimer, Ridley, Hooker, and Farror; with many inferior clergymen, and a great number of men and women, were all burnt alive; ſo that the proteſtant church of England is founded on the word of God, and the blood of the ſaints.

By Perſecution a man may be afflicted and tormented, or if he is but weak in the faith, he may be induced to deny the truth in words, and ſo become a profeſſed hypocrite. Perſuaſion may bring a man to a ſtate of conviction; but Perſecution never can.

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The Chriſtian religion was propagated in meekneſs and humility; its Preachers ſuffered Perſecution; but they did not Perſecute any.

That arch impoſtor Mahomet propagated his religion by fire and ſword; for all thoſe who would not profeſs themſelves his followers, were immediately put to death.

Popery has been maintained by Perſecution; from which circumſtance we may learn that it is not the religion of Chriſt.

Let us therefore be ready at all times to ſhew mercy and compaſſion to thoſe who differ from us in ſentiment, and not ſeek to Perſecute them; but endeavour to bring them over to the truth in the ſpirit of meekneſs. When we want to convince others of the truth, let us act as was done by our divine Redeemer, who, although Lord of heaven and earth, yet never Perſecuted man.

PERSEVERANCE, A conſtant continuance in Duty; and,

In a religious ſenſe, the act of one who continues daily in a Chriſtian courſe till it ends in glory.

Perſeverance denotes a fixed reſolution not to forſake Chriſt, nor turn our backs upon any of his ordinances.

Much has been written upon the Perſeverance of the ſaints; ſome maintaining that none can fall from grace; and others, with much greater appearance of truth, looking upon it in no other light than the fortitude of the mind in reſiſting the ſtrongeſt temptations.

To teach, that no man can ever fall off from grace is, perhaps, as dangerous a doctrine as ever was invented; for, whatever truth may be in it, yet we are apt, in conſequence of believing it, to be led into the groſeſt ſtate of carnal ſecurity.

Miniſters ought to teach their people to be continually upon their guard, leſt ſatan, in order to lead them into a ſnare, ſhould teach them to believe that they are the favourites of heaven, and ſo can never fall from grace. Of this we have a ſtriking inſtance in the account of our Lord's temptation.

"And Jeſus being full of the Holy Ghoſt returned from Jordan, and was led by the Spirit into the wilderneſs. Being forty days tempted of the devil. And in thoſe days he did eat nothing: and when they were ended, he afterwards hungered. And the devil ſaid unto him, If thou be the Son of God, command this ſtone that it be made bread. And Jeſus anſwered him, ſaying, It is written, That man ſhall not live by bread alone, but by every word of God. And the devil taking him up into an high mountain, ſhewed unto him all the kingdoms of the world in a moment of time. And the devil ſaid unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomſoever I will, I give it. If thou therefore wilt worſhip me, all ſhall be thine. And Jeſus anſwered and ſaid unto him, Get thee behind me, Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. And he brought him to Jeruſalem, and ſet him on a pinnacle of the temple, and ſaid unto him, If thou be the Son of God, caſt thyſelf down from hence: For it is written, He ſhall give his angels charge over thee to keep thee: And in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. And Jeſus anſwering ſaid unto him, It is ſaid, Thou ſhalt not tempt the Lord thy God." Luke iv. 1—12.

We are never in greater danger than when we think ourſelves ſecure; and therefore we are commanded not to be high minded, but to fear. We are to Perſevere in every duty as far as we are able; but at all time pray to God to keep us from falling.

PERSUASION, In an active ſenſe, the powerful exhortation of one who prevails over another, to bring him from the errors of his ways.

In this ſenſe Perſuaſion is one of the parts of eloquence; and it is generally placed laſt, becauſe the judgment muſt be informed before the paſſions are wrought upon.

Some perſons in all ages have been more celebrated for the art of Perſuaſion than others; and it is ſaid of Philip king of Macedon, that he was more afraid of the eloquent Perſuaſive tongue of Demoſthenes than of the whole forces of the Athenians.

In a paſſive ſenſe, this word points out the religion of a perſon, and it is called his Perſuaſion,

ſuaſion, becauſe he is convinced in his own mind, that it is true.

Thus the Proteſtant religion is my Perſuaſion, becauſe I am Perſuaded that it is the religion of my Lord and Saviour Jeſus Chriſt. Were we to attend to the meaning of this word Perſuaſion in a paſſive ſenſe, we ſhould be enabled to examine ſtrictly our own hearts, and be careful what opinions we embrace, leſt we become Perſuaded of error inſtead of truth. Our Perſuaſion of the truth of any thing ſhould be founded upon the ſacred ſcriptures, and ſupported by them, otherwiſe it will never bear the teſt of an enquiry, when God comes to judge the world.

PERVERSENESS, The act of one whoſe mind and will is hardened againſt receiving inſtruction.

It ſignifies crookedneſs and ſtubbornneſs, and denotes, that every thing good and pleaſing in the ſight of God is hateful to the perſon.

Perverſeneſs often begins to ſhew itſelf at a very early period in life, and it gathers ſtrength as the young perſon grows up to manhood. Thoſe who would deal with youth of Perverſe diſpoſitions, ſhould at all times endeavour to repreſent truth to them in the moſt amiable colours, and they ſhould ſhew them how our Lord was of a meek tractable temper; and although God cloathed him in our nature, yet he ſubmitted to receive inſtruction.

Perverſeneſs generally leads to a fixed obſtinacy, and at laſt the Perverſe perſon becomes ſo hardened, that he is ripe for deſtruction.

The Perverſe perſon can never arrive at the knowledge of the truth; becauſe he is an enemy to it; he ſhuts his eyes againſt the light, and he hardens his heart againſt inſtruction.

Perverſeneſs makes a man odious in the ſight of God; and although good men are obliged to pity them, yet they ſee that no inſtruction whatever will have the leaſt effect upon them.

To avoid Perverſeneſs, we ſhould conſider ourſelves as weak ignorant creatures, who are utterly unacquainted with the mind and will of God, and therefore it is neceſſary that we ſhould lay our minds open to receive inſtruction.

PETITION, One of the parts of prayer; and it implies that we are earneſt to obtain ſomething of which we were in want of before.

When we approach an earthly prince with a Petition, to obtain ſomething of a particular nature, it is ſuppoſed that we will do it in the moſt humble and reverend manner. So when we in prayer approach the throne of Grace, our hearts ſhould be humbled as low as the duſt.

We ſhould conſider the majeſty and dignity of that Being before whom we approach. We ſhould Petition the Lord our God, conſiſtent with the nature of thoſe promiſes that he has made to ſinners in the ſcriptures. Our Petitions ſhould be earneſt and unaffected; they ſhould flow from the heart, in the ſame manner that a condemned criminal begs his life.

Thus we ſhould Petition God, that he would pardon our ſins, that he would take us under his protection, and for the future prevent us from falling into any of thoſe ſnares that may offend him, and wound our own conſciences.

While we Petition the Lord our God, it ſhews that we are convinced of his univerſal authority; that he has a right to govern us, and that we owe him ſpecial obedience.

Let us therefore draw near by Petition to the Lord our God, who is able to ſatisfy all our wants out of his unbounded fulneſs.

PHARISEE, The moſt reputable religious ſect among the Jews.

Before the Babyloniſh captivity, the Jews who adhered to the law of Moſes, and kept themſelves free from idolatry, were all of one mind, there were not any ſects among them. Nor does it exactly appear at what time they began to have different notions concerning ſpeculative points, only Joſephus tells us, that in the time of the Maccabees, there was one ſect called the Phariſees, who aſſerted the doctrine of the immortality of the ſoul, and the reſurrection of the body.

Another ſect was called the Sadduces, who

ſeem

ſeem to have been a ſet of libertines, for they denied the immortality of the ſoul, and the reſurrection of the body.

Both theſe ſects are mentioned in the New Teſtament; but as for the Phariſees, they were a ſort of people, who made an oſtentatious diſplay of their acts of charity; for when they gave alms to the poor, they employed a man to ſound a trumpet before them in the ſtreet, that a croud might be gathered together.

For this our Saviour reproached them in the ſevereſt manner, and told them, that as they ſought the praiſe of men, ſo that ſhould be their reward.

Every profeſſor of Chriſtianity, who makes a parade of his experience in divine things, may juſtly be called a Phariſee, and as ſuch he ſtands condemned in the word of God.

PHILOSOPHY, The love of wiſdom, for every Philoſopher is ſuppoſed to be ſo much in love with wiſdom, that he thinks no hardſhip too great, in order to acquire the knowledge of a given propoſition.

We are told by ſeveral ancient hiſtorians, that when the Romans took Syracuſe, Archimedes was ſo much loſt, or abſent in mind, ſtudying a problem, that without making the leaſt reſiſtance, he ſuffered a ſoldier to kill him, rather than abandon his ſtudies.

We are cautioned in ſcripture to avoid vain Philoſophy, or the diſcuſſion of ſuch propoſitions, the knowledge of which can never make us either wiſer or better. But we are not forbidden to ſtudy every thing in Philoſophy that can be of any ſervice to us.

Thus we are to endeavour to underſtand as much as we can of the works of nature, in order to lead us to proper notions of the divine perfections.

The ſtudy of anatomy, which is one of the branches of Philoſophy, leads us to admire the infinite wiſdom of God in conſtructing the human frame; and the ſtudy of aſtronomy points out his infinite power, by which the heavenly bodies perform their regular revolutions.

Thus every branch of true Philoſophy leads towards inlarging the powers of the human underſtanding; and even divinity itſelf is only ſacred Philoſophy.

Let us therefore endeavour to acquire as much knowledge as we can; and let us make uſe of it in a proper manner.

PILGRIM, One who travels in a ſtate of poverty, in order to arrive at a better inheritance than what he enjoyed before.

Every genuine Chriſtian is a ſtranger and Pilgrim while here below; for they are all travelling towards heaven.

This is what cannot be ſaid of the wicked; for there are wedded to the world, and nothing gives them ſo much pain as to part with it.

Our divine Redeemer was like a poor Pilgrim while he lived among us in this world; and both the prophets and apoſtles wandered about in ſheep-ſkins and goat-ſkins, although the world was not worthy of them.

When a Pilgrim ſets out on his journey, he he is ſuppoſed to bid adieu to his own country, and fix his affections on that place to which he is travelling. In the ſame manner, when the believer begins his Chriſtian courſe, he turns his back upon the world, and keeps his mind ſtedfaſtly fixed on God and heavenly things. He does not deſire to return back, but he preſſes forward towards the mark, becauſe of the prize of the high calling of God in Chriſt Jeſus.

A Pilgrim in his journey does not clog himſelf with any thing more than can be of ſervice to him; and the Chriſtian ſeeks no more of the good things of this world than are abſolutely neceſſary.

Let us therefore conſider ourſelves as Pilgrims and ſtrangers on the earth, travelling towards heaven, where our labour will be crowned with everlaſting happineſs.

PITY, The compaſſion that takes place in our minds when we ſee the afflictions of others; and,

In a religious ſenſe, taken in the two following ways.

Firſt, to ſympathize with thoſe who labour under temporal afflictions. Thoſe who do not Pity others, have no reaſon to expect Pity or compaſſion from God.

Pity for the miſeries of others, ſhews a flexibility

bility of heart, and a tenderneſs that makes us reſemble the divine nature. But when we Pity others, we are not to let our Pity remain inactive; for our hand is to be as ready to relieve, as our tongue is to expreſs our ſentiments.

God hates that Pity which is only expreſſed in words; but he gives his approbation to thoſe who relieve the wants of others.

Secondly, Pity likewiſe extends to the ſouls of all thoſe whom we imagine to be in the broad way to everlaſting deſtruction.

Our Pity, in the firſt inſtance, is to extend to our fellow creatures, in time; but in the ſecond, it relates to eternity. When we look down with Pity upon any of our fellow creatures, who ſeem loſt to a ſenſe of duty, we ſhould do and ſay every thing we can to perſuade them of their danger. We ſhould alarm them by the terrors of the law, and encourage them to hope for mercy from the promiſes made to ſinners in the goſpel.

This will diſtinguiſh us as Chriſtians endued with Pity, and will make us like our divine Redeemer, whoſe Pity extended to us all.

PLAGUE, A peſtilential diſtemper, by which people are ſwept off in great numbers; and,

In a religious ſenſe taken two ways.

Firſt, As the Plague or corruption of the heart, by reaſon of ſin. As the Plague in a natural ſenſe carries off vaſt numbers of people, ſo the ſpiritual Plague of the heart is the ruin of many ſouls.

Sin is the greateſt Plague that we can be afflicted with while here below; for unleſs properly ſubdued and kept under reſtraint, it will ruin us to all eternity. As the Plague in the human body breaks out in a viſible manner, ſo the Plague in the heart breaks out into real actions.

To avoid the Plague in a natural manner, we muſt take care not to come near the perſon infected; and to avoid the Plague in a ſpiritual manner, we muſt take care not to come into bad company.

Secondly, By the Plague is meant, the judgments of God upon ſinful nations, and ſometimes upon wicked individuals. Thus God Plagued the whole kingdom of Egypt, when they would not ſuffer the children of Iſrael to depart; and he Plagued Achan when he ſtole the golden wedge from the city of Jericho, after it had been devoted to deſtruction.

Many other inſtances might be mentioned; but in the mean time let us, who live under the goſpel, endeavour to attend, in the ſtricteſt manner, to all the duties of religion, that we may avoid the Plagues of God, and be preſented ſpotleſs before him.

PLEASE, The act of doing every thing to oblige others, ſo as to obtain their reſpect, good will and approbation.

In a religious ſenſe we are ſaid to Pleaſe God, when, as far as is conſiſtent with the ſtate of human nature in the world, we endeavour to ſerve him in ſincerity.

It is looked upon as a great honour to ſerve an earthly prince, and much more to Pleaſe him: but how much greater muſt the honour be to Pleaſe God Almighty, the Lord of Lords and King of Kings!

"But without faith it is impoſſible to Pleaſe him: for he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him," Heb. xi. 6.

We Pleaſe God when we are firmly perſuaded of the truth of his perfections, and likewiſe believe that he is endued with power to puniſh or reward us according to our works.

By Pleaſing an earthly prince, we may receive a pecuniary honour, and he may take it away as ſoon as he thinks proper. But if we Pleaſe God, we ſhall obtain the favour of him who is the ſovereign Lord of heaven and earth.

We may be aſſured that he will not withhold any good things from us in this life, altho' he may keep back ſuch as might prove hurtful, and in heaven he will reward us with bleſſings ſuch as eye hath not ſeen, nor hath it entered into the heart of man to conceive.

We are to Pleaſe men as far as is conſiſtent with the commands of God, but to Pleaſe God is the higheſt object we are to have in view, becauſe upon that depends our everlaſting happineſs.

PLEASURE,

PLEASURE, The delight we take in any thing, whether it be good or bad.

Thus all the delight and Pleaſure of mind, that we enjoy in conſequence of our attendance on religious duties, may with the greateſt propriety be called holy Pleaſure. But in general, Pleaſure is mentioned in ſcripture to point out the indulgence of our paſſions and luſts in too high a degree, without keeping them under proper reſtraint.

The Love of Pleaſure, and the practice of religion, are as oppoſite as light and darkneſs; as inconſiſtent as loyalty with rebellion. What ſhould we think of a man who would go into the preſence of an earthly prince, and profeſs to him that he would forever be obedient to the laws, and no ſooner is he gone out of the palace, than he takes up arms as a rebel? In the ſame manner, for us to profeſs religion, and at the ſame time be wallowing in all manner of filthineſs, is utterly inconſiſtent,

There is nothing more ſtrongly prohibited in ſcripture, than unlawful Pleaſure; and there is no wonder that it ſhould be ſo, for we are too fond of indulging our paſſions, which always ends in our ruin.

It is much to the honour of the Proteſtant religion, that in every country, where it is profeſſed, the people are prohibited from all ſorts of public games on the Sunday.

In popiſh countries one may ſee the people coming from the church, and going to a comedy, or playing at cards. This ſhews that their religion is little better than a dead lifeleſs form, for no man can ſerve two maſters.

Pleaſure is of ſo bewitching a nature, that the more it is ſought after, the leſs enjoyment it affords. It defeats its own intention; for the more the ſlave to ſenſual Pleaſure expects, the more is he diſappointed.

Pleaſure is the greateſt deceiver in the world, for it comes to us under a gilded and moſt ſplendid appearance, but it leaves behind it nothing but remorſe. Many good conſtitutions have been ruined by an attachment to Pleaſure, and ſome great commanders have loſt engagements with their enemies, in conſequence of indulging their luſts.

This was the caſe with Mark Anthony, who loſt both his life and his kingdom becauſe of his attachment to the abandoned Cleopatra. Francis the firſt loſt the battle of Pavia in the ſame manner; and many other inſtances might be mentioned.

The love of Pleaſure corrupts the mind, and makes every thing of a religious nature nauſeous to its votaries. It is too common to hear young people telling, that they will take Pleaſure in youth, and it is time enough for them to refrain from it, when they grow old.

This is offering their youth to the gratification of their luſts, and giving God nothing but their infirm old age. The Chriſtian religion does not condemn ſuch Pleaſures as are innocent, for we read that our Saviour honoured a feaſt at a wedding with his preſence.

It only prohibits a too ſtrong attachment to Pleaſure, becauſe it leads off our minds from that which alone ought to be our higheſt concern.

POLLUTION, Any thing that defiles, and is the effect of the groſeſt luſts.

The ſtate of Polluted perſons is conſpicuouſly deſcribed by the apoſtle Peter in the following ſtriking expreſſions.

"Having eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable ſouls; an heart they have exerciſed with covetous practices; curſed children: Which have forſaken the right way, and are gone aſtray, following the way of Balaam the ſon of Boſor, who loved the wages of unrighteouſneſs; But was rebuked for his iniquity: the dumb aſs ſpeaking with man's voice forbad the madneſs of the prophet. Theſe are wells without water, clouds that are carried with a tempeſt; to whom the miſt of darkneſs is reſerved for ever. For when they ſpeak great ſwelling words of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error. While they promiſe them liberty, they themſelves are the ſervants of corruption; for of whom a man is overcome, of the ſame is he brought in bondage. For if after they have eſcaped the Pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entang-

led therein and overcome, the latter end is worſe with them than the beginning. For it had been better for them not to have known the way of righteouſneſs, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and, The ſow that was waſhed, to her wallowing in the mire," 2 Peter. ii. 14—22.

Among the Jews, every perſon who had the leproſy was looked upon as Polluted, for this reaſon, that the diſorder was infectious. Pollution is a moſt odious ſin in the ſight of God, and is hateful to every perſon endued with common modeſty.

It would look very ſingular to ſee ſome perſons Polluted with the plague, and cloathed in the moſt filthy manner, coming into the preſence of an earthly prince; and in the ſame manner all ſuch as are ſlaves to their luſts, muſt not expect to be admitted into the preſence of the King of kings.

To avoid Pollution, we ſhould be very careful concerning the company we go into, for evil communications corrupt or Pollute good manners. How happy are thoſe who eſcape the Pollution of the world! but let none truſt too much to their own ſtrength.

When Origen was prevailed upon to ſacrifice to idols, he was caſt out of the church of Alexandria, and in the agony of his mind he traveiled to Jeruſalem. There going into the church, he opened the Bible, and the firſt words that preſented themſelves to him were the following:

"But unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or that thou ſhouldeſt take my covenant in thy mouth? Seeing thou hateſt inſtruction, and caſteſt my words behind thee. When thou ſaweſt a thief, then thou conſentedeſt with him, and haſt been partaker with adulterers. Thou giveſt thy mouth to evil, and thy tongue frameth deceit. Thou ſitteſt and ſpeakeſt againſt thy brother; thou ſlandereſt thine own mother's ſon. Theſe things haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether ſuch a one as thyſelf: but I will reprove thee, and ſet them in order before thine eyes. Now conſider this, ye that forget God, leſt I tear you in pieces, and there be none to deliver," Pſalm. l. 16—22.

Upon that he cloſed the book, and burſt into tears, declaring his guilt, and begging for the prayers of the people. Thus we ſee the neceſſity of not truſting wholly to our ſtrength, when ſuch a great man as Origen could fall.

POMP, A magnificent diſplay of wealth or grandeur, and a vain belief that one is a ſuperior, and that there is none like him.

Of this we have a moſt ſtriking inſtance in the hiſtory of Nebuchadnezzer, to make a laſting impreſſion on every one, from the higheſt to the loweſt.

"At the end of twelve months he walked in the palace of the kingdom of Babylon. The king ſpake and ſaid, Is not this great Babylon, that I have built for the houſe of my kingdom, by the might of my power, and for the honnour of my majeſty? While the word was in the king's mouth, there fell a voice from heaven, ſaying, O king Nebuchadnezzar, to thee it is ſpoken; The kingdom is departed from thee. And they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field: they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, until thou know that the Moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will," Dan. iv. 29—33.

It was ſaid of this prince, that his dominions were the moſt extenſive, under one ſovereign, in the world; and his Pomp, as well as his vanity, was equal thereto; but God humbled him, and reduced him ſo low as to be like unto the beaſts that periſh.

Pomp and ſplendor may be neceſſary to create reſpect in people to their magiſtrates, and to give a ſanction to office; but when it is affected by individuals, nothing can be more ridiculous. Were we only to conſider what poor miſerable creatures we are, we ſhould abhor ourſelves, and repent in duſt and in aſhes. It ill becomes poor mortals to affect ſtate and Pomp, while they know that their bodies are ſure one day to rot in the earth.

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The Pomps and vanities of this world are what we are to pray to be delivered from; and the more we know of our own hearts, the leſs ſhall we be fond of Pomp and ſplendor; for ſelf-knowledge leads to humility.

Let us conſider, that the greateſt Pomp or ſplendor we can ever attain to is, to receive the divine approbation, and be raiſed up to glory in heaven.

POOR, Such as are in want of the comforts as well as the neceſſaries of life.

In a religious ſenſe, it is taken two different ways: Firſt, To point out the afflicted in general; and, Secondly, ſuch as are deſtitute of Chriſtian graces, to adorn their ſouls.

The Poor of this world are left by the Almighty under our immediate care, and we are to anſwer to God for our behaviour to them. It is ſurprizing, and yet, alas! too true, that many people pretend to great experience in divine things, and at the ſame time are ſo hard-hearted to the Poor that they will not ſpare a ſhilling to ſave them from ſtarving. This is owing to the ſoul deſtroying notion too much inculcated, that it is not neceſſary to teach good works.

This, however, is contrary to the expreſs words of our Lord; and whoever teaches this doctrine, will ſtand condemned at his tribunal. Whenever a perſon hears a preacher haranguing on faith, and not deducing duties, by way of inference from every propoſition, let him read the following words:

"When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory: And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheeps from the goats: And he ſhall ſet the ſheep on his right hand, but the goats on the left. Then ſhall the King ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world; For I was an hungered, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: Naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungered, and fed thee? or thirſty, and gave thee drink? When ſaw we thee a ſtranger, and took thee in? or naked, and clothed thee? Or when ſaw we thee ſick, or in priſon, and came unto thee? And the king ſhall anſwer and ſay unto them, Verily I ſay unto you, In as much as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire prepared for the devil and his angels; For I was an hungered, and ye gave me no meat: I was thirſty, and ye gave me no drink: I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not. Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungered, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee? Then ſhall he anſwer them, ſaying, Verily I ſay unto you, In as much as ye did not to one of the leaſt of theſe, ye did it not to me. And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal," Matthew xxv. 31—46.

Thus we here find, how that our Lord will requit or condemn us, according to our benevolence and mercy to the Poor; and in vain will the pretender to experience in divine things tell our Lord of his great attainments, while at the ſame time he neglects to ſhew mercy to the Poor, whom he has left here to give us an opportunity of ſhewing our tenderneſs, and the deſire we have to be like him, who had pity upon the Poor and the needy.

Secondly, By Poor is meant all thoſe who are deſtitute of the graces of the ſpirit. And here it may be aſked, What are the graces of the Spirit?

To this it is anſwered, That the graces of the ſpirit are all thoſe virtues, or real good works that flow from a ſincere and unfeigned faith in Chriſt, ſuch as piety, love, humility, charity, juſtice, truth, and in a word, willing obedience.

Many preachers have done great hurt to our holy religion, by teaching their hearers that the graces

graces of the ſpirit were their own inward feelings; but nothing in the world can be more falſe. The whole of the ſacred ſcriptures point out in expreſs words, that the graces of the ſpirit are thoſe virtues that flow from a lively faith in Chriſt Jeſus; for faith without works is dead.

Poor indeed muſt thoſe be who have nothing to illuſtrate their characters, or make them amiable in the ſight of God.

It is not intended to inſinuate that the beſt works we can perform, are able to make us rich in the ſight of God; for the beſt are Poor and miſerable: but all that we contend for is, that as a man may be ſaid to he naked, who does not ſeek mercy through the merits of Chriſt; ſo is he Poor and ragged, when he has no good works to recommend him.

The temptations attending a ſtate of poverty are great, ſo that we ought always, when diſtreſſed in our circumſtances, to pray with Agur, "Remove far from me vanity and lies: give me neither poverty, nor riches; feed me with food convenient for me: Leſt I be full, and deny thee, and ſay, Who is the Lord? Or leſt I be Poor, and ſteal, and take the name of my God in vain," Prov. xxx. 8, 9.

Let us therefore beg of God that he would be with us, and keep us in his favour, by opening our hearts to relieve the Poor, and making us ſubmiſſive to all the diſpenſations of providence.

POPE, From Papa, a word ſignifying Father, and uſed to denote the biſhop of Rome, who claims a univerſal juriſdiction over all the Chriſtian world.

He alſo pretends to infallibility, and calls himſelf the ſucceſſor of St. Peter.

During the firſt four centuries after Chriſt, the biſhops of Rome were never looked upon in any other light than upon an equality with other biſhops. Let us therefore attend to the riſe of this pretended power in the biſhops of Rome.

About the middle of the fifth century, men of the greateſt eminence for learning and piety were made choice of to be biſhops of Rome, becauſe of the greatneſs of the city; and ſometimes when diſputes aroſe among the biſhops in the provinces, they made the biſhops of Rome arbitrators, without acknowledging any ſuperiority of power.

However innocent this practice may appear in its riſe, yet in its progreſs it contributed towards the elevation of the Popes: for before the ſixth century, the biſhops of Rome began to claim univerſal juriſdiction over all the biſhops in the world.

Many, however, maintained their privileges; for we find that when Auſtin the monk came to Canterbury, ſix hundred and three, he ſent for the Britiſh biſhops, and aſked them, Whether they acknowledged the power of the Pope? To this they anſwered, That they acknowledged him to be biſhop of Rome; but that he had no more juriſdiction in Britain than they had in Italy.

Indeed it does not appear that the Brittiſh biſhops in Wales acknowledged the power of the Popes till about the ninth century; nor in Scotland till near the latter end of the eleventh century.

At that time the Scots admitted ſome few foreigners among them, who acknowledged the papal ſupremacy; but in twelve hundred ſixty-four, when the Pope wanted to ſend a nuncio or ambaſſador into that country, their nobles declared that he might come, but he ſhould never return.

It was the ſame in many other countries; but at laſt the power of the Popes encreaſed in conſequence of the ignorance of the people.

In the tenth century, we find ſome of the Popes advanced to that dignity, in conſequence of their intrigues with ladies of quality; and, indeed, during that period, many of thoſe who pretended to infallibility, were a great diſgrace to human nature.

POPERY, The religion of the papiſts, of which the pope is the ſovereign.

To underſtand the myſtery of Popery, we muſt conſider it in an hiſtorical light, and trace it from its infancy.

It is evident to every one who reads the acts of the apoſtles, that the worſhip of the primitive Chriſtians was pure and ſimple, namely, prayer, ſinging, reading, and preaching, with the adminiſtration of the euchariſt. This is

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confirmed by the teſtimony of Pliny, who wrote in the reign of the emperor Trajan, 107. The ſame ſimplicity appears throughout the writings of the fathers of the firſt three centuries, as appears from Dr. Cave, and the learned enquiries of the late lord chancellor King.

But ſoon after Chriſtianity received a civil eſtabliſhment, many of the Heathen philoſophers embraced it, from motives of faſhion, and they perſuaded the biſhops and emperors to introduce into their worſhip ſome of the moſt ſimple of the Heathen rites, in order to bring over as many converts as poſſible.

From this time till the end of the ſixth century, they continued gradually to introduce more and more in ſuch of the churches as were neareſt to Italy; but thoſe who were at a greater diſtance, remained pure long afterwards.

The doctrine of the real preſence in the euchariſt was not believed till many years after, nor the infallibility of the popes till the eleventh century.

The celibacy of the clergy was never heard of till the tenth century; nor was it eſtabliſhed by law in England till the reign of Henry I. 1112.

The burning of hereticks was never injoined till 1409; nor would it have then paſſed into a law, had not the unſettled ſtate of the king's affairs (Henry IV.) induced him to court the friendſhip of the clergy.

Thus we ſee that the whole maſs of Popery was not finiſhed in one day; it roſe gradually, and in the ſame gradual manner will it decay. We have a fine deſcription of its riſe, progreſs, and power in the following words, which have been moſt beautifully illuſtrated by Dr. Newton, the preſent biſhop of Briſtol.

"And I beheld another beaſt coming up out of the earth: and he had two horns like a lamb, and he ſpake as a dragon. And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth and them which dwell therein to worſhip the firſt beaſt, whoſe deadly wound was healed. And he doeth great wonders, ſo that he maketh fire come down from heaven on the earth, in the ſight of men.

And deceiveth them that dwell on the earth by the means of thoſe miracles which he had power to do in the ſight of the beaſt; ſaying to them that dwell on the earth, That they ſhould make an image of the beaſt which had the wound by a ſword, and did live.

And he had power to give life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak and cauſe that as many as would not worſhip the image of the beaſt ſhould be killed.

And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their hand, or in their foreheads; And that no man might buy or ſell ſave he that had the mark, or the number of his name," Rev. xiii. 11—17.

Here it is ſaid to riſe out of the earth; for Popery is an earthly, carnal religion; and indeed the whole paſſage is applicable both to the popes and Popery. The progreſs of Popery, it is to be feared, has been very rapid of late years in this proteſtant country, which ought to be very alarming to all thoſe who wiſh well to our holy religion; for the Popiſh prieſts leave nothing undone to bring over the weak and the ignorant to their idolatry.

Their aſſiduity in ſpreading their ſuperſtitious notions, ſhould teach proteſtant miniſters to watch with great care over the people committed to their charge. They ſhould take care that they be well grounded in the principles of their faith, and all the doctrines of the reformation ſhould be explained and illuſtrated in the cleareſt manner.

By ſuch means as theſe few would be perverted to Popery, and ſuperſtition would vaniſh away like ſmoke.

POVERTY, The ſtate and condition of thoſe who are in affliction, for want of many temporal bleſſings, which others enjoy.

It has been often queſtioned, whether the temptations attending a ſtate of Poverty, or thoſe attending a ſtate of affluence, are the greateſt? This matter ought to be carefully attended to; and therefore it will be beſt to ſtate the one againſt the other.

The temptations attending a ſtate of Poverty, may be all included under the following:

A diſtruſt of the divine favour; a diſcontentedneſs with the ways of God; a repining at the diſpenſations of his providence; and blaſphemous notions that God is a hard and cruel maſter.

In a ſtate of Poverty, a perſon is apt to look with envy upon thoſe who are in circumſtances of affluence. Nay, what is worſe, Poverty may, and often does, lead people to ſteal, for hunger will break through ſtone walls.

On the other hand, the rich man, or he who is at leaſt placed in a ſtation above poverty, is apt to be vain in his own conceit, and to look down with contempt upon others.

The rich man is apt to indulge his luſts, and give himſelf up to pleaſure, forgetting that God will bring him to an account; and it frequently happens, that thoſe who are rich oppreſs the poor.

Thus the temptation attending a ſtate of Poverty, is diſtruſt in God; and that attending riches, preſumption. This ſhould fill us with very low notions, and keep us in an humble dependence on our God.

Neither poverty nor riches are to be wiſhed for in an inordinate manner; but we are to uſe the good things of this world as not abuſing them. Are we rich? let us conſider ourſelves as the ſtewards whom God has appointed to diſtribute his favours to the poor; for our divine Redeemer has expreſsly declared, That a cup of cold water given in his name, ſhall not loſe its reward.

The alms of Cornelius, the Roman centurion, roſe up as a memorial before the throne of God; and ſo will all the good things do, which the rich beſtow upon thoſe who are in a ſtate of poverty.

Are we poor? Let us conſider that God has a right to diſpenſe his favours in what ever manner he pleaſes. Poverty, for wiſe ends, is as much his gift as riches; and ſurely he has no reaſon to give an account of his ways.

Poverty ſhould lead us to conſider, that God would never reduce us to ſuch a ſtate was it not in mercy and love, to wean our affections from the things of this world, in order to place them on thoſe that will laſt for ever, in the full enjoyment of himſelf throughout eternity.

POWER, One of the attributes of the divine Being, and in a comparative degree aſcribed to men.

The Power of the deity, like all his other attributes, cannot poſſibly be comprehended by us; ſo that we can only reverence and adore it in humility.

With reſpect to Power in men, it is either natural or official. Natural Power is the right that a father hath over his children, to command their ſpecial obedience in every thing lawful, for it is not to be ſuppoſed that a father will command his ſon to do what is wrong.

Official Power is ſuch as is annexed to any dignity, from a king down to the loweſt magiſtrate in the community. God, as the fountain of Power, delegates it to men, in order that they ſhould uſe it ſo as to promote his glory, and the good of each other.

Power was never given to men to oppreſs each other; but to preſerve peace and order, which is the life of ſociety. As nothing can appear more beautiful and praiſe-worthy than a proper uſe of Power, ſo nothing is more odious than the abuſe of it.

When a good prince ſends a governor to a conquered province, he will tell him to treat the people with humanity; and if he does otherwiſe, he will incur his diſpleaſure. In the ſame manner when God confers Power upon men, he does it with a view that they ſhould make ſuch an uſe of it, as they will be able to give an account of when Chriſt ſhall come in glory.

PRACTICE, The active ſtate of any perſon, whether it be in a good or evil cauſe.

All the actions of men are ſo many Practices; but in a ſtrict religious ſenſe, we apply it to the lively duties of a Chriſtian, when he continues going on towards a ſtate of perfection.

To promote a regular Practice of Chriſtian duties, we ſhould be careful to have the principles firſt grounded in our hearts; for principles are the ſeed, and Practice the fruit. But then it muſt be conſidered and ſtrictly attended to, that the beſt principles are of no ſervice, unleſs they ſpring up into Practice; for as our Lord

Lord ſaid, if you know theſe things, happy are you if ye do them.

And again, we are commanded to be doers of the word, and not hearers only, deceiving our own ſelves. When a Chriſtian is found in the Practice of every commanded duty in a ſincere manner, it is a ſure ſign that the principles thereof are ſown deep in his heart; but while he continues dead, lifeleſs, and inactive, it is evident, notwithſtanding all his pretences to piety, that the principles of religion have been ſuffered to die away in the heart, for want of proper cultivation.

It is evident that God will judge us by our Practices, for good Practices are a ſure ſign of living principles. Let us therefore be earneſt to acquire the knowledge of all the principles of the Chriſtian religion; but let us never forget, that as the body without the ſpirit is dead, ſo faith without works or Practice is dead alſo, and can never bring us to happi neſs.

PRAISE, The act of acknowledging with grateful hearts, what God has given us, and what he has done for us.

The duty of Praiſe and thankſgiving is one of the moſt material parts both of public and private worſhip.

We meet with many inſtances of it in the writings of the Heathens; and although their Praiſes were beſtowed upon idols, yet it ſhews that the light of nature taught them gratitude to that Being whom they looked upon as ſupreme.

Under the Old Teſtament diſpenſation, we meet with many inſtances of holy men Praiſing the Lord, particularly in the two ſongs of Moſes, and throughout the book of Pſalms. Some of the Pſalms are Hymns of Praiſe to the divine Being, and ſeem to have flowed from hearts touched with a ſenſe of his goodneſs.

The holy men of old never conſidered any of the works of God, without Praiſing him for them, as will appear when we conſider the following divine hymn.

"Praiſe ye the Lord, Praiſe the Lord, O my ſoul. While I live, will I Praiſe the Lord: I will ſing Praiſes unto God, while I have being. Put not your truſt in princes, nor in the ſon of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts periſh. Happy is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God; Which made heaven and earth, the ſea, and all that therein is: which keepeth truth for ever: Which executeth judgment for the oppreſſed, which giveth food to the hungry; the Lord looſeth the priſoners. The Lord openeth the eyes of the blind; the Lord raiſeth them that are bowed down: the Lord loveth the righteous. The Lord preſerveth the ſtrangers; he relieveth the fatherleſs and widow; but the way of the wicked he turned upſide down. The Lord ſhall reign for ever, even thy God, O Zion, unto all generations. Praiſe ye the Lord," Pſalm cxlvi. 1—10.

Even under the moſt trying, the moſt ſevere afflictions, the pious man will Praiſe God, becauſe he knows that the ſufferings of this preſent life are not worthy to be compared with the glory, that ſhall be revealed in him. "Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vine, the labour of the olive ſhall fail, and the fields ſhall yield no mear; the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls: Yet I will rejoice in the Lord, I will joy in the God of my ſalvation. The Lord is my ſtrength, and he will make my feet like hinds feet, and he will make me to walk upon mine high places. To the chief ſinger on my ſtringed inſtruments," Habakkuk iii. 17—19.

As Praiſe is an evidence of our Love to God and Chriſt while we are here below, ſo it will be our employment throughout all eternity.

Praiſe will be the employment of the redeemed above, when death is ſwallowed up in victory, and all ſin and ſorrow are done away. But what are we to Praiſe God for? It may be anſwered, For what we are, and what we have.

Firſt, we ſhould Praiſe him for our creation. He made us out of nothing, and he gave us rational faculties, a privilege which the brute creation never enjoyed.

Second-

Secondly, we ſhould bleſs him for his providence. We are daily objects of his care, and without him we can do nothing. From the time that we are formed in the womb, till the awful period arrives that we muſt put off this earthly tabernacle, his goodneſs ſupports us, and his mercy bears with our numerous provocations. He cauſes the ſeaſons to return in their courſe, and he gives us our food in due ſeaſon.

Thirdly, we ſhould Praiſe him for the benefits of his Grace, as conveyed to us in the goſpel of his ſon. What does it ſignify that we are men, or that we are preſerved from time to time, if that we are to be deſtroyed at laſt? which muſt have taken place, had not Chriſt interpoſed in our favour.

This laſt conſideration ſhould above all others fill our hearts with Praiſe and thankſgiving. Praiſe is a ſweet offering in the ſight of God; it is acceptable to him, for he that offereth Praiſe glorifieth him.

Good men may deſerve our Praiſes in a comparative degree; but God is after all the only object who has a right to them in an abſolute manner.

He is the fountain of all perfection, and therefore he has a right and title to our gratitude, for the many mercies we enjoy, which muſt be by Praiſe and thankſgiving flowing from hearts filled with ſincerity.

PRAYER, The act of addreſſing ourſelves to God, and one of the principal parts of divine worſhip.

Religion cannot ſubſiſt without prayer; for it keeps alive divine ſentiments in our minds, and teaches us to have an humble dependence on the Deity. Prayer is the earneſt deſire of the ſoul to obtain ſomething; and it intimates that we are pouring out our whole hearts into the boſom of our God, and our Redeemer.

Prayer may be divided into three parts, namely, confeſſion, petition, and thankſgiving.

By confeſſion is meant a free acknowledgment of our ſins committed againſt a holy God, who is of purer eyes than to behold iniquity. It ſuppoſes that we keep nothing hid or concealed, becauſe God can ſee into the inmoſt receſſes of the heart.

Petition is the begging pardon for the ſins we have committed, and for grace to prevent us from falling into the ſame ſnares for the future. We are to pray for his aſſiſtance in our journey through life; and that God may be our God both in time and in eternity.

Thankſgiving is the act of praiſe, by which we teſtify our gratitude, and it is a duty incumbent upon us both as men and Chriſtians. But the divine wiſdom has not left us in the dark concerning Prayer; for Chriſt has given us both a model and a form in thoſe celebrated words, called the Lord's Prayer, which cannot be imitated by any human perſon. The whole paſſage runs thus:

"And when thou prayeſt, thou ſhalt not be as the hypocrites are: for they love to pray ſtanding in the ſynagogues and in the corners of the ſtreets, that they may be ſeen of men. Verily I ſay unto you, They have their reward. But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret; and thy Father which ſeeth in ſecret ſhall reward thee openly. But when ye pray, uſe not vain repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye aſk him. After this manner therefore pray ye. Our Father which art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done in earth, as it is heaven; Give us this day daily bread; And forgive us our debts as we forgive our debtors: And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory for ever. Amen.

For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you: But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes," Mat. vi. 5—15.

Our Saviour does not here enjoin us to make uſe of the ſame words; but leaves us either to uſe them literally or paraphraſtically.

Thus

Thus we may, conſiſtent with our Saviour's intention, Pray in the following manner:

Our Father, which art in heaven; thou art our Father, though our natural parents be ignorant of us, and our pretended friends refuſe to acknowledge us; therefore, O Lord, teach us to draw near to thy throne of grace, with all holy confidence, as children to a father, who is at all times able, willing, and ready to help us.

Hallowed be thy name. Let thy name, O God, be held in the utmoſt reverence, throughout all the univerſe; may every one be taught that there is no God like our God, who is for ever bleſſed. From the riſing up of the ſun, to the going down of the ſame, O Lord, let thy name be great among the Gentiles.

Thy kingdom come. O Lord, haſten the time, when all nations ſhall become the kingdom of our divine Redeemer. May the glorious light of the goſpel ſpread itſelf to the utmoſt corners of the univerſe. May the kingdom of ſatan be deſtroyed, and fulfil thy promiſe, that thou wilt give thy ſon the Heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion. And, O Lord, while thou art extending the kingdom of thy grace, haſten that period when the kingdom of glory ſhall be advanced, and all thy people brought into it, and reſcued from the world, ſin and ſatan.

Thy will be done in earth, as it is in heaven. O Lord, let thy whole purpoſe and intention towards us poor mortals, be accompliſhed in mercy. Let every one of us be as ready to perform thy will, while here in a ſtate of probation, as the holy angels are, who miniſter before thee in heaven. Let us ſubmit to thy will under all the diſpenſations of thy providence, and be ready at all times to acknowledge that the Lord our God is juſt.

Give us this day our daily bread. O Lord our God, thou art the univerſal God of nature, and therefore in all thy diſpenſations of the good things of this world, grants us as much as may be neceſſary for us, and keep back ſuch as may be hurtful. Let us alſo, Lord, never forget, that when we eat or drink, or whatever we do, it may be all to thy honour and glory. Help us to look upon the gifts of thy providence as unmerited, and from thence enable us to uſe them with humility.

Forgive us our debts, as we forgive our debtors. O Lord, our moſt merciful father, we approach thy throne as conſcious of our corruption both by nature and practice. We are convinced that we ſtand in need of forgiveneſs, for we are all debtors to thy divine law. But we look for pardon in no other manner than as we have forgiven thoſe who have offended againſt us. O Lord, if we have the leaſt grudge in our hearts againſt any of our neighbours, make it plain to us, that we may go and forgive them, before we preſume to aſk pardon of thee.

And lead us not into temptation; but deliver us from evil. O thou moſt merciful God, who knoweſt the frailty of our nature, the violence of our paſſions, and the many temptations we are daily ſurrounded with; let thy preventing grace be daily about us; and lay ſuch a reſtraint upon our paſſions as to keep us out of the way of temptation: and, O Lord, deliver us from all the ſnares that may be laid for us by the grand adverſary of our ſouls.

For thine is the kingdom, the power, and the glory, for ever and ever, Amen. Humility, O God, and a natural conviction that we are poor weak creatures, induces us to come before thee as ſinners, and our hope of ſucceſs ariſes from thy matchleſs perfections. Thou, O Lord, art king over all; thou art the Lord of nature, providence and grace. Thy power, O God, is infinite, and therefore help us on every occaſion to make thee our friend, and not our enemy. Let our hearts be lifted up with praiſe to thee, O God, becauſe thou art the Lord of everlaſting glory. Glory be to thee, O God, in the higheſt, and on earth peace and good will to men. We conclude our Prayers, O God, by acknowledging that thou art from everlaſting to everlaſting; and that thou ſhalt endure throughout the lateſt ages of eternity. And in conſequence of our belief of all theſe truths, we chearfully ſay, Amen!

In this manner let every Chriſtian addreſs himſelf to God in Prayer, and then he need not doubt of receiving an anſwer to his petitions.

PREACHING, The act of a miniſter, who explains and inforces the ſcriptures in order to make men acquainted with the truths of the goſpel.

Preaching is as old as religion itſelf, for we are told, that before the flood Noah was a Preacher of righteouſneſs.

Preaching ſeems to have been greatly neglected among the Jews, before the Babyloniſh captivity, but after that period we find the prophet Nehemiah appointing proper perſons to read and expound the law.

"Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabethai, Hudijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people ſtood in their place. So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading.

And Nehemiah which is the Tirſhatha, and Ezra the prieſt the ſcribes, and the Levites that taught the people, ſaid unto all the people, "This day is holy unto the Lord your God, mourn not, nor weep: for all the people wept, when they heard the words of the law," Neh. viii. 7—9.

From that time Preaching continued in uſe among the Jews, not only in their own country, but alſo in whatever places they were ſettled.

When the Apoſtles went out to Preach the goſpel, they had two ſorts of perſons to addreſs themſelves to, namely, the Jews and the Gentiles. The Jews were ſo attached to their own law, and had formed ſuch carnal notions of the Meſſiah, that the goſpel was to them a ſtumbling block. "But we Preach Chriſt crucified, unto the Jews a ſtumbling-block, and unto the Greeks, fooliſhneſs; But unto them which are called Jews and Greeks, Chriſt the power of God, and the wiſdom of God. Becauſe the fooliſhneſs of God is wiſer than men; and the weakneſs of God is ſtronger than men," 1 Cor. i. 23, 24, 25.

That is, the Jews who thought the Meſſiah was to ſubject all nations to himſelf in a carnal manner, and rule them with a rod of iron, ſtumbled when they ſaw a poor afflicted man under the character of God's anointed.

And notwithſtanding all the miracles wrought by him, yet ſo wicked and ſo hardened were they, that rather than believe, they blaſphemouſly aſcribed his Almighty power to the devil.

On the other hand, many of the Heathen Gentiles were men of the moſt extenſive learning, and therefore they laughed when the Apoſtles told them, that a perſon who had been crucified was to give ſalvation to all thoſe who would accept of it.

Many of thoſe Heathens acknowledged a future ſtate of rewards and puniſhments, which induced the Apoſtles to addreſs themſelves to them on the principles of natural religion; but notwithſtanding all their learning, they looked upon the reſurrection of the body as fooliſhneſs.

After the death of the Apoſtles, many learned Heathens embraced the Chriſtian religion, ſuch as Irenus, Cyprian, &c. who entering into holy orders introduced a new way of Preaching in the following manner, as will appear from a given example.

Let the text be, "Now when they ſaw the boldneſs of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jeſus," Acts iv. 13.

The text being thus read, and the context taken notice of, ſo as to illuſtrate the words, by pointing out the circumſtances that occaſioned them, the Preacher divided his ſubject in the following manner.

Firſt, to conſider the nature of this ſurpriſe that aroſe in the minds of the Jewiſh elders.

Secondly, the vaſt influence that the goſpel has upon the minds of the moſt ignorant and unlearned.

Thirdly, the horrid ſin of the Jews, who although they ſaw the power of Chriſt working in his diſciples, yet they would not believe.

Theſe three points being properly illuſtrated, the

the Preacher concluded by drawing from each of them practical inferences.

This method continued till the dark ages of popery, when ſermons were ſeldom more than the commemoration of ſome pretended ſaint, and a recital of the miracles he was ſaid to have wrought.

When the reformation took place, the Preachers were obliged to refute the errors of Popery, and for that reaſon we find many of their diſcourſes full of Latin and Greek, beſides a great number of Logical Syllogiſms.

At laſt that method of Preaching went out of uſe, or rather it fell into contempt, and the method practiſed by the fathers has now taken place.

A Preacher ought not to enter into that office till he is perfectly acquainted with the ſacred ſcriptures, with the writings of the fathers, and the controverſy between us and the papiſts. He ſhould be well acquainted with eccleſiaſtical hiſtory, and the controverſy between Chriſtians and Deiſts.

If he attends to theſe things, he will be able at all times to keep his people from being led aſtray by falſe doctrines, and his mind will be furniſhed, with plenty of matter for any ſubject whatever.

PRECEPT, A rule for the regulation of our conduct, either of a moral or religious nature.

The Heathens had the Precepts of their different legiſlators, and the Jews had thoſe of Moſes and the prophets. Under the goſpel diſpenſation, we find both our Lord and his diſciples delivering Precepts to the people, for no man can be of any religion whatever unleſs he attends to the Precepts enjoined in it.

Our Saviour's ſermon on the mount contains a long chain of Precepts, and it would be well for every young perſon to get them by heart, as the Jews did the Precepts of their law. It is remarkable of the apoſtles, that in all their epiſtles they intermix Precepts, in order to make a more laſting impreſſion on the mind.

To retain in the memory a great number of Precepts, is not ſo difficult as ſome are apt to imagine. I knew a young perſon who ſpent an hour every day, after he came from ſchool, in getting by heart a great number of Precepts, both in the ſacred ſcriptures and in moral writers.

The conſequence was, that let the ſubject be whatever it would, he could without looking at a book quote the moſt celebrated authors, and illuſtrate the ſubject to the ſatisfaction of all thoſe who were not envious at his ſuperior merit.

Let every young perſon therefore improve their minds by learning as many Precepts as their memory will contain, and in their more advanced years they will reap the benefit of them.

PREDESTINATION, The act of God, in appointing ſomething to take place in time; and it is ſuppoſed that it will be performed, becauſe it is impoſſible for God to lie.

This word has made great noiſe in the world, particularly in the writings of Polemical divines. In order therefore to give a proper account of it, I ſhall here conſider its origin and progreſs, and then take ſome notice of thoſe parts of ſcripture, which, by a miſtaken conſtruction, ſeem to give countenance to it in an abſolute ſenſe.

It is acknowledged by Chriſtians of every denomination, that the fathers who lived near the times of the apoſtles muſt have known the minds of thoſe holy men much better than we, who live at ſo great a diſtance.

Now it is remarkable, that in all their writings, till the time of St. Auſtin, biſhop of Hippo in Africa, in the fourth century, we have not one word of abſolute Predeſtination, but a conſtant explicit acknowledgment of the freedom of the human will.

That father, indeed, wrote a book on divine grace, wherein he aſſerted, that God had made choice of a ſelect number of the human race to be objects of his favour, while the reſt were left to periſh. This notion was ſtrenuouſly oppoſed by moſt of the fathers who lived in that age, nor do we hear any farther account of it, till the time of the reformation.

St. Auſtin, till he was about thirty-ſix years of

of age had been very erroneous in his principles, and moſt ſhockingly wicked in his practice; but a reformation having taken place in his conduct, he became one of the moſt eminent men of his time, and therefore great reſpect was paid to every thing contained in his writings,

Some of the proteſtants at the reformation adopted his ſentiments concerning Predeſtination; and in this they were ſupported by Janſenius, biſhop of Ypres, who wrote a book in defence of St. Auguſtine. By this the freedom of the human will was ſet aſide, and men, inſtead of being looked upon as perſons accountable to God, were repreſented as nothing more than pieces of machinery, that could not do any thing till they were put in motion.

Such was the origin and progreſs of this notion of abſolute Predeſtination; and that leads me to conſider the texts of ſcripture upon which it is founded, and by which it has been defended by its ſtrenuous ſupporters.

The apoſtle Paul, in his epiſtle to the Romans, endeavours to point out the right inherent in God to make choice of any body of people, to whom he ſhould ſend the knowledge of the goſpel; and we find him making uſe of the following expreſſions.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpoſe. For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſt-born among many brethren. Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified. What ſhall we then ſay to theſe things? If God be for us, who can be againſt us? He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: Who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation? or diſtreſs? or perſecution? or famine? or nakedneſs? or peril? or ſword? As it is written, For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter. Nay, in all theſe things we are more than conquerors through him that loved us. For I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come. Nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord," Romans viii. 28—39.

The foreknowledge of God cannot be denied, unleſs we are guilty of blaſphemy; but here we have it expreſsly mentioned, that inſtead of Predeſtination being abſolute, it depends upon our love of the divine Being; and then the apoſtle enumerates all the beneficial conſequences that would flow from it.

That this is the ſentiment that the apoſtle ſeeks to eſtabliſh, will appear ſtill more evident, if we conſider what he ſays concerning God's rejecting of the Jews, on account of their diſobedience. Thus we read, "Neither becauſe they are the ſeed of Abraham, are they all children: but, in Iſaac ſhall thy ſeed be called. That is, They which are the children of the fleſh, theſe are not the children of God: but the children of the promiſe are counted for the ſeed. For this is the word of promiſe, At this time will I come, and Sarah ſhall have a ſon. And not only this; but when Rebecca alſo had conceived by one, even by our father Iſaac; (For the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth;) It was ſaid unto her, The elder ſhall ſerve the younger. As it is written, Jacob have I loved, but Eſau have I hated. What ſhall we ſay then? Is there unrighteouſneſs with God? God forbid. For he ſaith to Moſes, I will have mercy, on whom I will have mercy; and I will have compaſſion on whom I will have compaſſion. So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy. For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up that I might ſhew my power in thee, and that my

name

might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth, Thou wilt ſay then unto me, Why doth he yet find fault? for who hath reſiſted his will? Nay but, O man, who art thou that replieſt againſt God? ſhall the thing formed, ſay unto him that formed it, Why haſt thou made me thus? Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour? What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction: And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory? Even us, whom he hath called, not of the Jews only, but alſo of the Gentiles," Rom. ix. 7,—24.

Here he endeavours to ſhew, that all the Jews who deſcended from Abraham, were to enjoy the temporal bleſſings in the Land of Promiſe; yet the ſpiritual bleſſings promiſed to thoſe who were to be bleſſed with Abraham, were to be obtained in conſequence of making a right uſe of the goſpel diſpenſation.

The apoſtle ſeems to dwell with peculiar pleaſure upon this ſubject, and he did it with a view to humble the Gentile converts, many of whom began to look upon the Jews as in a ſtate of reprobation. He ſhews that God may grant privileges to one body of people, and at the ſame time deny them to another, from his own foreknowledge of the uſe they would make of them.

As to raiſing Pharaoh up for his own glory, it was to manifeſt his power in delivering his choſen people from a ſtate of bondage.

The ſimile of the potter does not imply the ſtate of any individual perſon; but only that God, ſeeing the wickedneſs and hard-heartedneſs of the Jews, would leave them to periſh in their ſins, becauſe they had rejected the offers made in the goſpel, ſo that they might be called veſſels of wrath, made ripe by their own ſins for deſtruction.

Again we read, "As he ſaith alſo in Oſee, I will call them, My people, which were not my people; and her, Beloved, which was not beloved. And it ſhall come to paſs that in the place where it was ſaid unto them, Ye are not my people; there ſhall they be called The children of the living God. Eſaias alſo crieth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved. For he will finiſh the work, and cut it ſhort in righteouſneſs: becauſe a ſhort work will the Lord make upon the earth. And as Eſaias ſaid before, Except the Lord of ſabaoth had left us a ſeed, we had been as Sodom, and been made like unto Gomorraha. What ſhall we ſay then? That the Gentiles, which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith. But Iſrael which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs. Wherefore? Becauſe they ſought it not by faith, but as it were by the works of the law. For they ſtumbled at that ſtumbling-ſtone: As it is written, Behold, I lay in Sion a ſtumbling-ſtone and rock of offence: and whoſoever believeth on him ſhall not be aſhamed," Rom. ix. 25—33.

Here he ſhews, that God in ſending the goſpel to the Gentiles, intended to provoke the Jews to a ſpirit of emulation, that they might partake of the ſame privileges.

Thus Predeſtination does not imply that God lays any reſtraint on the human will, but only that in conſequence of his authority he will ſend the goſpel to whom he pleaſes.

PRESUMPTION, A bold attempt to do ſomething, where there is not a reaſonable probability of ſucceſs; and,

In a religious ſenſe, the continuing in a ſtate of impiety, and leaving repentance to a death-bed.

That Preſumption is one of the greateſt ſins we can commit, will appear evident from the words of the Pſalmiſt, who was well acquainted with the human heart. "Who can underſtand his errors? Cleanſe thou me from ſecret faults. Keep back thy ſervant alſo from Preſumptuous ſins; let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion. Let the words of my

mouth, and the meditation of my heart be acceptable in thy ſight, O Lord, my ſtrength and my Redeemer," Pſ. xix, 12—14.

Here Preſumptuous ſin is called the great tranſgreſſion; and certainly no ſin can be greater, becauſe it is a total diſregard of the threatenings of God, and a ſetting at defiance all his laws. It is a tacit acknowledgment that he is worſe than ourſelves, and not capable of governing the world?

What would an earthly prince think of his ſubjects, were they to commit all manner of crimes, merely on a ſuppoſition that he will pardon them at laſt? Surely ſuch a prince would be looked upon as in a ſtate of inſanity; and if ſo, what notions can thoſe perſons have of God, who are ſo wicked as to think that he will never call them to an account for their impieties.

Many have periſhed through Preſumption; for by putting the evil day far off, death overtakes them, before they ſo much as think of it.

To avoid Preſumption, let us conſider how precarious our ſtate is here below, that we may be always looking up to God for grace to help in time of need.

PRIDE, A vain lifting up of the heart, by which we imagine ourſelves ſuperior to others.

There are three ſorts of pride taken notice of by our moſt eminent divines; Firſt, in dreſs; Secondly, in behaviour; and, Thirdly, in religion.

Firſt, Pride in dreſs is a vain oſtentatious diſplay of fine clothes, by which a poor periſhing body is decorated. To be ſo fond of what is no better than mere triſles, is a ſtriking evidence of a weak mind. Clothes were given us to cover our nakedneſs, in conſequence of the ſin of our firſt parents, and therefore they ought to be clean, neat, modeſt and decent.

Secondly, Pride in behaviour is the conduct of thoſe who look down with contempt upon every perſon whom they conſider as inferior to themſelves.

There are ſome men ſo infected with this vice, that they will, on ſome occaſions, refuſe to give an anſwer to one who aſks them a queſtion. Such a conduct muſt be the effect of brutal ignorance; for a man of real knowledge takes pleaſure in affability.

Thirdly, Pride in religion is the worſt of all, for few are ever reclaimed from it. It denotes that the perſon loſes no opportunity of attending on the outward means of religion, and in conſequence thereof becomes ſo vain in his own conceit, that he looks upon himſelf as the favourite of heaven.

Religious Pride, in the manner juſt now deſcribed, was the ſin of the Jews, whom our Saviour compared to ſepulchres, decorated in the moſt beautiful manner, while they contained nothing but bones and corruption.

This character given by our Saviour of the Jews, who rejected his goſpel, is applicable to every one who is infected with religious Pride: the perſon who in conſequence of attending only the external ordinances of religion, is without ſincerity, may be ſaid to have a fine outſide in the ſight of men, but a heart full of corruption before God.

It is much to be feared that there are too many ſuch people in the world; but it is not our buſineſs to judge any one. Let us attend to our duty in every branch of it, and let us avoid oſtentation in dreſs; a domineering inſolence in our behaviour, and a fond imagination in our hearts that we are better than others.

There is ſcarce any ſin that we are more cautioned againſt in ſcripture than Pride, becauſe it is a principal part of the corruption of our nature. It was for Pride that the angels were driven out of heaven, and condemned to hell. It was the Pride of our firſt parents in ſeeking to be as wiſe as the Lord God of heaven and earth, that occaſioned their eating the forbidden fruit, by which they loſt the divine favour, and were driven out of Paradiſe.

It was Pride that ſeduced the people to build the tower of Babel, in order thereby to prevent God from drowning them a ſecond time. Let us therefore beware of Pride, and keep our minds in proper ſubjection.

PRIEST, One ſet apart, both among the Jews and the Heathens, to offer up ſacrifices.

In

In the patriarchal age, every maſter of a family was a Prieſt, becauſe we find Abraham doing ſo, and his deſcendants; nor does it appear that the children of Iſrael ever had any Prieſts, till the time of the giving of the law on Mount Sinai.

In many of the Heathen nations, the ſovereigns were alſo the prieſts; and we are told by Joſephus, that after the Jews returned from the Babyloniſh captivity, ſome of their high Prieſts acted as legiſlators at home, and commanded the armies when they went to war. At laſt, the office of a Prieſt was for ever aboliſhed, by the death of Chriſt, who, in his own perſon, was both the ſacrifice and the Prieſt.

He is the high Prieſt of our profeſſion, becauſe he not only offered himſelf for us; but he is now at the right hand of God his Father, like a Prieſt, making continual interceſſion for us.

But notwithſtanding all the poſitive declaration in ſcripture, that Chriſt, once for all, offered up himſelf a ſacrifice, yet the papiſts ſay, that every time a Prieſt celebrates maſs, he offers to God the body and blood of Chriſt.

This is certainly as horrid a notion as ever entered into the mind of man; but it is evident therefrom, that the church of Rome firſt invented it, in order to eſtabliſh a ſovereign authority over the minds and conſciences of the people.

The glorious excellency of our Lord's Prieſthood, above that of the levitical Prieſts, is aſſerted in the moſt poſitive manner by the Apoſtle.

"But this man, becauſe he continueth ever, hath an unchangeable Prieſthood. Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them. For ſuch an high Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens; Who needeth not daily, as thoſe high Prieſts, to offer up ſacrifices, firſt for his own ſins, and then for the people's; for this he did once, when he offered up himſelf. For the law maketh men high Prieſts which have infirmity; but the word of the oath which was ſince the law, maketh the Son, who is conſecrated for evermore," Heb. vii. 24—28.

Therefore it is the moſt horrid blaſphemy to aſſert that a popiſh Prieſt, by holding a wafer over his head with his back to the people, can thereby offer up the body and blood of our Lord.

PRINCIPLES, The fundamental parts of knowledge, laid down in a ſimple manner for youth, or others who happen to be unlearned.

The principles of our holy religion are contained in the ſacred ſcriptures, and in ſome of Paul's Epiſtles we meet with ſyſtems delivered in a few words.

Thus we read. "Moreover, brethren, I declare unto you the goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand; By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain.

For I delivered unto you firſt of all that which I alſo received, how that Chriſt died for our ſins, according to the ſcriptures; And that he was buried, that he roſe again the third day, according to the ſcriptures: And that he was ſeen of Cephas, then of the twelve: After that he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent, but ſome are fallen aſleep. After that he was ſeen of James; then of all the apoſtles. And laſt of all he was ſeen of me alſo, as of one born out of due time," Cor. xv. 1—8.

The primitive Chriſtians took ſuch care to inſtruct converts in the true Principles of the faith, that in every church a man was appointed for that purpoſe. It is an atteſted truth that Principles are the foundation of knowledge, and whenever they are learned by a perſon whoſe heart is ſincere, they lead on to practice.

To inſtruct children in the Principles of our holy religion, is a duty incumbent upon every parent, or any other to whom the care of their tender years is committed.

It is a moſt melancholy conſideration, to meet

meet with many people in reputable circumſtances utterly acquainted with the Principles of that religion they profeſs.

It is like one pretending to carry on a mechanical buſineſs without ſo much as knowing the nature of it. Aſk ſome people what faith is? and they cannot give you a proper anſwer. And indeed a thouſand other inſtances might be mentioned that daily occur.

It ſerves to ſhew the negligence of many parents, in not taking a proper care of the precious and immortal ſouls of their dear children.

To inſtruct children in the Principles of religion, is all that a parent can do towards promoting their eternal happineſs; and when they diſcharge their duty in a proper manner, they may expect the divine bleſſing upon their labours.

Principles early taught are ſeldom forgotten, and perhaps it would be of great ſervice to youth in general, were miniſters to preach more on Principles than they do. Not that they ſhould always keep on the ſubject, but only now and then, in order to keep Principles alive in the minds of their hearers.

PROFESSION, Any thing that a man pretends to make his more immediate employment, and;

In a religious ſenſe, a publick declaration, that we are ready and willing to be the diſciples of Chriſt.

Thus the Apoſtle exhorts Timothy, "But thou, O man of God, flee theſe things: and follow after righteouſneſs godlineſs, faith, love, patience, meekneſs. Fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good Profeſſion before many witneſſes. I give thee charge in the ſight of God, who quickeneth all things, and before Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion," 1 Tim. vi. 11—13.

We ought not to make a publick Profeſſion of religion, without conſidering that we are taking upon us the yoke of Chriſt; for unleſs a ſuitable practice flows from our Profeſſion, it is all vain and uſeleſs: nay it is even ſinful, for in that caſe it may be ſaid, we draw near to God with our lips, while our hearts are far from him.

The primitive Chriſtians, as well as the latter martyrs, chearfully ſubmitted to the moſt cruel tortures, rather than deny their Chriſtian Profeſſion.

In thoſe trying times, the Love of Chriſt, and a ſincere endeavour to be like him, were the believers higheſt ambition. Their lives were ſo blameleſs, that even the Heathens could not call their Profeſſion in queſtion, without forging lies againſt them.

This ought to teach us to look well to our lives and converſations, leſt any one ſhould ſpeak ill of our holy Profeſſion; for when we diſhonour our Profeſſion, we diſhonour our Lord and our Redeemer.

To make a Profeſſion of religion, and at the ſame time live inconſiſtent with its duties, is the moſt idle thing in the world. Inſtead of making us better, it only makes us worſe. Many ſeek to be called by an empty name, and ſurely no name can be more empty than that of one who Profeſſes Chriſtianity, and at the ſame time is in the whole of his conduct a ſcandal to it.

On the other hand, how beautiful is it to ſee a perſon, who makes a Profeſſion of Chriſtianity, living conſiſtent with it doctrines and duties! It is like heaven begun on earth, that will be completed in glory.

Let us therefore take care that our Profeſſion, and practice go hand in hand together, ſo that we may not neglect the one, nor diſhonour the other.

PROMISE, A poſitive declaration, that ſomething ſhall be performed in time, that has not yet taken place.

The Old Teſtament diſpenſation conſiſted chiefly of Promiſes, which were revealed from time to time, till Chriſt, the ſubject of them, was graciouſly pleaſed to take our nature upon him.

The Promiſes in the Old Teſtament, were to this import, that God would in time ſend his Son to publiſh the glad tidings of ſalvation, and that the goſpel ſhould be preached to the Gentiles.

"And now ſaith the Lord, that formed me

me from the womb to be his ſervant, to bring Jacob again to him, Though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord, and my God ſhall be my ſtrength. And he ſaid, It is a light thing that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the ends of the earth. Thus ſaith the Lord, the redeemer of Iſrael, and his Holy One, to him whom the nation abhorreth, to a ſervant of rulers, Kings ſhall ſee, and ariſe; princes alſo ſhall worſhip; becauſe of the Lord, that is faithful, and the Holy One of Iſrael, and he ſhall chooſe thee. Thus ſaith the Lord, In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee: and I will preſerve thee, and give thee for a covenant of the People, to eſtabliſh the earth, to cauſe to inherit the deſolate heritages; That thou mayeſt ſay to the priſoners, Go forth; to them that are in darkneſs, Shew yourſelves. They ſhall feed in the ways, and your paſtures ſhall be in all high places. They ſhall not hunger, nor thirſt; neither ſhall the heat nor ſun ſmite them; for he that hath mercy on them ſhall lead them, even by the ſprings of water ſhall he guide them. And I will make all my mountains a way, and my high ways ſhall be exalted. Behold, theſe ſhall come from far: and lo, theſe from the north, and from the weſt, and theſe from the land of Sinim," Iſaiah xlix. 6—12.

That theſe moſt gracious Promiſes have been fulfilled, is evident, when we conſider the vaſt progreſs that the goſpel has made in different ages among the Heathens or Gentile world. Under the New Teſtament the Promiſes are, that all thoſe who obey the goſpel, and live conformable to it, will be bleſſed with eternal happineſs hereafter. It is alſo Promiſed that all things ſhall work together for our good, if we love God and walk in his ways.

The laſt Promiſe is, that Chriſt will come in glory to judge the world, and we have no more reaſon to doubt of it, than we have to deny that he has already come in the fleſh.

Let our dependence therefore be upon the divine Promiſes, for God is the God of truth, who cannot deceive. All his Promiſes are truth, and they will be fulfilled as ſoon as in his infinite wiſdom he thinks proper.

PROPHECY, The telling that ſomething will happen at a future period; and it muſt be the effect of a ſupernatural power.

That the gift of Prophecy is of very great antiquity, is evident from the following words: "And Enoch alſo, the ſeventh from Adam Propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſand of his ſaints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him." Jude 14, 15.

After the deluge, we find Noah Propheſying what would be the future ſtate of his deſcendants; and in general God thought proper to ſuffer a ſpirit of Prophecy in the patriarchal age, that man might be encouraged to hope for the coming of the Meſſiah.

Many of the Prophecies of the Old Teſtament are now fulfilled; ſome are fulfilling at preſent, and others remain to be fulfilled at ſome future periods of time.

Thus all the Prophecies relating to the birth, death, and reſurrection of our Lord, are already fulfilled; and ſo are many relating to the preaching of the goſpel. Many Prophecies in the Old Teſtament relate to the captivity of the Jews in Babylon; and that event not only took place according to the accounts we find of it in the ſacred ſcriptures, but it is alſo confirmed by the teſtimony of Joſephus, and many Heathen writers.

It was Propheſied that the Egyptians ſhould become a baſe people; and that for the future, they ſhould never have a ſovereign of their own, but ſhould be ſubject to ſome foreign power.

Now it is evident, that during theſe two thouſand and three hundred years the Egyptians have never been in a ſtate of independency, but always ſubject to one foreign power or another.

From the death of Ptolemy Philadelphus, they have been ſucceſſively ſubject to the Greeks,

the Romans, the Arabians, the Saracens; and the Turks.

It was propheſied, that when Tyre ſhould be deſtroyed, it ſhould never be rebuilt; but that it ſhould become a barren rock, whereupon fiſhermen ſhould dry their nets. To prove the certainty of this Prophecy, we have many evidences from the teſtimony both of the ancients and the moderns.

Our learned countryman, Mr. Maundrell, when he was travelling from Aleppo to Jeruſalem, went to viſit Tyre, and found where it ſtood only a few huts, near to which were the nets of fiſhermen hung out to dry.

With reſpect to ſuch Prophecies as are now fulfilling, we ſhall only attend to the following.

Hagar, the ſervant of Sarai, having fled from her miſtreſs, went into the wilderneſs, where an angel appeared to her, as we learn from the following words:

"And the angel of the Lord found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur. And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai.

And the angel of the Lord ſaid unto her, Behold, thou art with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael; becauſe the Lord hath heard thy affliction. And he will be a wild man; his hand will be againſt every man, and every man's hand againſt him: and he ſhall dwell in the preſence of all his brethren," Gen. xvi. 7—12.

Now it is evident, that the Arabians are the deſcendants of Iſhmael; and ever ſince they were a people, they have been ſupporting themſelves by plunder and robbery; nor were they ever ſubdued.

The Aſſyrians, Perſians, Medes, Greeks and Romans, have all pretended in their turn that they brought them under the yoke of ſubjection; but that was falſe: for although they might often defeat ſome of their ſmall parties, yet they never could make them pay tribute.

At preſent the Turks are obliged to keep up a ſtanding army in Syria, Egypt, and many other places, in order to prevent them from making incurſions; but for all that, they ſtill commit many depredations, without being puniſhed, ſo that with the utmoſt propriety it may be ſaid, That they live in the preſence of their brethren.

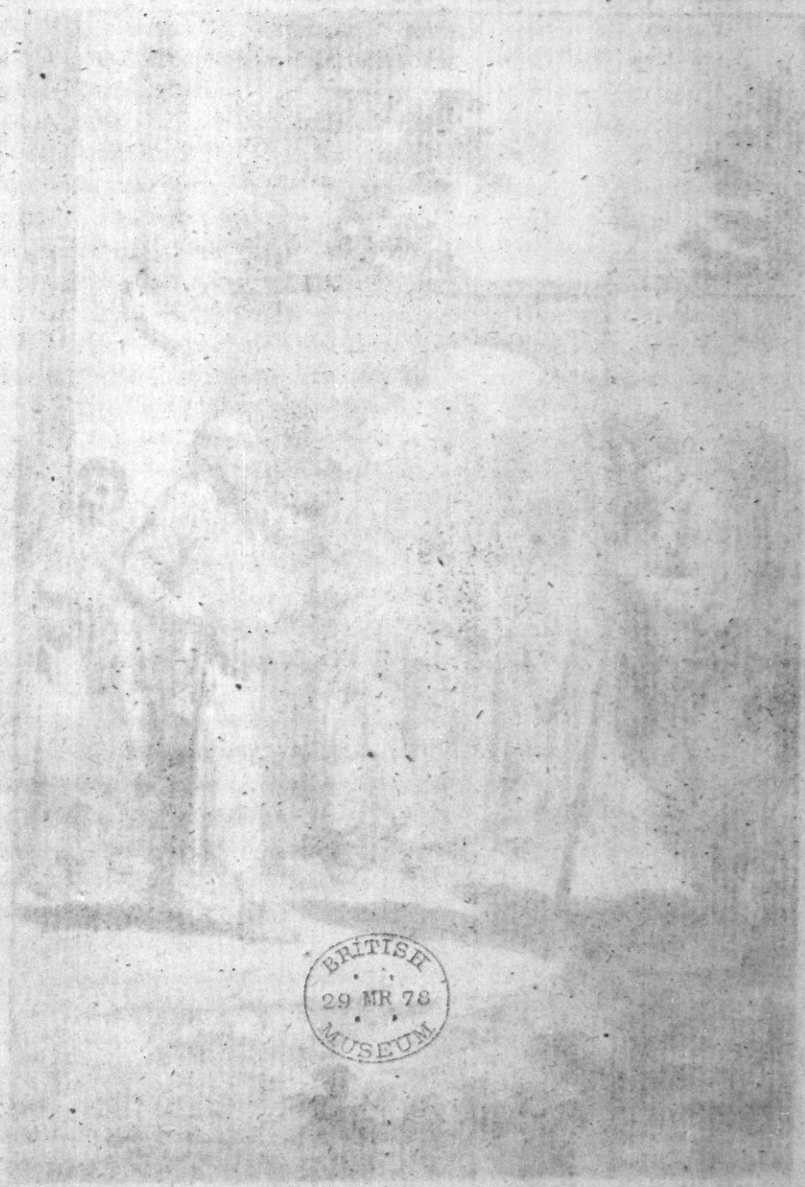
With reſpect to ſuch as are not yet fulfilled, there are many, particularly ſuch as relate to the end of the world.

Thus we read, "Let the ſaints be joyful in glory: let them ſing aloud upon their beds. Let the high praiſes of God be in their mouth, and a two-edged ſword in their hand; to execute vengeance upon the Heathen, and puniſhment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his ſaints. Praiſe ye the Lord," Pſ. cxlix. 5—9.

And again, we read of the judgments that God will inflict on the wicked. "The righteous ſhall rejoice when he ſeeth the vengeance: he ſhall waſh his feet in the blood of the wicked. So that a man ſhall ſay, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth," Pſalm lviii. 10. 11.

It is in vain for the deiſts to call in queſtion the Prophecies in the Old Teſtament, by inſinuating that they were written after the things foretold happened; for both the Heathens and Joſephus will confute them. But here we are not left as to any uncertainty, as will appear from the following narrative, which has never yet been contradicted.

"Now when Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe men from the eaſt to Jeruſalem. Saying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him. When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the Prophet: And thou Bethlehem in the land of Juda, art not the leaſt among the princes of Juda: for



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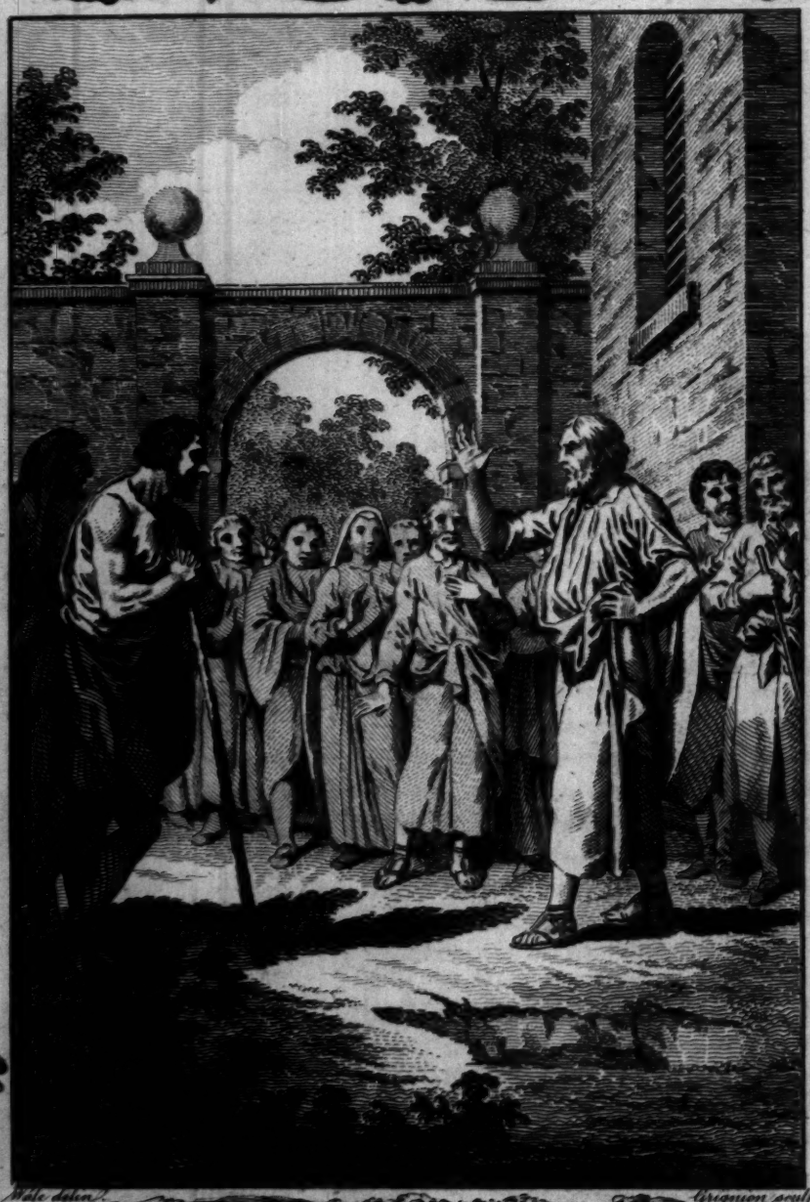

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PROPHET. Jer. XXVI. 3–6.

What's past we know—what is we hourly find;
But to the future seldom bend our mind.
Th'inspir'd Prophets have foretold our Doom,
And timely warn'd us of the woes to come.

for out of thee ſhall come a Governor, that ſhall rule my people Iſrael." Matthew ii. 1—6.

With reſpect to the Prophecies in the New Teſtament, they relate moſtly to the future ſtate of the church, the deſtruction of the Jews, and the riſe and fall of antichriſt or popery.

Thus our Lord Propheſied of the deſtruction of Jeruſalem in ſo ſtriking and clear a manner, that we cannot read it without admiration.

"And this goſpel of the kingdom ſhall be preached in all the world for a witneſs unto all nations; and then ſhall the end come. When ye therefore ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtand in the holy place, (whoſo readeth let him underſtand) Then let them which be in Judea flee unto the mountains: Let him which is on the houſe-top not come down to take any thing out of his houſe: Neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give ſuck in thoſe days!" Mat. xxiv. 14—19.

Now Joſephus, as well as the Roman hiſtorians, tells us what dreadful calamities the Jews ſuffered, when the Romans beſieged their city. Joſephus was one of twelve, who being obliged to confine themſelves in a cave, caſt lots to kill and eat each other; and ten out of the twelve being thus eaten up, Joſephus, rather than take his chance of the lot, made his eſcape, and joined the Roman army.

The ſame hiſtorian tells us, that dogs, cats, and human bodies, was the greateſt part of the food that the people had during the ſiege; and that women killed their own children to eat them.

Here we find our Lord's Prophecy confirmed by the teſtimony of one who was preſent when the events Propheſied of took place.

The viſions of the apoſtle John, in the Book of the Revelation, are ſo many, that the reader is referred to them.

Upon the whole, the Prophecies in the Old Teſtament being in part fulfilled by the events that have taken place in the New, their authority ſtands upon a better foundation than any thing ſupported by only a human teſtimony.

Let the conſideration of the divine goodneſs in that act of his condeſcenſion, make a deep impreſſion upon our minds; and let us bleſs him that he has given us a ſure word of Prophecy, which if we attend to with humility, we cannot err, but muſt keep in the truth for ever.

PROPHET, One who by the ſpirit of prophecy foretells what will happen in future times.

A holy intercourſe kept up between God, and his people of old, made him to favour them with an account of what ſhould happen both to themſelves, and others.

Thus the Pſalmiſt ſays, "What man is he that feareth the Lord; him ſhall he teach in the way that he ſhall chooſe. His ſoul ſhall dwell at eaſe; and his ſeed ſhall inherit the earth: The ſecret of the Lord is with them that fear him; and he will ſhew them his covenant. Mine eyes are ever towards the Lord: for he ſhall pluck my feet out of the net," Plaſm vx. 12—15.

Daniel was ſuch a holy man, that God was pleaſed to ſend an angel to comfort him, and to make known to him what ſhould happen in future times.

"And behold, one like the ſimilitude of the ſons of men touched my lips: then I opened my mouth, and ſpake, and ſaid unto him that ſtood before me, O my Lord, by the viſion my ſorrows are turned upon me, and I have retained no ſtrength. For how can the ſervant of this my lord, talk with this my lord? for as for me, ſtraightway there remained no ſtrength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he ſtrengthned me. And ſaid, O man greatly beloved, fear not, peace be unto thee, be ſtrong, yea, be ſtrong. And when he had ſpoken unto me, I was ſtrengthned, and ſaid, Let my lord ſpeak; for thou haſt ſtrengthned me. Then ſaid he, Knoweſt thou wherefore I come unto thee? and now will I return to fight with the prince of Perſia: and when I am

am gone forth, lo, the prince of Grecia ſhall come. But I will ſhew thee that which is noted in the ſcripture of truth; and there is none that holdeth with me in theſe things, but Michael your prince," Dan. x. 16—21.

It ſeems to have been the peculiar pleaſure of God to beſtow high favours upon thoſe who ſought him, and took delight in his ways. God was pleaſed to raiſe up Prophets in what manner he pleaſed, and we find them in all ſtations, when called to Prophecy.

Thus Moſes was keeping the ſheep of his father in law, when God ſent him to Pharaoh king of Egypt; Samuel was a judge, and David a king. Iſaiah and Daniel were both of the blood royal of the kings of Judah, Jeremiah was a prieſt, and Amos a poor ſhepherd.

The Prophets were holy men, who lived in retirement, and ſo great an opinion had the people of their ſanctity, that they gave them their children to inſtruct in the principles of religion.

" And it came to paſs when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal. And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the Lord hath ſent me to Beth-el. And Eliſha ſaid unto him, As the Lord liveth, and as thy ſoul liveth, I will not leave thee. So they went down to Beth-el. And the ſons of the Prophets that were at Beth-el came forth to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take away thy maſter from thy head to day? And he ſaid, Yes I know it, hold you your peace. And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the Lord hath ſent me to Jericho. And he ſaid, As the Lord liveth, and as thy ſoul liveth, I will not leave thee. So they came to Jericho. And the ſons of the Prophets that were at Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take away thy maſter from thy head to day? And he anſwered, Yes, I know it, hold you your peace. And Elijah ſaid unto him, Tarry, I pray thee, here: for the Lord hath ſent me to Jordan. And he ſaid, As the Lord liveth, and as thy ſoul liveth, I will not leave thee. And they two went on. And fifty men of the ſons of the Prophets went and ſtood to view afar off: and they two ſtood by Jordan," 2 Kings ii. 1—7.

By ſons of the Prophets is meant, thoſe who were pupils, as appears from the ſixth chapter of the ſame book, where we read of a great company of thoſe youths reſiding with Eliſha.

The Prophets were extraordinary meſſengers ſent from God, under the Old Teſtament diſpenſation, ſometimes to comfort the people of Iſrael under any temporal calamities, and at other times to threaten ſinful nations, and wicked people.

Thus among many other that might be mentioned, Nathan was ſent to reprove David for adultery and murder, and Jonah was ſent to threaten Nineveh with deſtruction. In the ſame manner, when the children of Iſrael returned from the Babyloniſh captivity, the Prophets Haggai, Zechariah, and Malachi were ſent to comfort them, that they might go on with the building of the temple, and not be afraid of their enemies.

As theſe were the laſt Prophets under the Old Teſtament diſpenſation, ſo we find them ſpeaking in the cleareſt manner of the coming of our Lord, of which the following may ſerve as a ſpecimen.

" Who is left among you that ſaw this houſe in her firſt glory? and how do ye ſee it now? is it not in your eyes in compariſon of it as nothing? Yet now be ſtrong, O Zerubbabel, ſaith the Lord; and be ſtrong, O Joſhua ſon of Joſedech the high prieſt; and be ſtrong, all ye people of the land, ſaith the Lord, and work: for I am with you, ſaith the Lord of hoſts: According to the word that I covenanted with you when ye came out of Egypt, ſo my Spirit remaineth among you: fear ye not. For thus ſaith the Lord of hoſts, Yet once, it is a little while, and I will ſhake the heavens, and the earth, and the dry land; And I will ſhake all nations, and the deſire of all nations ſhall come: and I will fill this houſe with glory, ſaith the Lord of hoſts. The ſilver is mine, and the gold is mine, ſaith the Lord of hoſts. The glory of this latter houſe

houſe ſhall be greater than he former, ſaith the Lord of hoſts: and in this place will I give peace, ſaith the Lord of hoſts," Haggai ii. 1—9.

And again we read, "And his feet ſhall ſtand in that day upon the mount of Olives, which is before Jeruſalem on the eaſt: and the mount of Olives ſhall cleave in the midſt thereof toward the eaſt and toward the weſt, and there ſhall be a very great valley: and half of the mountain ſhall remove towards the north, and half of it toward the ſouth. And ye ſhall flee to the valley of the mountains, for the valley of the mountains ſhall reach unto Azal: yea, ye ſhall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God ſhall come, and all the ſaints with thee. And it ſhall come to paſs in that day, that the light ſhall not be clear nor dark: But it ſhall be one day, which ſhall be known to the Lord, not day, nor night: but it ſhall come to paſs that at the evening time it ſhall be light. And it ſhall be in that day, that living waters ſhall go out from Jeruſalem: half of them toward the former ſea, and half of them toward the hinder ſea, in ſummer and in winter ſhall it be," Zech. xiv. 4—9.

In the ſame clear and expreſſive manner does the Prophet Malachi ſpeak of the coming of our Lord, and the miniſtry of John the Baptiſt.

"But unto you that fear my name, ſhall the Sun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth and grow up as calves of the ſtall. And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do this, ſaith the Lord of hoſts.

Remember ye the law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, with the ſtatutes and judgments.

Behold, I will ſend you Elijah the Prophet, before the coming of the great and dreadful day of the Lord. And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth vith a curſe," Malachi iv. 1—6.

Thus we find what honour God was pleaſed to confer upon the Prophets of old, and the ſame honour will be the reward of thoſe that love him, throughout all eternity.

PROSELYTE, A perſon brought over by conviction from one party to another.

Under the Old Teſtament diſpenſation, ſuch as embraced the religion of the Jews, were called Proſelytes, and in conſequence thereof they were to be entitled to all the privileges of the children of Abraham, when the Meſſiah came.

But as they were not deſcended from Abraham in the ordinary way of generation, ſo it was neceſſary that ſome little diſtinction ſhould be made between them and the Jews, when they came to the temple to worſhip.

For this purpoſe a veil of cloth hung between them and the natural Jews, to point out a ſeparation here below; but that veil being rent at the death of Chriſt, the partition wall was broken down, and a door ſet open for the preaching of the goſpel among the Gentiles.

There were another ſort of Proſelytes, namely, ſuch as had not been fully inſtructed in the myſteries of the Jewiſh religion, and theſe were called Proſelytes of the gate, becauſe they were obliged to wait at the gate of the temple, while the others were admitted to worſhip within.

Under the New Teſtament diſpenſation all thoſe were called Proſelytes, who embraced the goſpel, and that the Heathens might be brought into a ſtate of ſalvation, the Apoſtles were ſent into every part to make known the deſign of God to them; to turn them from darkneſs to light, and from the power of ſatan to God.

PROSPERITY, The ſtate of thoſe who by the bounties of providence live in a ſtate of affluence in this world.

Proſperity is a promiſe made to the righteous; but then in temporal things it muſt be conſidered as extending no further than it can be of ſervice towards promoting the glory of God and their own happineſs in eternity.

Thus the Pſalmiſt ſays, "Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful. But his

his delight is in the law of the Lord: and in his law doth he meditate day and night. And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon: his leaf alſo ſhall not wither, and whatſoever he doeth ſhall proſper," Pſalm i. 1—3.

An impenitent perſon, who ſeeks to conceal his ſins, ſhall not Proſper, that is, whether he Proſpers or not in temporal things, yet his ſoul will not Proſper in the ſight of God.

"He that covereth his ſins ſhall not Proſper, but whoſo confeſſeth and forſaketh them ſhall have mercy," Prov. xxviii. 13.

The people of God have in all ages been too apt to repine at the Proſperity of the wicked, and thereby been led to conſider the ways of God as not equal.

Thus the Pſalmiſt ſays, "For I was envious at the fooliſh, when I ſaw the Proſperity of the wicked," Pſalm. lxxiii. 3.

He repined in ſecret, that God ſhould beſtow his favours on the vileſt wretches, and keep them back from thoſe who ſerved him in the ſincereſt manner; but after he had conſidered the matter more attentively, he was of another opinion, as appears from the following words in the ſame Pſalm:

"Until I went into the ſanctuary of God: then underſtood I their end. Surely thou didſt ſet them in ſlippery places: thou caſtedſt them down into deſtruction. How are they brought into deſolation as in a moment? they are utterly conſumed with terrors. As a dream when one awaketh, thou ſhalt deſpiſe their image. Thus my heart was grieved, and I was pricked in my reins. So fooliſh was I, and ignorant: I was as a beaſt before thee," Pſal. lxxiii. 17—22.

Every Chriſtian who is in a ſtate of Proſperity with reſpect to temporal things, ſhould conſider himſelf as under an indiſpenſable obligation to ſympathize with thoſe in diſtreſs; and the righteous when they ſee the wicked Proſper, ſhould not repine; but leave every thing to that God who is the Lord of the univerſe.

PROSTITUTE, One who will not ſcruple to do any thing for money; and,

In a moral, as well as a religious ſenſe, uſed to denote the character of a woman, who, for the ſake of hire, demeans and degrades herſelf ſo low, as to become a common whore.

Proſtitution has been too common in all ages and nations; and we read of the women of Corinth, that they Proſtituted themſelves to whoever bid moſt money for them.

It is ſhocking to read in all the accounts we have tranſmitted to us of Pagan mythology, that Proſtitution made part of what they profanely called worſhip. It was common for the prieſts of Venus to keep common Proſtitutes for the uſe of their votaries; and that was one of their myſteries. That this was a practice almoſt univerſal, appears evident from the hiſtory of various nations.

We have alſo an example of it in the Book of Numbers, where the idolatry of the Moabites and Proſtitutions are both joined together.

"And Iſrael abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their gods. And Iſrael joined himſelf unto Baal-peor: and the anger of the Lord was kindled againſt Iſrael. And the Lord ſaid unto Moſes, Take all the heads of the people, and hang them up before the Lord againſt the ſun, that the fierce anger of the Lord may be turned away from Iſrael. And Moſes ſaid unto the judges of Iſrael, Slay ye every one his men that were joined unto Baal-peor. And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who were weeping before the door of the tabernacle of the congregation. And when Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw it, he roſe up from amongſt the congregation, and took a javellin in his hand; And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman through her belly, So the plague was ſtayed from the children of Iſrael. And

thoſe

thoſe that died in the plague were twenty and four thouſand," Num. xxv. 1—9.

Here we have a ſtriking inſtance of the divine vengeance againſt thoſe who were ſo loſt to all ſenſe of ſhame, as to Proſtitute their bodies in ſight of the people.

Proſtitution in women degrades them below the character of beaſts which periſh, and ends in miſery and infamy; while the poor wretch muſt enter into eternity, without being reconciled to a holy and offended God, thro' the merits of Chriſt Jeſus.

PROTECTION, A defence or cover againſt any danger; and,

In a religious ſenſe, the gracious goodneſs of God, that watches over the concerns of his people.

The people of God, in all ages, put themſelves under the divine Protection, as appears from many paſſages in the ſacred ſcriptures, particularly the following:

"God is our refuge and ſtrength, a very preſent help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea. Though the waters thereof roar, and be troubled, though the mountains ſhake with the ſwellings thereof." Pſ. xlvi. 1, 2, 3.

Here we find the Pſalmiſt rejoicing that God was his refuge or Protection; and ſurely if God be for us, who can be againſt us?

When we conſider ourſelves under the divine Protection, temporal things ſeem of ſmall value, nor does the loſs of them affect us much. Thus the prophet ſays;

"Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vines, the labour of the olive ſhall fail, and the fields ſhall yield no meat, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls: yet I will rejoice in the Lord, I will joy in the God of my ſalvation. The Lord is my ſtrength, and he will make my feet like the hind's feet, and he will make me to walk upon mine high places." Hab. iii. 17—19.

But while we conſider ourſelves under the divine Protection, we ſhould learn that it is a duty incumbent upon us to Protect all thoſe who are afflicted, and in diſtreſs.

It was the practice of the Phariſees of old, to do all they could to injure any of their poor brethren, who gave them the moſt trifling offence; and ſuch in general is the practice of all thoſe, who, in the preſent age, make a parade of their religious experience, without one ſpark of goodneſs within them; but of this more largely hereafter, under the article Religion.

Let us, however, in all things, ſeek the Protection of the divine Being; and let us Protect all thoſe ſufferers who ſtand in need of our aſſiſtance; for unleſs we protect others, we cannot find Protection from God.

PROTESTANT, The name given to all thoſe of the reformed religion, in conſequence of Luther's having proteſted againſt the errors of Popery.

The darkneſs of Popery had robbed the church of Chriſt of every thing, but the name; and about the beginning of the ſixteenth century, pope Leo X. iſſued an order, that all thoſe who would contribute money towards rebuilding the church of St. Peter's in Rome, ſhould receive pardon of their ſins; but his real deſign was to provide for ſome women whom he had debauched.

At that time Luther, a young divine in Germany, happened to ſee ſome of theſe indulgences, and the ſcandalous manner in which they were ſold; upon which his indignation aroſe to ſuch an height, that he expoſed them openly.

The pope, and the reſt of the romiſh clergy, conſidered Luther in the moſt contemptible light, and deſigned that he ſhould be condemned to the flames; but they little thought that God was on his ſide. Such indeed is moſt commonly the way with God, who chuſes to do great things by weak means.

Future ages will be ſurprized when they hear or read of one ſingle eccleſiaſtic oppoſing the whole body of Rome, and not ſhewing the leaſt ſign of fear, although the emperor of Germany, at the inſtigation of the pope, threatened all thoſe who ſhould offer him the leaſt protection or aſſiſtance.

The time, however, was come that the light of the goſpel was to ſhine forth, after it had been

been long obſcured by a cloud; for many of the German miniſters roſe up in its defence, and the word of God grew, and multiplied.

At laſt, thoſe of the reformed religion met together at Augſburgh, and ſigned a Proteſt againſt the church of Rome; declaring, that Chriſt was the ſole head of the church, and that the holy Scriptures were the only rule of faith and duty.

At preſent the Proteſtant religion is eſtabliſhed in different nations, under different forms of government and diſcipline; but in eſſentials, that relate to the terms of acceptance with God, they are nearly alike.

Thus the Proteſtant churches of England and Ireland are governed by biſhops, and in their worſhip uſe a form or Book of Common Prayer. In Scotland, Holland, Geneva, ſome parts of Switzerland, and in ſeveral of the German ſtates, the churches are governed by preſbyters, who are all upon an equality; and in worſhip every thing is extempore. This is called Calviniſm, becauſe it was the form eſtabliſhed by Calvin at Geneva.

In Denmark, Norway, Sweeden, Hanover Brandenburgh, Saxony, Heſſe-Caſtle, and ſome others of the German ſtates, and great part of Switzerland, the churches are governed by ſuper intendants, ſometimes called biſhops, and their worſhip is partly extempore, and partly formal. This is what is called Lutheraniſm, becauſe it is conſiſtent with the firſt form eſtabliſhed by Luther.

All theſe differences, however, are of a very trifling nature, and every real Proteſtant ſhould eſteem each other as brethren.

When we Proteſtants look back to the wonderful goodneſs of God, in delivering us from more than Egyptian bondage, we ought to bleſs and praiſe his holy name. Well may we ſay with the Pſalmiſt,

"If it had not been the Lord who was on our ſide, now may Iſrael ſay; If it had not been the Lord who was on our ſide, when men roſe up againſt us: Then they had ſwallowed us up quick, when their wrath was kindled againſt us! Then the waters had overwhelmed us, the ſtream had gone over our ſoul: Then the proud waters had gone over our ſoul. Bleſſed be the Lord who hath not given us as a prey to their teeth. Our ſoul is eſcaped as a bird out of the ſnare of the fowlers: the ſnare is broken, and we are eſcaped. Our help is in the name of the Lord, who made heaven and earth," Pſ. cxxiv.

Let us turn our thoughts back to that period when it was death for any man to make a free enquiry into the truths of religion; and when the ſcripture was a ſealed up book in the hands of the Papiſts.

Let us bleſs and magnify the name of our God, who, notwithſtanding the rage of men and devils, yet made the light to ſhine out of darkneſs, and laid open the ſacred volume for our inſpection: and while we Proteſt againſt the errors of popery, let us take care that our lives be as much ſuperior to thoſe of the papiſts, as our doctrine is more orthodox, and our worſhip more pure. Shocking indeed will be our ſtate when Chriſt appears, at the general reſurrection, if we have nothing but a name to recommend us!

In vain ſhall we tell him that we were Proteſtants; in vain ſhall we make our boaſt that we did every thing in our power to deſtroy popery, if at the ſame time our own conſciences give evidence againſt us that our hearts were eſtranged from God, and that we never did one benevolent act to our fellow creatures.

As Proteſtants, let us take the utmoſt care not to make a parade of our experience in divine things, but learn to be humble; and let God be our judge, to whom the ſecrets of all hearts are open.

PROVIDENCE, The taking care to have ſomething ready to ſupport us upon any future occaſion; and,

In a religious ſenſe, God's general and particular government of the world, conſiſtent with the nature of his divine attributes.

The general Providence of God is that by which he governs the world in an ordinary way, conſiſtent with thoſe laws which he has impoſed upon nature; and it is ſometimes called ordinary Providence.

Thus he has appointed the heavenly bodies, ſuch as the ſun, moon and ſtars, to keep their re-

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Hyde delin. Ryder sculp.

PROVIDENCE. Ex. XVI. 11–14.

At all events, on Providence depend;
The surest Guardian, and the truest Friend.
On Manna thus, the Israelites were fed;
Then trust to God, nor doubt of daily Bread.

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regular courſes, with the ſeaſons, the days, and the nights.

Another part of his general Providence is that of appointing, that all men ſhould die; and that in the ordinary courſe of time. In the courſe of God's Providence, he cauſeth the earth to yield her increaſe, that both men and beaſts may receive nouriſhment.

In the ſame manner, when nations plunge themſelves into all manner of wickedneſs, and reject the offers made them in the goſpel, God, conſiſtent with the plan of his general Providence, ſuffers them to fall a prey to their enemies.

But, ſecondly, there is a particular Providence, confirmed both by the teſtimony of ſcripture, and by daily experience.

In ſcripture, the teſtimonies in ſupport of the belief of a particular Providence are too many to be enumerated; but we ſhall juſt mention a few.

Thus when Hagar and her ſon Iſhmael mocked Iſaac, we read as follows;

"And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her ſhoulder, and the child, and ſent her away: and ſhe departed, and wandered in the wilderneſs of Beer-ſheba. And the water was ſpent in the bottle, and ſhe caſt the child under one of the ſhrubs. And ſhe went, and ſat her down over-againſt him, a good way off, as it were a bow-ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over againſt him, and lifted up her voice, and wept. And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not: for God hath heard the voice of the lad where he is. Ariſe, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and ſhe ſaw a well of water, and ſhe went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderneſs, and became an archer," Geneſis xxi. 14—20.

It was an act of God's particular Providence to induce Reuben, the ſon of Jacob, to intercede for the life of his brother Joſeph; and ſo it was with reſpect to the baker and butler, telling Joſeph their dreams.

The deliverance of the children of Iſrael out of Egypt, and all the miracles that God wrought for them, were acts of a particular Providence. Nay, we find that God ordered the ſun to ſtand ſtill, and the ſhadow to go backward on the dial of Ahaz.

We have likewiſe many inſtances in the New Teſtament of a particular Providence, ſuch as our Saviour turning the water into wine; and his feeding ſeveral thouſands of people, by increaſing the quantity of the loaves and fiſhes; in raiſing the dead to life, and indeed in all the miracles he wrought.

Thus whoever aſſumes the name of a Chriſtian, muſt believe the doctrine of a particular Providence, or he ſtands condemned by the words of his own Bible.

Indeed, a particular Providence was never called in queſtion among the Heathens, till Epicurus wrote his book on that ſubject. And although it has been denied by ſome of the moderns, yet ſuch perſons and their notions have been juſtly held in contempt by all lovers of true religion.

Civil hiſtory abounds with many examples of a particular Providence, which cannot be accounted for conſiſtent with the nature of general rules. Many of theſe might be mentioned; but we ſhall only take notice of a few:

In the laſt century, a clergyman in great diſtreſs, walking along the ſtreets of a city, almoſt periſhing with hunger, a footman came up to him, and aſked his name, which he had no ſooner learned, than he gave him a bag of money, and departed, without telling his name; nor did the clergyman ever learn who was his generous benefactor.

In 1680, an Engliſh gentleman, reſiding at Middleburg in Zeland, was ſo much reduced, that he had not bread for his family; and juſt after he had finiſhed his morning devotions, he ſat down with his little family, who were crying for victuals. The afflicted father's diſtreſs may be felt, although it cannot be deſcribed; but while they were drowned in tears, a man came

came to the door with a load of proviſions, which he delivered to the family, and at the ſame time preſented them with a bag of money. He refuſed to tell from whence he came; and the bounty was continued two years together, till the gentleman died; and then the ſaid generous hand, though ſtill unknown, made a ſuitable proviſion for his wife and children.

If ſuch inſtances as theſe are not a proof of a particular Providence, there cannot be any ſuch thing as proof in the world.

The belief of a general Providence fills us with a reverential awe of the divine majeſty of heaven; but the belief of a particular Providence brings us near to God, and enables us at all times to put our truſt in him.

What wretched creatures ſhould we be, if we did not believe that the particular Providence of God interpoſed in our favour in this life! but while we acknowledge that truth, we are led in a pleaſing captivity to conſider God as our God, and our almighty helper.

But let us conſider Providence a little further. God having made man capable of happineſs, he has at the ſame time given him every encouragement to obtain it; he has enabled him to diſcern the eſſential difference, between moral good and evil, and he has endued him with freedom of will to chuſe the one, and refuſe the other.

He has procured eternal happineſs to thoſe who obey him, and he has denounced eternal miſery upon thoſe who reject the offers of grace made in the goſpel. All the precepts we are commanded to obſerve naturally lead towards promoting our happineſs both in time and eternity.

For the ſake of the atonement made by our dear Redeemer, his beloved Son, he has promiſed us mercy, although his divine law required the moſt unſinning obedience. He has promiſed the aſſiſtance of his holy Spirit to all thoſe who ſerve him in ſincerity; and he has commanded us to beg aſſiſtance of him daily, for relief under all our diſtreſſes, aſſuring us at the time that he will relieve us as far as he ſhall ſee it proper for us.

He has alſo given us a conſcience to condemn us when we ſin, and to make us ſerene and happy when we diſcharge our duty in a proper manner.

From this we may ſee that God acts both by a general and particular Providence.

PROVOCATION, An earneſt forcing of anger; and,

In a religious ſenſe it is uſed two ways; firſt with reſpect to our conduct to God, and ſecondly to men.

As to the firſt, every ſin either againſt natural reaſon or divine revelation Provokes God, and makes him our enemy. The numerous Provocations which the Iſraelites gave to God, may be ſeen in different parts of the ſacred ſcriptures, and they cannot fail of making a laſting impreſſion on the mind.

It was in conſequence of their Provocations, that he ſuffered them to be led captive to Babylon, where they remained in a ſtate of ſlavery ſeventy years. But the higheſt act of Provocation the Jews were ever guilty of, was that of rejecting the promiſed Meſſiah, when he came to them with offers of grace and mercy.

Of this we have a ſtriking account in the words of our Saviour, and it ſeems to have been the laſt time he ever ſpoke to the Jews in public.

"Wherefore behold, I ſend unto you prophets and wiſe men, and ſcribes: and ſome of them ye ſhall kill and crucify; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city: That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel unto the blood of Zacharias ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, All theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord," Matt. xxiii. 34—39.

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God often bears, nay he daily bears with our Provocations, for his tender mercies are over all his works.

"The Lord is merciful and gracious, ſlow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our ſins: nor rewarded us according to our iniquities. For as the heaven is high above the earth: ſo great is his mercy toward them that fear him. As far as the eaſt is from the weſt; ſo far hath he removed our tranſgreſſions from us. Like as a father pitieth his children: ſo the Lord pitieth them that fear him. For he knoweth our frame: he remembereth that we are duſt." Pſalm ciii. 8—14.

But ſtill we ought, by the conſideration of ſo much goodneſs, to be led to love the Lord our God, and not Provoke him to anger, for God will not be Provoked by us, though for a time he may in his gracious goodneſs bear with our Provocations.

Secondly, with reſpect to the Provocation of each other, we ought to take notice, that by doing ſo, we ſhew ourſelves the children of the devil.

Let us only reflect how many murders have been committed in conſequence of Provocation; nay even a ſon has been Provoked to murder his father, and a father his only child.

Provocation among men is ſuch an odious ſin, that thoſe guilty of it ought to be excluded from human ſociety; and yet there are too many who take pleaſure in it.

Let ſuch however reflect, that if by a conduct ſo inconſiſtent with religion, they force any of their fellow creatures to commit ſin, God will call them to a very ſevere account for it.

Let us therefore be mild and compaſſionate to each other; and if there be any ſuch thing as Provocation, let it be to induce each other by our conduct to love the Lord Jeſus in truth and ſincerity.

PRUDENCE, The art of acting conſiſtent with the nature of things, ſo that every action ſhall be conducted in a proper manner; and,

In a religious ſenſe, the taking care that the diſcharge of one duty ſhall not interfere with another.

Thus the religious perſon, who acts Prudently, will firſt be juſt, and then generous. He will be ready at all times to relieve the wants of thoſe in diſtreſs, but at the ſame time he will firſt take care to diſcharge every obligation he is under to his neighbour.

It is a duty incumbent upon every man, to give his children education, if it is in his power; but Prudence will teach him, not to let his child learn ſuch things, as are inconſiſtent with that ſphere of life in which he may be ſuppoſed to act.

It is a duty incumbent upon every perſon to attend the publick worſhip of God; but Prudence will teach a religions man, that he muſt not ſuffer thoſe things to interfere with his ſecular affairs. Never does religion ſhine ſo bright as when Prudence goes hand in hand with it.

Of this we have a ſtriking proof in the book of Proverbs, where Prudence is joined to every other important duty.

"I wiſdom dwell with Prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil; pride and arrogancy, and the evil way, and the froward mouth do I hate. Counſel is mine, and ſound wiſdom. I am underſtanding, I have ſtrength," Prov. viii. 12—14.

Thus we ſee how neceſſary Prudence is, in all our actions, particularly in our dealings with each other. Thus my neighbour may reveal ſome ſecret to me, which curioſity might prompt me to make known, but Prudence will for ever make me conceal it.

Again, I may ſee ſome vices committed by my neighbour, which he would not chuſe ſhould be revealed to his family, and therefore Prudence in that caſe will induce me to conceal them.

So in every thing that is our duty here below, both as men and Chriſtians, we muſt join Prudence to them; and then our whole life will be one continued act of happineſs, ſerenity, and pleaſure.

PUBLICAN, In common converſation, one who keeps a public houſe for the entertain-

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ment of company; but in the New Teſtament language, it is uſed to denote the character of the Roman tax-gatherers. We never find it uſed but with a mark of reproach; for the word Publican is ſeldom mentioned without joining the term ſinner to it.

This leads us to conſider it hiſtorically, for nothing throws ſo much light upon the ſcriptures as a univerſal acquaintance with hiſtory.

The common teſtimony of all the ancient hiſtorians, and modern experience, may both ſerve to convince us, that in every conquered province, where taxes have been exacted, the tax-gatherers have gone beyond the line of their duty. Of this we have a ſtriking teſtimony in the life of Julius Agricola, written by Tacitus, who tells us, that Seneca the philoſopher farmed the taxes impoſed upon the ancient Britons, and that his tax-gatherers treated thoſe poor people in the moſt cruel manner.

The conduct of the tax-gatherers was approved of by the Roman quæſtor, and in conſequence thereof a general inſurrection enſued, in which queen Boadicea, with ſeventy-thouſand of the Britons, were ſlain, and the city of Auguſta, now called London, reduced to a heap of aſhes.

The hiſtories of other nations afford many ſuch examples, and that leads us naturally to enquire, why the Jews had ſuch an antipathy to the Publicans, or Roman tax-gatherers.

About ſeventy-four years before the birth of our Saviour, Pompey the Great, having conquered all that part of Aſia that lies between Jordan and the Euphrates, entered Syria at the head of a powerful army; and having taken Jeruſalem by ſtorm, laid the whole kingdom under contributions. He likewiſe impoſed a ſtanding tax upon them; but it ſeems not to have been regularly paid till the reign of the emperor Auguſtus, as appears from the following words:

"And it came to paſs in thoſe days, that there went out a decree from Ceſar Auguſtus, that all the world ſhould be taxed. (And this taxing was firſt made when Cyrenius was governor of Syria;) and all went to be taxed, every one into his own city." Luke ii. 1, 2, 3.

In conſequence of that decree, tax-gatherers were appointed; and there is not the leaſt doubt but many of them were guilty of extortion. Thus we read:

"And Jeſus entered and paſſed through Jericho: And behold, there was a man named Zaccheus, which was the chief among the Publicans, and he was rich. And he ſought to ſee Jeſus who he was, and could not for the preſs, becauſe he was little of ſtature. And he ran before, and climbed up into a ſycamore-tree, to ſee him; for he was to paſs that way. And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down, for to-day I muſt abide at thy houſe. And he made haſte, and came down, and received him joyfully. And when they ſaw it, they all murmured, ſaying, That he was gone to be gueſt with a man that is a ſinner. And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore him four-fold. And Jeſus ſaid unto him, This day is ſalvation come to this houſe, forſomuch as he alſo is the ſon of Abraham. For the Son of man is come to ſeek and to ſave that which was loſt," Luke xix. 1—10,

But the principal reaſon why the Jews hated the tax-gatherers, or Publicans, was, becauſe they believed that they themſelves were the favourites of heaven, and that all nations ought to be ſubject to them.

This aroſe from a miſtaken conſtruction of the prophetic writings, particularly the following:

"Let the high praiſes of God be in their mouth, and a two-edged ſword in their hand; to execute vengeance upon the Heathen, and puniſhments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his ſaints. Praiſe ye the Lord." Pſ. clxix. 6—9.

It appears that theſe Publicans were ſo odious to the Jews, that no perſon who kept them company was looked upon as a proper member of ſociety. So ſcrupulous were they with reſpect to the promiſes, and ſo jealous were they

of

of their privileges which they had trampled on.

Publicans, however, were welcome to Chriſt, and ſo are the greateſt ſinners in all ages and nations.

PUNISHMENT, Any thing inflicted upon a perſon for the commiſſion of a crime; but,

In a religious ſenſe, the act of God, when he inflicts his vengeance upon ſinners in hell.

The ſovereignty of God, both in the diſpenſations of his favours and inflicting puniſhment, is finely deſcribed in the following words:

"The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eye lids try the children of men. The Lord trieth the righteous; but the wicked, and him that loveth violence, his ſoul hateth. Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt; this ſhall be the portion of their cup. For the righteous Lord loveth righteouſneſs, his countenance doth behold the upright," Pſ. xi. 4—7.

A ſort of indignation ariſes in our minds againſt every ſort of guilt; and no ſooner is the crime committed, than our thoughts, by an eaſy tranſition, are led to think of the Puniſhment.

In the ſame notion, when we ſee a perſon living in an irreligious manner, we naturally imagine that God will Puniſh him.

Indeed the belief of Puniſhments, as well as rewards hereafter, was always believed by the Heathens, as appears from the writings of Heſiod, Homer, Plato, Virgil, Cicero, and many others.

But we Chriſtians are not left in the dark concerning things of ſo much importance; for life and immortality have been both brought to light by the goſpel. We are aſſured that God will not ſuffer thoſe who go on in a courſe of iniquity, to eſcape his righteous judgment.

He may bear with them in time, but his vengeance will overtake them in eternity; for, as St. Ambroſe ſays, "As the ſhadow follows the ſubſtance, ſo does the puniſhment the crime:" they never loſe ſight of each other, becauſe conſcience keeps up the remembrance; ſo that it may be ſaid of the guilty perſon, From ſin to juſtice; from juſtice to judgment; from judgment to execution, and from thence to the throne of that God whoſe laws they have broken, and whoſe goodneſs they have trampled on.

The Puniſhments that God will inflict upon the Romiſh church for its many abominations, are firmly declared in the following words:

"Rejoice over her, thou heaven, and ye holy apoſtles and prophets; for God hath avenged you on her. And a mighty angel took up a ſtone like a great milſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found no more at all. And the voice of harpers, and muſicians, and of pipers, and trumpeters, ſhall be heard no more at all in thee; and no craftſman, of whatſoever craft he be, ſhall be found any more in thee; and the ſound of a milſtone ſhall be heard no more at all in thee; and the light of a candle ſhall ſhine no more at all in thee; and the voice of the bridegroom and of the bride ſhall be heard no more at all in thee. For thy merchants were the great men of the earth; for by thy ſorceries were all nations deceived. And in her was found the blood of prophets, and of ſaints, and of all that were ſlain upon the earth," Rev. xviii. 20—24.

And again, her exquiſite torments, and the continuance of them, is further illuſtrated in the next chapter of the ſame divine book;

"And after theſe things I heard a great voice of much people in heaven, ſaying, Alleluia: Salvation, and power unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand. And again they ſaid, Alleluia. And her ſmoke roſe up for ever and ever. And the four and twenty elders and the four beaſts fell down and worſhipped God that ſat on the throne, ſaying, Amen; Alleluia. And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and the voice of mighty thunderings, ſaying, Alleluia: for the Lord God omnipotent reigneth," Rev. xix. 1—10.

Thus we find that ſin draws Puniſhments after it, in the ſame manner as a cauſe produces an effect; and this ſhould teach us to avoid ſin with as much caution as we would Puniſhment; for where death leaves us, judgment will find us, and Puniſhment will follow judgment.

It is a moſt dreadful thing to fall into the hands of the living God, who is a conſuming fire to all the workers of iniquity; and inexpreſſible will that Puniſhment be which we muſt ſuffer if we do not, by complying with the conditions offered in the goſpel, give glory to God, and endeavour to live conſiſtent with every duty preſcribed in the divine word.

Let this teach us to be continually upon our guard, leſt we offend the Lord our God, and ſo make ourſelves objects of his wrath throughout all eternity.

PURITY, The ſtate and condition of thoſe who keep themſelves unſpotted from the world. That is, they do not become ſlaves to their luſts, nor are they led away by any attachment to ſuch habits as in the end may ruin their precious and immortal ſouls.

In the common acceptation of the word, Purity has been made uſe of to denote the character of thoſe men, particularly young ones, who have not in a laſcivious manner any connection with lewd women.

But this is a ſenſe too contracted; for Purity muſt imply continual watchfulneſs over the heart, a fear to offend, and an earneſt deſire that every duty may be performed in ſuch a manner as to obtain the divine approbation, through the merits of Chriſt.

It cannot be ſuppoſed, that our actions are altogether Pure, and yet they may be ſo in a comparative degree; we may if we pleaſe, thro' the divine aſſiſtance, keep ourſelves as Pure and unſpotted as is conſiſtent with the ſtate of human nature.

Thoſe who keep themſelves Pure and unſpotted from the pollutions of the world, will rejoice to meet their divine Redeemer, who was all holineſs, all Purity, and ſeparated from ſinners, that he might be a faithful high-prieſt to bring in an everlaſting righteouſneſs for the benefit of a loſt world.

But in a moſt particular manner, Purity ought to be the diſtinguiſhing character of every miniſter of the goſpel.

Thus we find the apoſtle directing his diſciple Timothy:

"I charge thee before God, and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things without preferring one before another, doing nothing by partiality. Lay hands ſuddenly on no man, neither be partaker of other men's ſins: keep thyſelf Pure. Drink no longer water, but uſe a little wine for thy ſtomach's ſake, and thine often infirmities. Some men's ſins are open beforehand, going before to judgment; and ſome men they follow after. Likewiſe alſo the good works of ſome are manifeſt beforehand; and they that are otherwiſe cannot be hid," 1 Tim. v. 21.—25.

Thus we find the apoſtle, like his divine Maſter, mixes his exhortations to Purity with other prudential inſtructions. And miniſters of the goſpel ſhould, above all things, take care to keep themſelves Pure and unſpotted.

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QUAKERISM, The religion of the people called Quakers, the origin of which the following may be depended upon as a genuine account.

During the troubles in the reign of Charles I. one George Fox, a native of Derbyſhire, who had been ſome years much heated with enthuſiaſm, began to imagine that he was divinely inſpired, and by the natural warmth of his temper co-operating with his miſguided judgment, he reſolved to be author of a religion on a plan entirely new, for novelty is always pleaſing to the vulgar.

Accordingly he went through the different towns in Liceſterſhire, Derbyſhire, Northamptonſhire, and ſome other parts, preaching to vaſt numbers of people, ſome of whom became his diſciples.

In the mean time ſome of the juſtices, who were violently attached to the preſbyterian religion, cauſed him to be publickly whipped, and ſeveral times ſet in the ſtocks.

This, however, ſeemed only to increaſe the number of Fox's diſciples; for as oppoſition is the life of argument, ſo perſecution is ſure to make proſelytes.

Many wild extravagances were committed by theſe people during the uſurpation, though nothing of a criminal nature; and Oliver Cromwell, who was no ſtranger to the natural rights of mankind, would not ſuffer any of them to be puniſhed capitally.

Some of their brethren, however, in New-England, were not ſo fortunate; for, as Mr. Neale tells us, five of them having diſturbed a preſbyterian miniſter in his pulpit, they were all baniſhed from the province; but returning again to Boſton, and reſuming their former practices, the preſbyterian miniſters prevailed upon the magiſtrates to take them into cuſtody, and the whole five were hanged on one gallows.

During the reigns of Charles II. and James II. the Quakers ſuffered many afflictions in common with all thoſe who diſſented from the eſtabliſhed church; but at the revolution they were included in the toleration act, with this proviſo, that in all civil cauſes their verbal affirmation ſhould ſtand in place of an oath; but not in any thing criminal.

The moſt diſtinguiſhing tenets of the Quakers, as well as their practices, are the following; and the reader will clearly perceive that they are founded upon miſconſtructions of ſeveral parts of ſcripture.

They declare both the ſacraments of baptiſm, and the Lord's ſupper, to be carnal things; and that no perſon ought to make any uſe of them.

They believe that all real ſincere people among them are inſpired in the ſame manner as the

the apoſtles were; and therefore, when heated by their paſſions, they get up to preach, and thoſe who hear them imagine them to be ſpeaking with the ſame authority as the inſpired writers.

Their marriages are conducted upon principles of natural law; for both parties make, in the public aſſembly, before all the people preſent, and in the moſt ſolemn manner, their promiſe to be faithful to each other as huſband and wife as long as they live.

They acknowledge the ſcriptures as the only rule of faith and practice; but then they aſſert, that it is no more than a dead letter, till the Spirit of God opens their minds.

At preſent, the Quakers are a ſober reſpectable body of people, who aſſemble in their meetings every Sunday, and preach when they imagine that they are inſpired by the Holy Ghoſt.

It is certain that theſe people deny many of the fundamental articles of the Chriſtian religion; but we are not to judge them, for God alone has a right to diſpoſe of his creatures in whatever manner he thinks proper.

Let us look upon them as they really are, namely, our fellow creatures; and where we imagine them to be in an error, let us endeavour to convince them of it in the ſpirit of meekneſs, and pray for them both ſincerely and fervently.

QUALIFICATIONS, Proper abilities to diſcharge any duties; and,

In a ſcripture ſenſe, applied in a more particular manner to miniſters of the goſpel.

By Qualifications proper to diſcharge the duties of a miniſter, muſt be meant a perfect knowledge of the word of God, a thorough acquaintance with ſyſtematical, polemical, critical, and practical writers, and a memory to retain what he reads.

At the ſame time he ſhould be ſpotleſs in his life and converſation, and he ſhould have a heart filled with love both to God and man. Such are the outlines of thoſe Qualifications, neceſſary in thoſe who would take upon them the office of a miniſter; and if they are deſtitute of any of them, they may be juſtly ſaid to be unqualified.

It is a moſt incumbent duty on all thoſe whoſe buſineſs it is to examine candidates for the miniſtry, to take great care that they be properly Qualified, that the people may not have blind guides; for as our Lord ſaid, if the blind lead the blind, both ſhall fall into the ditch.

There are many ſevere threatnings both in the Old and New Teſtament, againſt thoſe who thruſt themſelves into the miniſtry, without being properly Qualified for it.

Let young perſons therefore, who are bringing up to that ſacred office, endeavour to be well acquainted with their own hearts, and then they may expect the divine bleſſing.

QUARREL, A ſtate of variance, and in general it ariſes from hatred, envy, or lying, vices utterly inconſiſtent with the Chriſtian profeſſion.

Thus we read, "Lie not one to another, ſeeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge, after the image of him that created him. Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, barbarian, Scythian, bond nor free: but Chriſt is all, and in all. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; Forbearing one another, and forgiving one another, if any man have a Quarrel againſt any: even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God, and the Father by him," Col. iii. 9—17.

The primitive Chriſtians were ſo averſe to any ſorts of Quarrelling, that few of them went to law with each other. That this was the caſe

caſe, will appear from what the apoſtle ſays, when we find him reproving in the ſevereſt manner thoſe Corinthians who had Quarrels, diſputes, and law-ſuits with each other.

"Dare any of you, having a matter againſt another, go to law before the unjuſt, and not before the ſaints? Do ye not know that the ſaints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters? Know ye not that we ſhall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, ſet them to judge who are leaſt eſteemed in the church. I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you? no not one that ſhall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, becauſe ye go to law one with another: why do ye not rather take wrong? why do ye not rather ſuffer your ſelves to be defrauded? Nay, you do wrong, and defraud, and that your brethren," 1 Cor. vi. 1—8.

Quarrels in any ſociety, have the appearance of ſomething diabolical, but among Chriſtians they are in a manner inexcuſable. We find the apoſtle Paul directing his Chriſtian converts, when they had any conteſts, to refer them to ſome of their own brethren; and indeed were that more practiſed than it is, many families would be prevented from ruin.

When Sir Robert Atkins, lord chief Baron of the court of Exchequer, retired from buſineſs at the revolution 1688, he went to his houſe in Norfolk, and moſt of the neighbouring people, when they had any diſputes or Quarrels, came voluntarily to him, and referred the cauſe to his deciſion.

This was of vaſt ſervice to the people in general; and ſuch an opinion had they of his integrity, that few ever refuſed to abide by his determination.

QUESTION, An expreſſion uſed to denote an interogation; and,

In a religious ſenſe, uſed to point out part of our catechiſm while we are children.

It is undoubtedly the moſt ancient method of inſtruction ſince the invention of letters, and is the beſt way of keeping things alive in the memory.

When we propoſe Queſtions to young perſons, we ſhould take care to do it in a clear, ſimple, and affectionate manner. All ſorts of idle curioſity ſhould be avoided, becauſe no good can ever reſult from it.

When a parent or guardian is intruſted with the important duty of bringing up a young perſon in the principles of our holy religion, it would be well were they to attend to the following method; of which the reader is here preſented with two examples. Let the pupil read the following verſes.

"And in that day ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach. In that day ſhall the Branch of the Lord be beautiful and glorious, and the fruit of the earth ſhall be excellent and comely for them that are eſcaped of Iſrael. And it ſhall come to paſs, that he that is left in Zion, and he that remaineth in Jeruſalem, ſhall be called holy, even every one that is written among the living in Jeruſalem: When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment and by the ſpirit of burning. And the Lord will create upon every dwelling-place of mount Zion, and upon her aſſemblies, a cloud, and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory ſhall be a defence. And there ſhall be a tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain," Iſa. iv. 1——6.

This being done, let him aſk the youth the following queſtions:

Firſt, What is here meant by ſeven women taking hold of one man?

Secondly, What is meant by being called by his name?

Thirdly, What is meant by the Branch of the Lord being ſo beautiful?

Fourthly, What is meant by a cloud by day, and a ſhining fire by night?

Fifthly, What is here meant by a covert from the ſtorm?

Now the young perſon will perhaps not be able to anſwer all the Queſtions in a proper manner, and therefore the tutor muſt go on as follows:

Firſt, By ſeven women, we are to underſtand the whole Gentile world; and by their laying hold of one man, muſt import that they would in time embrace the offers of ſalvation made in the goſpel.

Secondly, By being called by his name, imports, that notwithſtanding the afflicted and deſpiſed ſtate in which our Lord remained in this world, yet ſuch an effect would his goſpel have, that even the name of it would be deſirable.

Thirdly, By the Branch of the Lord being ſo beautiful, we are to conſider Chriſt, and all his ordinances; for thus the Pſalmiſt ſays,

"How amiable are thy tabernacles, O Lord of hoſts? My ſoul longeth, yea, even fainteth for the courts of the Lord: my heart and my fleſh crieth out for the living God. Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, even thine altars, O Lord of hoſts, my king, and my God. Bleſſed are they that dwell in thine houſe: they will be ſtill praiſing thee. Selah. Bleſſed is the man whoſe ſtrength is in thee, in whoſe heart are the ways of them: Who paſſing through the valley of Baca, make it a well, the rain alſo filleth the pools. They go from ſtrength to ſtrength, every one of them in Zion appeareth before God." Pſal. lxxxiv. 1—7.

Fourthly, The ſimile of a cloud by day and a fire by night, has an alluſion to the wonderful miracle that God wrought for the Iſraelites when they croſſed the red ſea.

It alſo imports further, that in all times of darkneſs, God will be a light to thoſe who ſeek him, nay he will even bring them in ſafety through the valley of the ſhadow of death.

Laſtly, By a covert from the ſtorm, we are to underſtand the merits of our divine Redeemer, by which we become reconciled to an offended God, and are brought near to him as children.

The Queſtions being thus anſwered, the tutor, guardian, or parent ſhould propoſe them a ſecond time, in order to exerciſe the memory of the pupil, and then conclude by making ſome remarks on the prophetick writing.

In the ſame manner let the young perſon read the following paſſages in the New Teſtament:

"God, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds; who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high: being made ſo much than better the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son. And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſceptre of righteouſneſs is the ſceptre of thy kingdom: Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladneſs above thy fellows. And, Thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt: and they all ſhall wax old as doth a garment; And as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail. But to which of the angels ſaid he at any time, Sit on my right hand, until I make thine enemies thy footſtool? Are they not all miniſtering ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?" Heb. i. 1—14.

Let the tutor aſk him, how many ways God was pleaſed to make uſe of, when he made his will known to his prophets of old.

Secondly, What is meant by the words, where Chriſt is ſaid to have created all things ?

Thirdly, What is meant by Chriſt's being anointed with the oil of gladneſs above his fellows ?

Fourthly, What was the reaſon that a compariſon is here made between Chriſt and the angels ?

Fifthly, Why are angels called miniſtering ſpirits ?

Laſtly, What is meant by thoſe words, Thy years ſhall not fail ?

Theſe Queſtions he muſt be inſtructed to anſwer in the following manner :

Firſt, God, for reaſons known to himſelf, was pleaſed to reveal his will to the prophets of old, ſometimes by viſions, by ſigns, by dreams, and at other times by the miniſtry of his angels ; nay, he even converſed with ſome of his ſervants in a language they underſtood, though at the ſame time his compaſſion to them, on account of the frailties of human nature, made him conceal from them thoſe glories which they could not behold and live.

Secondly, By Chriſt's upholding all things, we are to underſtand, not only that he is equal to God the Father ; but that he is the Lord of creation, providence and grace, which is confirmed by the teſtimony of Solomon, one of the wiſeſt men that ever lived.

Thus we read :

" The Lord poſſeſſed in me in the beginning of his way, before his works of old. I was ſet up from everlaſting, from the beginning, or ever the earth was. When there were no depths, I was brought forth : when there were no fountains abounding with water. Before the mountains were ſettled ; before the hills was I brought forth : While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world. When he prepared the heavens, I was there : when he ſet a compaſs upon the face of the depth : When he eſtabliſhed the clouds above : when he ſtrengthened the fountains of the deep : When he gave to the ſea his decree, that the waters ſhould not paſs his commandment : when he appointed the foundations of the earth : Then I was by him, as one brought up with him : and I was daily his delight, rejoicing always before him : Rejoicing in the habitable part of his earth ; and my delights were with the ſons of men. Now therefore hearken unto me, O ye children : for bleſſed are they that keep my ways. Hear inſtruction, and be wiſe, and refuſe it not. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors. For whoſo findeth me, findeth life, and ſhall obtain favour of the Lord. But he that ſinneth againſt me, wrongeth his own ſoul ; all they that hate me, love death," Prov. viii. 22—36.

Thirdly, Chriſt being anointed with the oil of gladdeſs above his fellows, imports, that he is related to us as our kinſman, as well as our redeemer ; and that although we are poor ſinners, yet we are members of that body of which he is the head.

As the head is exalted above the other members, ſo is Chriſt above us ; but it ought to comfort us under every affliction, that he is our head ; and that as he is exalted over all principalities and powers, ſo he will advance us along with himſelf.

Fourthly, A compariſon is here made between Chriſt and the angels, for the following obvious reaſons ;

The angels are glorious beings ; but then they are no more than created ones ; whereas Chriſt is an eternal uncreated being, whoſe perfections are the ſame as thoſe of God the Father, and who will communicate the benefits of his grace to all his faithful followers, who ſerve him in truth and ſincerity.

Fifthly, Why are angels called miniſtering ſpirits ?

The anſwer is, becauſe God has appointed them to execute his works in this lower world. There is not the leaſt doubt but many of thoſe glorious beings are daily watching our conduct ; and although we cannot ſee them, yet they are ſtill preſent with us.

Laſtly, By Chriſt's years never failing, we have a confirmation of the truth of the divine promiſes. Every thing in this world will fail, but Chriſt, our eternal Redeemer will endure for ever ; and becauſe he lives, we ſhall live alſo.

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Were parents, tutors and guardians to attend thus to propoſing and anſwering Queſtions, they would make their children and pupils acquainted with every thing neceſſary to be known in the ſacred ſcriptures; and their minds would be ſo filled with divine knowledge, that they would be an ornament to their country, and the glory of their profeſſion.

QUIETISM, The religion of a ſet of enthuſiaſts, who took their riſe in France ſoon after the revocation of the edict of Nantz, 1685.

The principal inventor of this new ſect was madam Guyon, a woman of great piety, ſincere intentions, and elevated notions of the divine perfections; but who had an imagination ſo much heated by enthuſiaſm, that it could not be brought under reaſon.

The principal tenets of this ſect were the following:

They believed, that all divine ordinances were of a carnal nature, and that no benefit could ariſe from the uſe of them.

They aſſerted, that we muſt love and ſerve God, without any view of receiving the leaſt benefit from him.

One is naturally led to conſider ſuch a notion as utterly inconſiſtent with the ſtate of human nature; and certain it is that thoſe holy men who lived under the Old Teſtament diſpenſation, never thought ſo; for the apoſtle ſays, they had reſpect to the recompence of reward.

However, Fenelon, archbiſhop of Cambray, one of the moſt benevolent men that ever lived in Europe, entertained this notion; and a controverſy on the ſubject was for ſome time carried on between him and Boſſuet, biſhop of Meaux.

Several of theſe enthuſiaſts came over to England, during the reign of queen Anne, in the beginning of this century; and becauſe they pretended to foretell future events, they were called the French Prophets. Indeed their madneſs made them objects of pity, rather than puniſhment; and at laſt reaſon triumphing over enthuſiaſm, they ſunk into oblivion, and are now no more known, except in ſome printed tracts, which they left behind them.

QUIETNESS, The enjoyment of peace, and living peaceably.

Quietneſs, in a religious ſenſe, has been defined to be the daughter of piety, the mother of peace, the ſiſter of patience, the companion of truth, the friend of equity, the ſcholar of humility, the nurſe of plenty, and the garden of proſperity. It is the ornament of a family, the honour of a city, the riches of a commonwealth, the ſupport of true policy, and the diſtinguiſhing mark of Chriſtianity.

There is no peace of conſcience without it, nor can any unquiet perſon enjoy proſperity, pleaſure or comforts. It is the ſalve for adverſity, the glory of learning, and in the whole of its nature heavenly.

Quietneſs ſeems to include almoſt every Chriſtian virtue, and is ſuch a diſpoſition of the mind, as to be neither troubled nor troubleſome, neither to diſturb nor be diſturbed.

Epictetus the Heathen philoſopher who was at firſt only a poor ſlave, was of a very peaceable diſpoſition, and one day his maſter being intoxicated, with the moſt brutal pleaſure twiſted his leg. "You will break my leg, ſaid Epictetus; and when his maſter had actually broken it, he only ſaid, I told you, you would break my leg."

It is the duty of every Chriſtian to live Quietly with his neighbour, and promote his intereſt as far as he can. This was what the apoſtles often inculcated, becauſe they knew it reſembled the character of the divine Redeemer.

Thus we read, "Brethren, if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs, conſidering thyſelf, leſt thou alſo be tempted. Bear ye one another's burdens, and ſo fulfil the law of Chriſt. For if a man think himſelf to be ſomething when he hath nothing, he deceiveth himſelf. But let every man prove his own work, and then ſhall he have rejoicing in himſelf alone, and not in another. For every man ſhall bear his own burden. Let him that is taught in the word, communicate unto him that teacheth in all good things. Be not deceived: God is not mocked: for whatſoever a man ſoweth, that

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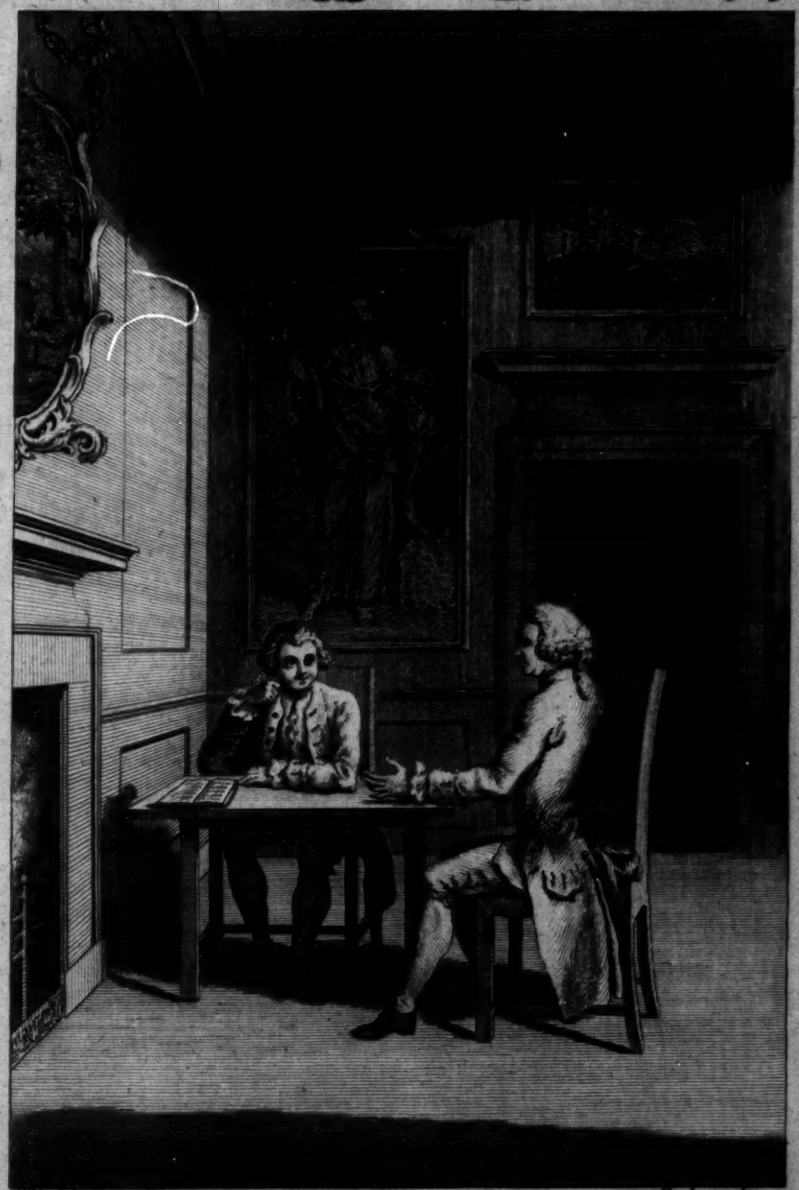

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QUIETNESS. Lam. III. 26.

In peaceful thought, all silent and Serene,
Calmly consider Life's concluding Scene.
God's sacred Word your Quiet Soul shall chear;
Then Death will not in Shrouds, but Robes appear.

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ſhall he alſo reap. For he that ſoweth to the fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting," Gala. vi. 1——8.

From hence let us ſtudy to be Quiet, and attend to all thoſe duties incumbent upon us, as men and Chriſtians, and we ſhall be entitled to ſuch happineſs as none can take from us.

QUOTATION, The taking a word or paſſage out of an author, in order to confirm or illuſtrate any ſubject, upon which we are either writing or ſpeaking.

Thus we find, that both our Lord and his diſciples often Quoted the Old Teſtament, in order to prove the truth of their doctrine. It has been objected againſt the four Evangeliſts, that when they Quoted the ſcripitures, they did not always uſe the ſame words as they ſtood in the original.

The ſame objection has been made againſt the ancient fathers of the firſt four centuries after Chriſt. But to this it may be anſwered, that both the Evangeliſts and the fathers always Quoted the ſenſe, and generally the greateſt part of the words, becauſe in thoſe ages books could not be ſo eaſily had as at preſent.

There were few churches that had above one copy of the Bible, for the uſe of the whole congregation; and as part of it was read every time the people aſſembled together, ſo many of the hearers were obliged to remember as much as poſſible.

Indeed the manner in which they Quoted the ſcripture, is a ſtrong proof that they were very attentive to what they heard, which perhaps is more than can be ſaid of many who live in this age, when almoſt every one has an opportunity of conſulting their Bibles when they pleaſe.

In taking any Quotation from an author, we ſhould never miſrepreſent his meaning, nor endeavour to draw any forced concluſions from the doctrines aſſerted by him; becauſe by doing ſo we make him the author of what he never intended to write.

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RABBI, The name given by the Jews to ſuch as were reputed the moſt learned among them; and in general it anſwered to what we call Doctor.

It ſeems the phariſees, who were filled with ſpiritual pride, affected much to be called Rabbis, and eſpecially ſo in public, that they might obtain praiſe from amongſt men. This is evident, when we attend to the following words:

"Then ſpake Jeſus to the multitude, and to his diſciples, Saying, The ſcribes and the Phariſees ſit in Moſes' ſeat: All therefore whatſoever they bid you obſerve, that obſerve and do: but do not ye after their works: for they ſay, and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's ſhoulders: but they themſelves will not move them with one of their fingers. But all their works they do for to be ſeen of men. They make broad their phylacteries, and enlarge the borders of their garments. And love the uppermoſt rooms at feaſts, and the chief ſeats in the ſynagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi: for one is your Maſter, even Chriſt; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called maſters: for one is your Maſter, even Chriſt. Bnt he that is greateſt among you ſhall be your ſervant. And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted," Matt. xxiii. 1——12.

Here we find our Saviour cautioning his followers to avoid ſpiritual pride, in imitation of the phariſees; for they ſought only the praiſe of men, and that was their reward.

It is neceſſary, as a duty, that we ſhould honour the wiſe and the learned; but they ought never to ſeek after it. We may affect to be called by the moſt pompous names uſed by men, to point out that we are learned; but in the ſight of God, the pooreſt illiterate creature is juſt as acceptable, through the merits of Chriſt, as the moſt learned philoſopher. Thus we read:

"For ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called: But God hath choſen the fooliſh things of the world to confound the wiſe: and God hath choſen the weak things of the world to confound the things which are mighty: And baſe things of the world, and things which are deſpiſed, hath God choſen, yea, and things which are not, to bring to nought things that are: That no fleſh ſhould glory in his preſence," 1 Cor. i. 26—29.

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The Rabbi's among the Jews were guilty of a great ſin, in putting falſe gloſſes upon the ſcriptures of the Old Teſtament, by which they deceived the people, and made them reject the goſpel.

At preſent the Rabbi's among the Jews expound the ſcripture to the people, and the ſame methods of aſſerting falſhoods are ſtill kept up amongſt them.

We Chriſtians have our Lord for our Rabbi, or Maſter; and we are bound to beſtow on him every honour.

RACE, An attempt to outrun another perſon; and,

In a religious ſenſe, the whole Chriſtian's courſe, from his leaving his ſins, till he arrives in heaven.

It is an alluſion to the Olympic games among the Greeks, which were celebrated every four years. In theſe games the combatants ſometimes oppoſed each other by riding in chariots, and ſometimes by running on foot. The prize contended for was ſet in their view, that they might be the more encouraged to exert themſelves in obtaining it.

In the ſame manner we find the apoſtle exhorting the Hebrew converts to ſet Jeſus before them, becauſe he was to crown them with glory, honour, and immortality. Thus we read:

"Wherefore, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet us, and let us run with patience the Race that is ſet before us, looking upon Jeſus the author and finiſher of our faith, who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God," Heb. xii. 1—2.

All that Chriſt did or ſuffered for us, while here below, ought to animate us in our Race to glory.

When a perſon ſets out to run, he does not incumber himſelf with any thing unneceſſary; and when the Chriſtian ſets out on his Race, he takes no more of the things of this world along with him than are neceſſary.

The perſon who runs does not look behind him, leſt his opponent ſhould outrun him; and the ſincere Chriſtian never looks back, leſt he ſhould again become in love with the world.

The perſon who runs, exerts himſelf to the utmoſt to obtain an earthly prize; and the Chriſtian leaves no duty undone, till he obtains a crown of glory.

Thus the whole life of a Chriſtian may, with the utmoſt propriety, be called a Race; and is a Race that in the end will intitle the perſon to a reward.

RAGE, The act of a furious perſon, who can ſet no bounds to his paſſions, ſo as to bring them under the government of reaſon.

When the Pſalmiſt, by the ſpirit of prophecy, conſidered the oppoſition that the Heathens would make to the goſpel, he at the ſame time points out its inſignificancy, when compared with the almighty power of God.

"Why do the heathen Rage, and the people image a vain thing? The kings of the earth ſet themſelves, and the rulers take counſel together, againſt the Lord, and againſt his anointed, ſaying, Let us break their bands aſunder, and caſt away their cords from us. He that ſitteth in the heavens ſhall laugh, the Lord ſhall have them in deriſion. Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure. Yet have I ſet my king upon my holy hill of Zion. I will declare the decree: the Lord hath ſaid unto me, Thou art my ſon; this day have I begotten thee. Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. Thou ſhalt break them with a rod of iron; thou ſhalt daſh them in pieces like a potter's veſſel," Pſalm ii. 1—9.

The Raging of the ſea, during a ſtorm, and that of wild, ungovernable paſſions, have been often compared together; but God is able to ſet bounds to either.

A perſon in a Rage muſt be a ſure mark of the devil's character. The devil Rages againſt the church and people of God; and every man who

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is in a Rage, ſeeks the deſtruction of his friend or neighbour.

Many fatal actions have been committed by thoſe who gave themſelves up to Rage; which is not to be wondered at, for it is a ſort of madneſs. Were men to conſider how odious they appear when in Rage, they would guard againſt the firſt motions to anger, and keep their paſſions under proper reſtraint.

The beſt way to avoid Rage, is to conſider the frailty of our nature, and the fluctuating ſtate of all things here below. For what ſignifies a few trifling diſappointments? They are on many occaſions not worthy of our notice, much leſs to put us in a Rage; and perhaps inſtigate us to commit murder!

Let us therefore learn to be meek and humble to each other, and beg of God that he would keep us daily under his moſt gracious protection.

RAILER, One who goes about ſpeaking evil of others, by which their characters are ruined, and their peace of mind deſtroyed.

The Railer muſt have a heart loſt to every benevolent ſentiment, and filled with the moſt diabolical malice. How can he employ that tongue in Railing againſt his neighbour, which God gave him for the moſt valuable purpoſes? And yet it is too common to find many perſons doing ſo; nay, even ſeeming to take pleaſure in it.

All hypocritical profeſſors of religion take pleaſure in Railing againſt their neighbours, even for the ſmalleſt faults. The reaſon ſeems to be this. They wiſh to be eſteemed the moſt reſpectable for their piety; and therefore they are glad when they can find any opportunity to blacken the characters of their neighbours.

By ſuch means they often procure great repute from the unthinking croud, who ſeldom make a proper enquiry into the truth of things, ſo as to diſtinguiſh between the good and the bad.

When we hear a man Railing againſt another, we muſt conſider him as utterly deſtitute of the fear of God, and one who ſeeks to do all the miſchief he can. This was the character of Doeg the Edomite, when he Railed againſt David, the ſervant of God. The holy Pſalmiſt however comforted himſelf in the divine protection, not doubting but that he would deliver him.

"Why boaſteth thou thyſelf in miſchief, O mighty man? the goodneſs of God endureth continually. Thy tongue deviſeth miſchiefs: like a ſharp razor, working deceitfully. Thou loveſt evil more than good: and lying rather than to ſpeak righteouſneſs. Selah. Thou loveſt all devouring words, O thou deceitful tongue. God ſhall likewiſe deſtroy thee for ever: he ſhall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah. The righteous alſo ſhall ſee, and fear, and ſhall laugh at him. Lo, this is the man that made not God his ſtrength; but truſted in the abundance of his riches, and ſtrengtheneth himſelf in his wickedneſs. But I am like a green olive-tree in the houſe of God: I truſt in the mercy of God for ever and ever. I will praiſe thee for ever, becauſe thou haſt done it: and I will wait on thy name; for it is good before thy ſaints," Pſal. lii. 1——9.

Let this teach all thoſe who are Railed againſt to bear it patiently, leaving the event to that God, who ſees all the affairs of this lower world, and will reward or puniſh according to juſtice.

RANSOM, A ſum of money or any thing given to redeem a perſon from a ſtate of bondage.

In a religious ſenſe, it is made uſe of to denote the merits of Chriſt, by which all the people of God are redeemed or Ranſomed from a ſtate of bondage and ſlavery to ſin and ſatan.

Chriſt is ſaid to have given himſelf a Ranſom for all, that is, by his death on the croſs he procured ſalvation to all them that obey him. Never was ſuch a Ranſom paid as Chriſt's death, when he gave up his life for the ſake of ſinners.

The ſins committed by men were of too enormous a nature not to bring down the divine diſpleaſure; but in that critical moment, when the whole world was ripe for deſtruction, our divine Redeemer ſtood up before his Fa-

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ther's throne, and ſaid, Save them from going down to the pit, I have found a Ranſom.

As many ſins had been committed againſt an infinite God, ſo none could make ſatisfaction, or pay a proper Ranſom for them, but a being of equal dignity.

From this we may learn two very important things, namely, Firſt, the dreadful enormity of ſin; and ſecondly, the divinity of our Lord Jeſus Chriſt.

Man had committed ſuch ſins, that he became a ſlave tied and bound in chains, till Chriſt took compaſſion upon him, and paid that Ranſom, which could not be done by any but an infinite Being.

Therefore as we are bought with a price, as we are Ranſomed from a ſtate of captivity, let us dedicate ourſelves to the ſervice of that God, who has done ſuch great things for us.

RASHNESS, The doing any thing in a bold, forward, unthinking manner, without conſidering the fatal conſequences that may flow from it.

As thought and conſideration point out a perſon endued with wiſdom, ſo Raſhneſs is an unerring mark of folly. By one Raſh action, thouſands have been deſtroyed; for no man can be ſuppoſed nearer deſtruction than when he is doing things without any regard to the fatal effects that may happen.

Raſhneſs in making promiſes of what is not in our power to perform, is a certain mark of the want of ſincerity in the heart. It denotes that we can, in the moſt wanton manner, trifle with thoſe who ſolicit favour from us; and then leave them in a worſe ſtate than that in which we found them.

Raſh oaths are ſtill worſe, becauſe we invoke the divine majeſty to be witneſs that we will do ſomething, when we know it is not in our power to do it.

Raſh actions may lead us to commit the moſt enormous crimes, and even murder our real friends, or neareſt relations.

Raſhneſs ſuppoſes us totally inattentive to every thing, where either duty or intereſt is concerned; for it is inconſiſtent with our conduct, as ſocial creatures, to do any thing till we have properly and rationally conſidered it.

Let this conſideration ſink deep in our hearts, and let it lead us to a regular conſideration of all our actions, and a watchful care over our hearts, leſt our paſſions ſhould lead us to commit Raſh actions, by which we may be involved in ruin.

By attending to theſe things, there is not the leaſt doubt but we ſhall be preſerved from Raſhneſs, and at laſt obtain the divine favour.

REASON, That faculty in man, by which he is diſtinguiſhed from the brute creation.

By Reaſon we are enabled to conſider things in their proper colours, and diſtinguiſh whether they are good or bad.

The firſt act of Reaſon is diſcretion, in not running precipitately into any undertaking.

Secondly, it appears in our being able at all times to vindicate ourſelves when accuſed, and to be able to make it appear that we have acted in the wiſeſt manner, in believing the Chriſtian religion, as a revelation ſent from God.

Every thing that God has commanded us to do is called Reaſonable, as appears from the following words.

"I beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your Reaſonable ſervice. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think: but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office: So we being many are one body in Chriſt, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether propheſy, let us propheſy according to the proportion of faith," Rom. xii. 1—6.

As Reaſon is the gift of God, ſo it ought, as well as all our other faculties, to be employed in his ſervice. As he makes nothing in vain, ſo he would never have given us this diſtinguiſhing faculty, had it not been for the moſt important purpoſes.

We often ſee many of our poor fellow creatures deprived of it, and we know not how ſoon it may be the caſe with ourſelves. But however valuable a faculty Reaſon is, yet we muſt not put any confidence in it, in preference to divine revelation.

This is certain, that neither Plato, nor any other Heathen philoſophers, who were men of Reaſon, could ever comprehend the ſcheme of ſalvation, as laid down in the ſacred ſcripture. No; that was the work of God alone, and ſuperior to all the Reaſon in the world.

Let this teach us humility, and to bleſs God for the means of grace, and the hope of glory.

REBUKE, To tell one of what he has done amiſs, by pointing out his danger in having offended againſt God.

When we Rebuke others, it ought to be done in ſuch a manner as to convince them, that we wiſh well to their intereſts both in time and eternity. Harſhneſs ſhould never be uſed, any further than is neceſſary to make the perſon ſenſible of his ſin.

God is ſaid to Rebuke his people when he inflicts upon them any ſignal judgments; and we often find many of the holy men of old declaring that they were become ſenſible of the ſin for which they were Rebuked.

Thus the Pſalmiſt ſays, "O Lord, Rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed. My ſoul is alſo ſore vexed: but thou, O Lord, how long? Return O Lord, deliver my ſoul: oh ſave me for thy mercies ſake. For in death there is no remembrance of thee: in the grave who ſhall give thee thanks? I am weary with my groaning, all the night make I my bed to ſwim: I water my couch with tears. Mine eye is conſumed becauſe of grief: it waxeth old, becauſe of all mine enemies." Pſalm vi. 1—7.

It is an incumbent duty on parents, and maſters of families, to Rebuke thoſe under them, in the ſpirit of meekneſs, that if poſſible they may be brought to a ſtate of amendment. But above all it is the duty of miniſters to Rebuke obſtinate ſinners, by ſetting before them all the terrors of the divine law.

This ought always to make one part of the miniſter's ſermon, for the apoſtle Paul commanded Timothy to Rebuke with all authority, as in the ſight of God.

We find in the works of St. Ambroſe, and in thoſe of St. Chryſoſtom, ſeveral ſermons preached before the emperors and their miniſters, and there we find theſe holy men Rebuking their ſovereigns for their vices.

It was the ſame with good old biſhop Latimer, who ſuffered at Oxford for the truth of the goſpel; for it appears by his ſermons, that he was never afraid to Rebuke the moſt dignified ſinners.

But when we Rebuke individuals, we muſt watch ſtrictly over our own hearts, leſt we be hurried into any irregular ſallies of paſſion.

RECOMPENCE, A reward given for ſomething done; and it ſuppoſes that the perſon who receives the Recompence, is by merit entitled to it.

But however this notion may be applied to things of a temporal nature between man and man, yet the real Chriſtian muſt take care not to abuſe it as the Papiſts have done. God has graciouſly promiſed to Recompence every good action we do, particularly when we relieve the poor; but then it is in mercy for Chriſt's ſake that he does ſo, for every Recompence is the purchaſe of his merits.

Indeed our Saviour was ſenſible of this, when he told his diſciples, that after they had done all they could, they were to look upon themſelves as altogether unprofitable ſervants, having done no more than what was their duty. It is an infinite condeſcenſion in God, not only to pardon our ſins, but alſo to Recompence our poor ſervices to our fellow creatures.

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We have a ſtriking inſtance of God's rewarding the patience of Job, although he had juſt before been reproving him. Thus we read:

"And the Lord turned the captivity of Job, when he prayed for his friends; alſo the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man alſo gave him a piece of money, and every one an ear-ring of gold. So the Lord bleſſed the latter end of Job more than his beginning: for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe aſſes. He had alſo ſeven ſons, and three daughters. And he called the name of the firſt Jemima; and the name of the ſecond Kezia; and the name of the third Keren-happuch. And in all the land were no women found ſo fair as the daughters of Job: and their father gave them inheritance among their brethren," Job xli. 10—15.

RECONCILIATION, The making up a difference between two perſons, who had had ſome difference between them.

In a religious ſenſe, it is uſed to denote the act of God, when he takes ſinners into his favour, and makes them objects of his love. As men by their ſins diſobeyed God, ſo it was neceſſary that a Reconciliation ſhould take place before the divine juſtice could be fully ſatisfied.

In treating of Reconciliation, ſo as to obtain the divine favour, we ought to attend carefully to the nature of the divine perfections; for unleſs we do ſo, we ſhall be ſure to run into ſome fatal error.

We muſt not think that we can make an agreement with God, as if we were upon an equality with the divine Majeſty of heaven and earth. We ſhould alſo be convinced of the neceſſity we are under to be well acquainted with the horrid and odious nature of ſin, and the dreadful conſequences that will for ever attend it. This will lead us to ſee the neceſſity we are under to be reconciled to God in order to be ſaved from the power and dominion of ſin, that we may be Reconciled to God in mercy. Thus we read:

"And all things are of God, who hath reconciled us to himſelf, by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation: To wit, that God was in Chriſt reconciling the world unto himſelf not imputing their treſpaſſes unto them; and hath committed unto us the miniſtry of reconciliation. Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us: we pray you in Chriſt's ſtead, Be ye reconciled to God. For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him," 2 Cor. v. 18—21.

Here we have an account of God's Reconciling ſinners to himſelf, and making them meet for the inheritance of the ſaints in light. We alſo find, that it is the duty of every preacher of the goſpel to do all he can to Reconcile ſinners to God, for that is part of his miniſtry.

When we are convinced of our miſerable ſtate, both by nature and practice, we ſhould come before the throne of grace in the deepeſt contrition of heart, and beg that God would be Reconciled to us, through the merits of Chriſt Jeſus.

We ſhould not, on any account whatever, make the leaſt pretence that our merit entitles us to it; for that would be to claim it as a debt, and not to receive it as a favour.

Let us therefore endeavour to be Reconciled to our God, that we may have him as our friend, and not as an enemy.

REDEEMER, A benevolent perſon, who buys a poor miſerable ſlave out of a ſtate of bondage; and,

In the ſacred ſcriptures, is taken two ways:

Firſt as the act of man; and Secondly, as the act of God in Chriſt Jeſus.

The word in Hebrew is *Goel*, which ſignifies not only a Redeemer, but alſo a kinſman, according to the following form in the municipal law of Moſes.

When a perſon happened to mortgage, or even ſell his land, his neareſt of kin had a right to Redeem it, within a limited time; and it was alſo allowed to be done by any one who married the neareſt kinſwoman. The Goel or

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Redeemer was to ſummons the poſeſſor to appear before the elders in the gate of the city, and there he was to demand the eſtate upon laying down the money that had been advanced for it. But if it happened that the neareſt kinſman refuſed to Redeem the eſtate, then it might be done by the relation next to him.

Of this we find a remarkable inſtance in the book of Ruth. Boaz, a man of great riches, and humanity equal thereto, fell in love with Ruth, a young widow, related to himſelf, but reduced to great diſtreſs on account of her other relations having ſold the paternal eſtate of the family.

There was at the ſame time another kinſman, nearer than Boaz, ſo that we find the good man proceeded in the following manner:

"Then went Boaz up to the gate, and ſat him down there: and behold, the kinſman, of whom Boaz ſpake, came by; unto whom he ſaid, Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, and ſat down. And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down. And he ſaid unto the kinſman, Naomi that is come again out of the country of Moab, ſelleth a parcel of land which was our brother Elimelech's. And I thought to adverti ſe thee, ſaying, Buy it before the inhabitants, and before the elders of my people. If thou wilt Redeem it, Redeem it: but if thou wilt not Redeem it, then tell me, that I may know: for there is none to Redeem it beſides thee; and I am after thee. And he ſaid, I will Redeem it. Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy it alſo of Ruth the Moabiteſs, the wife of the dead, to raiſe up the name of the dead upon his inheritance.

And the kinſman ſaid, I cannot Redeem it for myſelf, leſt I mar mine own inheritance; Redeem thou my right to thyſelf; for I cannot Redeem it. Now this was the manner in former time in Iſrael concerning Redeeming, and concerning changing, for to confirm all things; a man plucked off his ſhoe, and gave it to his neighbour: and this was a Teſtimony in Iſrael. Therefore the kinſman ſaid unto Boaz, Buy it for thee: ſo he drew off his ſhoe. And Boaz ſaid unto the elders, and unto all the people, Ye are witneſſes this day, that I have bought all that was Elimelech's and all that was Chilion's and Mahlon's, of the hand of Naomi.

Moreover, Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren and from the gate of his place: ye are witneſſes this day. And all the people that were in the gate, and the elders ſaid, We are witneſſes. The Lord make the woman that is come into thine houſe, like Rachel, and like Leah, which two did build the houſe of Iſrael: and do thou worthily in Ephratah, and be famous in Bethlehem; And let thy houſe be like the houſe of Phares, whom Tamar bare unto Judah, of the ſeed which the Lord ſhall give thee of this young woman," Ruth iv. 1—12.

This practice continued among the Jews till they were ſubdued by the Romans, and the whole appears very equitable.

Secondly, and indeed in a very particular manner, the name Goel, or kinſman Redeemer, is given to our Lord and Saviour Jeſus Chriſt, both in the Old and New Teſtament.

Thus we find that when holy Job was ſtruggling under the ſeverity of his afflictions, he comforted himſelf with the thoughts that God, as his kinſman Redeemer, would not ſuffer him to periſh, but raiſe him up to a ſtate of immortality.

The whole paſſage is one of the moſt ſtriking in all the Old Teſtament, and he uſhers it in with a wiſh that it might never be forgotten.

"Oh that my words were now written; oh, that they were printed in a book! That they were graven with an iron pen and lead, in the rock for ever! For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God: Whom I ſhall ſee for my-

myſelf. and mine eyes ſhall behold, and not another: though my reins be conſumed within me," Job xix. 23—21.

In the ſame manner we find the prophet Hoſea reproving the wickedneſs of the Iſraelites, and at the ſame time pointing out in the cleareſt manner, that notwithſtanding their ſins, yet Chriſt would Redeem them.

"O Iſrael, thou haſt deſtroyed thyſelf, but in me is thine help. I will be thy king: where is any other that may ſave thee in all thy cities? and thy judges, of whom thou ſaidſt, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath. The iniquity of Ephraim is bound up; his ſin is hid. The ſorrows of a travailing woman ſhall come upon him: he is an unwiſe ſon; for he ſhould not ſtay long in the place of the breaking forth of children. I will ranſom them from the power of the grave: I will Redeem them from death: O death, I will be thy plague; O grave, I will be thy deſtruction: repentance ſhall be hid from mine eyes," Hoſea xiii. 9—14.

With reſpect to the New Teſtament diſpenſation, the name Redeemer is given to our Lord, throughout every part of it. He found all mankind in a ſtate of bondage as ſlaves to ſin and ſatan; and conſequently in want of a Redeemer.

This induced him, from motives of pure unmerited love, to lay down his life for them, that he might Redeem them that were under the law, and ſubject to all the curſes contained in it againſt the diſobedient.

He is in the ſtricteſt ſenſe their Goel, or kinſman Redeemer, becauſe he took their nature upon him, that he might be the firſt born among many brethren, and lead them up to the glory that is at the right hand of his Father.

REFORMATION, The act of reſtoring things to the ſtate they were in originally, ſo as to make them anſwer the end for which they were inſtituted.

In the writings of our proteſtant divines, it is uſed to denote the conduct of thoſe great and good men, who laid down their lives in reſtoring the light of the glorious goſpel in Europe, after it had been obſcured by popiſh darkneſs. That glorious event is one of the moſt important that ever took place ſince the civil eſtabliſhment of Chriſtianity under the emperor Conſtantine the Great.

It ſerves to illuſtrate the beauty of divine providence, eſpecially when we attend to the means by which our God was pleaſed to bring it about in different nations.

In Germany the Reformation was brought about by the ſcandalous ſale of indulgences; and in Switzerland, by the clergy having ſet at defiance every moral and religious obligation. In Sweden, a young prince was driven from the throne of his anceſtors by an uſurper ſupported by the clergy; and after he had wrought ſome years in the mines, he attached himſelf to ſome of his faithful ſubjects, who reſtored him to his dignity, and in conſequence thereof he aboliſhed the popiſh religion, and eſtabliſhed throughout his kingdom the doctrines taught by Luther.

Denmark ſoon followed the example ſet them by the Sweedes; and the Dutch being oppreſſed by the Romiſh clergy, embraced the Reformation.

In England God ſo ordered it that the paſſions of an ambitious tyrant ſhould overturn that ſyſtem of religion he wanted to eſtabliſh; ſo that God was pleaſed to bring good out of evil.

It is true, Henry VIII. ſtruck only at the root of two branches of the papal power, namely, the ſupremacy, and the monaſteries. His pride led him to the one, and his unbounded prodigality to the other.

His pious ſon Edward VI. totally aboliſhed Popery; and though after his death a cruel perſecution enſued, during the bloody reign of queen Mary, yet that was ſoon over, and the Reformation was compleated by queen Elizabeth.

In Scotland the inſolence of the dignified clergy, many of whom had ſprung from the meaneſt families in the kingdom, together with the intrigues of the court of France, rouſed the ſpirit of the ancient nobility; and while they aſſerted their rights as men, they deſtroyed popiſh idolatry, and ſcarce left one monument of it remaining.

Thus we ſee by what means God can carry on his intended works, even by ſuch as appear to us no way ſuitable for ſuch important deſigns. But the wiſdom of God is like all his other attributes, incomprehenſible. He made Balaam of old propheſy againſt his natural inclinations; and in bringing about the glorious work of the Reformation, he made the moſt irregular paſſions ſubſervient to his wiſe and gracious purpoſes.

Let this teach us to admire in humility the wiſdom and goodneſs of God, and never forget the obligations we are under to him for the Reformation.

Let us alſo take care to walk worthy of our holy profeſſion as men who have been Reformed from the errors of popery; and let us pray that God would ſpread the doctrines of the Reformation throughout all parts of the univerſe.

REGENERATION, The act of making ſomething new that was old and infirm, or to change the nature of man, ſo as to make that have a tendency to good, which was evil before.

Much has been ſaid on this ſubject by divines ever ſince the reformation; and it has generally been conſidered as the act of God upon man as a paſſive being.

By this word they mean, that God makes known to the ſinner, that all his offences are pardoned, and he is become a new creature.

This opinion, which has the moſt fatal tendency, is chiefly grounded upon the following converſation that happened between our Lord and Nicodemus, a great man among the Jews.

"There was a man of the Phariſees named Nicodemus, a ruler of the Jews: The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered, and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh is fleſh; and that which is born of the Spirit is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth, ſo is every one that is born of the Spirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily, verily, I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our witneſs. If I have told you earthly things, and ye believe not, how will ye believe if I tell you of heavenly things? And no man hath aſcended to heaven but he that came down from heaven even the Son of man which is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be liſted up: That whoſoever believeth in him ſhould not periſh; but have eternal life. For God ſo loved the world, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him is not condemned: but he that believeth not is condemned already, becauſe he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifeſt, that they are wrought in God," John iii. 1—21.

Here we find a man who was a ſlave to the moſt inveterate prejudices, coming to our Saviour, more from motives of curioſity than with a deſign to learn the truth.

On the other hand, our Saviour tells him, That if he would inherit the kingdom of heaven, he muſt ſo far change his life, and the whole of his conduct, that it might with propriety be ſaid, that he was born again.

Our Lord points out farther, that every one who

who believed in him would, by their conduct, convince the world that all their actions flowed from a ſpirit with which they were unacquainted before.

From this we may learn, that Regeneration is nothing elſe but a renewal of our lives and converſations, a turning from dead works to ſerve the living God.

It is in a manner neceſſary, and conſiſtent with the dignity of ſcripture language, that ideas of wickedneſs and religion ſhould be as ſtrongly oppoſed to each other as poſſible. Thus as the human frame is nothing but a dead maſs till God inſpires the breath of life into it, ſo all ſinners may be conſidered as dead till the glorious light of the goſpel convinces them of their ſtate, and then they are willing to accept of ſalvation upon the terms preſcribed in the New Teſtament. From that moment he begins to live in a new manner, which ſurprizes all that know him ſo much, that he may be ſaid to be Regenerated or born again.

REJOICE, To take comfort in the poſſeſſion of any thing, and a commanded duty both in the Old and New Teſtament. Thus we read:

"Rejoice in the Lord, O ye righteous, for praiſe is comely for the upright. Praiſe the Lord with harp; ſing unto him with the pſaltery, and an inſtrument of ten ſtrings. Sing unto him a new ſong, play ſkilfully with a loud noiſe," Pſ. xxxiii. 1, 2, 3.

Many other paſſages in the Old Teſtament ſerve to ſhew that God's people have, at all times, Rejoiced in his goodneſs. Nor is it to be wondered at; for what can be more efficacious in rouſing us to a ſenſe of gratitude, and conſequently make us Rejoice, than the unbounded goodneſs of our God?

But if it was ſo under the Old Teſtament diſpenſation, how much more ſhould it take place under the New? They Rejoiced in the belief that God would fulfil his promiſes to them; but we Rejoice that Chriſt is come, and has publiſhed the glad tidings of ſalvation.

We ſhould, however, take care, when we Rejoice, to do it as the Pſalmiſt ſays, with trembling. That is, we muſt tremble and be afraid, leſt our joy ſhould make us do any thing of an extravagant nature, and ſo turn that into ſin which is a duty.

Let us Rejoice that the Lord has given us the light of the glorious goſpel, to guide our feet into the way of peace. Let us look back to the forlorn condition of our anceſtors, even in this iſland, when, according to Ceſar and Tacitus, they offered human ſacrifices to their idols.

Let us rejoice that God has delivered us from the darkneſs of popery, and given us the ſacred ſcriptures in a language to be underſtood.

Laſtly, let us be humble and meek to each other, and Rejoice when we have an opportunity of aſſiſting thoſe who are in diſtreſs.

RELIGION, A dedication of the whole man to the will of God, by laying ourſelves under an indiſpenſable obligation to ſerve the Lord with all our hearts, our ſouls, and ſtrength, and to love our neighbour as ourſelves.

Much has been ſaid concerning religion, and that which is natural has been already conſidered.

Religion is the grand ornament of human nature, and that which makes us reſemble the divine Being. It is remarkable that there are no people in the world who are without ſome form of Religion; and although many nations worſhip idols, yet that is a proof that they had once true Religion among them; for if there were no current coin, there would be none counterfeited.

There are many miſtaken notions concerning Religion, even among proteſtants; and therefore wrong notions, when nouriſhed in the mind, always lead to errors in practice.

Thus ſome imagine that an attendance on the outward means contains the whole of Religion, and this leads them to a carnal formality in practice inconſiſtent with the purity of the divine Being.

Others have placed the whole of Religion in imaginary feelings, or what they call experience, and thereby have been taught to look down with contempt on many, who for any thing they know, were more the ſervants of heaven than themſelves.

But

But both theſe notions are contrary to the words of the Old and New Teſtament. Thus we read:

"Wherewith ſhall I come before the Lord, and bow myſelf before the moſt high God? ſhall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oil? Shall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul? He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?" Micah vi. 6, 7, 8.

Here we have one of the fineſt definitions of Religion that is to be met with in all the Old Teſtament. And the ſame is corroborated by expreſs words in the New.

The apoſtle James ſays:

"Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath. For the wrath of man worketh not the righteouſneſs of God. Wherefore lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls. But be ye doers of the word, and not hearers only, deceiving your own ſelves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs: For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was. But whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.

If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world," James, i. 19—27.

So that we find Religion is an active duty, by leading us from all manner of filthineſs to purity in the ſight of God.

If we are really Religious, we ſhall not mind what the world ſays of us; for in all matters of ſuch importance, we have to do with God alone. Many who are thought of no Religion in this world, will be acknowledged as the children of God at the judgment ſeat of Chriſt, while the oſtentatious pretender to it will be condemned.

REPENTANCE, A ſincere and hearty ſorrow for ſin, and a firm reſolution to turn from it, that we may obtain favour with God, and eſcape the puniſhment that will be inflicted on the wicked.

We are commanded to Repent of our paſt ſins, and amend our lives, if we expect admittance into the kingdom of God; which may with propriety be ſaid to be near to every one now living in the world, for it is but a little time we have to remain here.

The original meaning of this word is a thorough change of the mind, which muſt operate upon the whole of the conduct. When the ſinner therefore is commanded to Repent, the meaning is, that whereas hitherto he has gone on in a courſe of wickedneſs, he muſt now change both his mind and life.

He muſt be ſenſible of and grieved for his former errors, and during the remainder of his life he muſt endeavour to ſerve God with a mind turned towards righteouſneſs. The neceſſity of this change will appear, when we conſider the infinite holineſs of God, the comparative purity of angels, and the bleſſed condition of thoſe holy men who are now in a ſtate of bleſſed immortality.

How abſurd and unreaſonable muſt it be to imagine, that creatures immerſed in ſenſuality and voluptuouſneſs, filled with envy, hatred, and malice, habituated to pride, coveteouſneſs, and lying, or delighted with the practice of fraud, cruelty, and revenge, ſhould be admitted citizens of the new Jeruſalem, wherein dwelleth righteouſneſs, and into which any that is defiled ſhall in no ways enter.

But ſuppoſing ſuch perſons to be admitted; without a thorough reformation of heart and life, what would be the conſequence? If we ſeriouſly conſider the refined pleaſures, and tranſcendent joys of thoſe bleſſed regions, which conſiſt in having an intimacy, and converſing with angels and glorified ſpirits full of knowledge

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REPENTANCE. Luke xv. 7.

I've search'd my Soul, and find my Sins so Great,
I sink O Lord! before thee, with their Weight.
O Gracious Saviour, for a Sinner Plead,
My Pardon's sure if you but Intercede.

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ledge and benevolence, purity and integrity, and in being admitted into the preſence of God, to contemplate his infinite perfections, and to imitate conſiſtent with our faculties, his holineſs, goodneſs and truth, how can we imagine that an unreformed ſinner ſhould be properly qualified to partake of ſuch unſpeakable bleſſedneſs? Shall it be ſaid, that the Almighty will in a moment change their minds, and inſtanteouſly make habitual ſinners holy, without previous Repentance? It is true God is able in a moment to perform any miracle whatever; for, as John the baptiſt ſaid, he can of ſtones raiſe up children to Abraham. But theſe are not God's ordinary means, for we are commanded to work out our ſalvation with fear and trembling, and we are commanded to be holy in all things, as our Saviour was holy.

But to purſue this important ſubject ſtill further, let us conſider that Repentance is not only calculated to make us happy, but we are alſo ſtrongly encouraged to it; by our moſt merciful Father, who would have all men ſaved and brought to the knowledge of the truth. Thus it is ſaid, that when the wicked man turneth away from his wickedneſs, he ſhall ſave his ſoul alive.

Repentance, however, muſt not be delayed, for we know not that ever we ſhall ſee another day. Many are ſo fooliſh as to imagine that they may put off Repentance to the laſt; but let ſuch perſons reflect on the agonies of a death-bed, when nature is ſinking under the load of its miſery, unable to help itſelf, and ſometimes incapable of attending to any thing of a religious nature.

Nay, ſometimes we find people in ſuch circumſtances deprived of the uſe of their reaſon, ſo that they cannot be ſuppoſed capable of liſtening to any inſtructions whatever.

When we conſider the goodneſs of God, in bearing with our many provocations, we ſhould bleſs his name that he has ſo graciouſly promiſed to accept us through the merits of our Redeemer, when we Repent ſincerely, and reſolve to walk in newneſs of life, ſo as to be meet for heaven, where we are to enjoy the bleſſed ſociety of ſaints and Angels.

REPROACH, Any thing ſaid againſt another, ſo as to injure their character, and it is generally ſuppoſed to flow from a heart filled with malice.

The primitive Chriſtians were Reproached by the Heathens, ſome of whom ſaid that they eat human fleſh, becauſe in partaking of the holy ſacrament of the Euchariſt they eat bread and drank wine in commemoration of the death of their Redeemer.

Indeed in all ages and nations the people of God have been Reproached by the wicked, and the moſt ſcandalous lies have been invented to blacken their characters: but their comfort conſiſted in this, that God would vindicate them, and take away their Reproach, when their enemies would be diſgraced to their utmoſt confuſion.

To Reproach another, is utterly inconſiſtent with the goſpel of Chriſt, and therefore all thoſe muſt be falſe Chriſtians, who, in order to be revenged on ſuch as have given them ſome imaginary offence, take every opportunity to ruin their characters.

Upon ſuch God will at laſt inflict the utmoſt ſeverity of his judgments, and cover them with ſhame and confuſion. In the mean time let thoſe who are Reproached commit their cauſe to God, and imitate the character of their divine Redeemer, by bearing with every thing, that can be ſaid or invented againſt them, becauſe Chriſt will take their part, and juſtify them before angels and men, when the ſecrets of all hearts are diſcloſed.

REPROBATE, One devoted to deſtruction, or any thing held in ſuch an odious light, that every one ought to abhor it.

In a religious ſenſe, the word Reprobate has been very much abuſed by different contending parties, who firſt embraced ſome particular ſyſtem, and then wreſted the ſcriptures to ſupport their favourite opinions.

Thus the abſolute predeſtinarians, who of all others have moſt abuſed the ſacred word of God, pretend, that men muſt either know themſelves to be the favourites of heaven, by what they call experience, or that they are in a ſtate of Reprobation; that is, they are devoted to

deſtruction, and are to be veſſels of wrath throughout all eternity.

This moſt horrid notion, like many others in all falſe ſyſtems of religion, is founded on the following words:

"Examine yourſelves, whether ye be in the faith; prove yourſelves. Know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates? but I truſt ye ſhall know that we are not Reprobates." 2 Cor. xiii. 5, 6.

Here we find two things of the utmoſt importance inculcated by the apoſtle, and a concluſion drawn from them, altogether different from that already mentioned.

Firſt, He ſhews the neceſſity of ſelf-examination, in order that Chriſtians might know whether or not they were growing in grace: and,

Secondly, Whether from the whole of their conduct it could be ſaid, Chriſt dwelt in them by his Holy Spirit. But how are theſe important things to be known? The anſwer is obvious, as will appear from the following words:

"For this is the meſſage that ye heard from the beginning, That we ſhould love one another. Not as Cain, who was of that wicked one, and ſlew his brother. And wherefore ſlew he him? Becauſe his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren, he that loveth not his brother abideth in death. Whoſoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding him. Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, That we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John. iii. 11—24.

Now the condemnation denounced by the by the apoſtle is, that he and thoſe who laboured with him to propagate the goſpel, would take ſuch care of every part of their conduct, that every one converſant with them would be convinced, that they were not Reprobates; that is, that they were not ripe for deſtruction; but heirs with God, as reconciled to them in Chriſt Jeſus.

The word Reprobate does not imply that any perſon is excluded from mercy and pardon, through the merits of Chriſt; but only that the perſon's heart has been ſo hardened, that neither the terrors of the law, nor the kind invitations of the goſpel, could ever make the leaſt impreſſion upon him.

Conſidering the word in this inlarged point of view, we are led to admire the goodneſs of God, and to be humbled before him for our many ſins.

While we continue to reject the offers of grace and mercy in the goſpel, we may, with great propriety, be called Reprobates, becauſe we are left to follow the bent of our inclinations, without ever conſidering whether they will promote our happineſs or miſery.

But let us never accuſe God of denying mercy to us; for he has ſworn, that he has no pleaſure in the death of a ſinner, but rather that he ſhould turn from his wickedneſs and live.

Let the conſideration of theſe things ſerve likewiſe as a caution to all thoſe who think they are not Reprobates, becauſe they fondly imagine that they are divinely inſpired. Where-ever that notion takes place in the heart, ſelf-examination is laid aſide, and men become real ſtrangers to their own hearts.

To know whether we are Reprobates, we have nothing more to do than to enquire, whether

ther we have lived conſiſtent with the goſpel; and where faults are found, whether we have in the ſincereſt manner repented of them, and reſolved to walk in newneſs of life. This would ſet us right in all our doubts concerning the doctrine of Reprobation, and make life comfortable, and death happy.

REPUTATION, The character a man has in the world, whether it is good or bad; but,

In a religious ſenſe, the pure and unſpotted life of every Chriſtian.

Thus the apoſtle writes:

"Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God. Therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons God, and it doth not yet appear what we ſhall be: but we know that, when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.

And every man that hath this hope in him purifieth himſelf, even as he is pure. Whoſoever committeth ſin tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins: and in him is no ſin. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth hath not ſeen him, neither known him. Little children, let no man deceive you: he that doeth righteouſneſs is righteous even as he is righteous. He that committeth ſin is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted that he might deſtroy the works of the devil. Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God. In this the children of God are manifeſt, and the children of the devil: whoſoever doeth not righteouſneſs is not of God, neither he that loveth not his brother," 1 John iii. 1—10.

It is obvious to every thinking perſon, that moſt people are apt to be too regardleſs of their Reputation, and conſequently bring a diſhonour upon their holy profeſſion; but this is utterly inconſiſtent with the life of a Chriſtian, who muſt not only be holy in this life, but likewiſe in the whole of his converſation.

The ſoul of the Chriſtian is the temple of the Holy Ghoſt; and if the interior part is kept pure and unſpotted, ſo muſt the exterior, that all perſons may become in love with our holy religion.

But notwithſtanding all that the pious Chriſtians can do to preſerve their Reputation in the world, yet it will often happen that their characters will be traduced by the moſt unworthy of all wretches that ever lived.

Thus we read in Tacitus, that when Ceſar ſet fire to the city of Rome, the Chriſtians were accuſed as the incendiaries; and, in conſequence thereof, a cruel perſecution enſued.

In the ſame manner Lewis XIV. of France revoked the edict of Nantz, and perſecuted the proteſtants, under a pretence that they were enemies to the civil government.

This ſhould teach every ſincere Chriſtian to take the utmoſt care of his Reputation, and ſtrive as far as in him lies to be inoffenſive both in the ſight of God and man. But then let it never be forgotten, that a good conſcience is much better than a good name. A good name may procure us the favour of men; but a good conſcience will make us the favourites of the divine Being

Let us ſeek the Reputation of men as individuals here below; but let us at the ſame time place no more confidence in it than is conſiſtent with the purity of God's law, who alone is the judge of our conduct, and whoſe eyes penetrate into the inmoſt receſſes of the heart, and will judge us from a perfect knowledge of thoſe motives that gave life to our actions.

REST, A receſs from all manner of toil; and,

In a religious ſenſe, the enjoyment of the divine favour in eternity.

Reſt cannot be enjoyed in this world, for our mortal bodies are ſubject to ſo many infirmities, that we ſeldom know when we are without pain. This ſhould teach us to look in the moſt earneſt manner for that Reſt which remaineth for the people of God, and which he will beſtow upon all thoſe who love him in ſincerity.

God is ſaid to have Reſted when he created the world and all things therein, but then we muſt not from thence infer that the Divine Being

Being was tired in the execution of his works. No, it is only an expreſſion made uſe of in compaſſion to our infirmities, that we might form ſuch notions of the Deity as are conſiſtent with our nature.

Our whole life in this world may be called a tumult of unruly paſſions ſtruggling againſt each other, but in heaven the redeemed of the Lord ſhall Reſt, and yet they ſhall be employed.

They ſhall Reſt from fear, care, and anxiety, but they ſhall be employed in ſinging praiſes to God, who took pity upon them, and who when they were ſtrangers to the covenant of promiſe brought them near to himſelf by the blood of his Son, and the promulgation of his goſpel.

When a man has been almoſt ſhipwrecked, and at laſt happily arrives on ſhore, he looks back to that ocean where he was in danger of periſhing, and he conſiders himſelf as in a place of Reſt.

In the ſame manner when, the redeemed arrive in heaven, they will look down upon all the difficulties through which they have paſſed and eſcaped. This will be the ſong of the bleſſed throughout all eternity, when ſin and ſorrow ſhall be done away, and God ſhall be all in all.

Then will the redeemed of the Lord Reſt from all their labours, while their works will riſe up before God as a perpetual memorial, that they preferred his ſervice to their own luſts, and choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin, notwithſtanding all their flattering appearances.

RESURRECTION, The raiſing up ſomething, that before was in a ſtate of inactivity; and,

In a religious ſenſe, the act of God in raiſing the dead, when Chriſt comes to judge the world.

The doctrine of the Reſurrection of the body is one of the fundamental principles of our moſt holy religion; and however reaſonable it may appear, yet it does not ſeem that any of the Heathens ever had the leaſt notion of it, although they believed in a future ſtate of rewards and puniſhments.

That this notion, however, is reconcileable and conſiſtent with natural religion, will appear evident if we attend to the following doctrine:

God is the maker of the body as well as the ſoul, and it is evident from common experience, that both the body and ſoul partake of the ſame pleaſures, or are ſubjected to the ſame ſufferings in this life.

Now if they are companions together in ſin and obedience, ought they not to be ſo in happineſs or miſery. But however faint the notions of thoſe, who had not the aſſiſtance of a divine revelation might be, yet we Chriſtians are not left in the dark; for this important doctrine is made manifeſt to us both by example and precept.

And firſt, by example, namely, that of our divine Redeemer, who for our ſakes, and to encourage us to go on in our Chriſtian warfare, ſet open the grave, and roſe from the dead.

Thus we read:

"In the end of the ſabbath, as it began to dawn towards the firſt day of the week, came Mary Magdalene, and the other Mary, to ſee the ſepulchre. And behold, there was a great earthquake; for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it. His countenance was like lightning, and his raiment white as ſnow. And for fear of him the keepers did ſhake, and became as dead men. And the angel anſwered and ſaid unto the women, Fear not ye: for I know that ye ſeek Jeſus, which was crucified. He is not here; for he is riſen, as he ſaid: Come, ſee the place where the Lord lay. And go quickly, and tell his diſciples that he is Riſen from the dead; and behold, he goeth before you into Galilee, there ſhall ye ſee him. Lo, I have told you. And they departed quickly, from the ſepulchre, with fear and great joy, and did run to bring his diſciples word," Mat. xxviii. 1—8.

Here we have the Reſurrection of our Saviour mentioned to us in the moſt explicit terms, and as he was the firſt born among many brethren,

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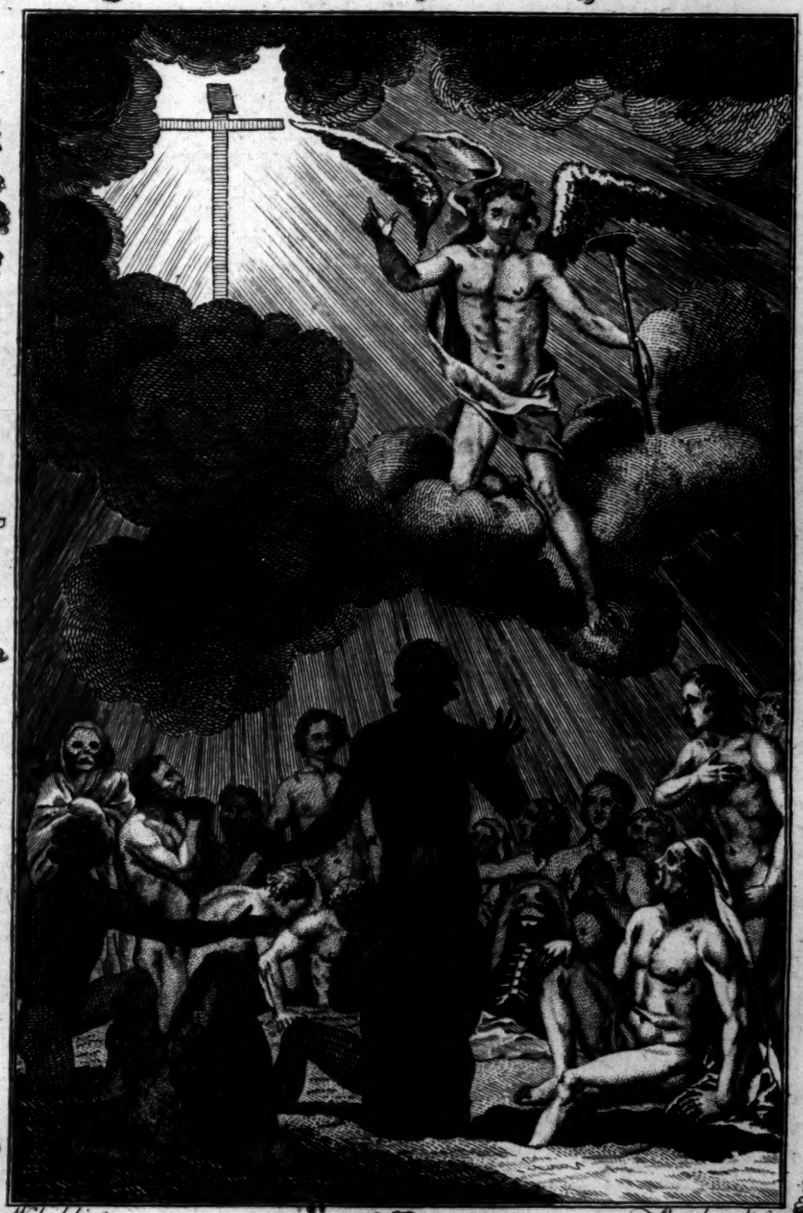

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RESURRECTION. John V. 28. 29.

The Angel sounds his Trumpet through the Skies,
The Graves are open'd, and the Dead arise:
And all Mankind shall, as they merit, go
To Endless Bliss, or Everlasting Woe.

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thren, ſo he was the firſt fruits of them that ſlept.

He is even ſtill, and will be ſo to the end of the world, the Reſurrection and the life to all thoſe who obey him conſiſtent with the doctrines laid down in the goſpel.

But this doctrine is likewiſe inculated by precept, in order to make a laſting impreſſion on the mind, as one of the fundamental doctrines of our holy religion.

Thus we read:

"But ſome man will ſay, How are the dead raiſed up? and with what body do they come? Thou fool, that which thou ſoweſt is not quickened, except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain: But God giveth it a body as it hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh; but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial, but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the Reſurrection of the dead. It is ſown in corruption; it is raiſed in incorruption: It is ſown in diſhonour; it is raiſed in glory; it is ſown in weakneſs; it is raiſed in power. It is ſown a natural body; it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul; the laſt Adam was made a quickning ſpirit. Howbeit, that was not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual. The firſt man is of the earth, earthy: the ſecond man is the Lord from heaven. As is the earthy, ſuch are they alſo that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption." 1 Cor. xv. 35—50.

Here we have a moſt conſiſtent account of the Reſurrection of the body, upon the principles of God's omnipotence, for ſurely he who made us out of nothing, can when he pleaſes collect our ſcattered particles, and make us what we were before the hand of death ſubdued us.

Dr. Scot, in his Chriſtian life, has given us a fine picture of the Reſurrection, when he repreſents the tombs opening, and all the bones flying together to compoſe that fabrick from which they had been disjointed by accidents or the injury of time.

The ſea and the earth will both give up their dead, and neither hills nor mountains will be able to cover thoſe from the Divine vengeance who have rebelled againſt God, and treated with contempt his offers of mercy.

Let the doctrine of the Reſurrection of the body ſink deep into our minds; and while we believe that we are to be raiſed to a bleſſed immortality, let us live here below as the children of that God who has a heaven to beſtow.

REVELATION, The act of making known ſomething that was hidden before; and,

In ſcripture, is taken in two ſenſes.

Firſt, To denote the ſupernatural act of God, in making his will known to the children of men, whether under the Old or New Teſtament diſpenſation.

Thus he Revealed his will to Moſes, when he commanded him to lead the children of Iſrael through the Red Sea; and from thence till the death of Malachi, the laſt of the prophets, he continued to Reveal his will to his choſen people.

"He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael. He hath not dealt ſo with any nation: and as for his judgments, they have not known them," Pſalm cxlvii. 19, 20.

In the ſame manner when the world was loſt in ſin, and moſt of its inhabitants ſlaves to ſatan, God ſent the Son of his love to make his will known, and Reveal the myſtery that had been ſo long concealed from the world.

Thus the apoſtle ſays:

"For it pleaſed the Father, that in him ſhould all fulneſs dwell; And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven. And you that were ſome time alienated, and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his fleſh through death, to preſent you holy and unblameable, and unreproveable in his ſight: If ye continue in the faith, grounded and ſettled, and be not moved away from the hope of the goſpel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a miniſter. Who now rejoice in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his body's ſake, which is the church: Whereof I am made a miniſter according to the diſpenſation of God, which is given to me for you, to fulfil the word of God; Even the myſtery which hath been hid from ages, and from generations, but now is made manifeſt to his ſaints: To whom God would make known what is the riches of the glory of this myſtery among the Gentiles; which is Chriſt in you, the hope of glory: Whom we preach, warning every man, and teaching every man, in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus: Whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily. Col. i. 19—29.

Many nations to whom divine Revelation was made known in the firſt ages of the church, have now forſaken the goſpel, and either embraced Heatheniſm or Mahometaniſm; for where-ever people are found abuſing their privileges, God will in juſtice take them away.

Let this teach us who make a profeſſion of Chriſtianity to eſteem in a proper manner thoſe mercies we enjoy. God has bleſſed us with a divine Revelation, and he has reſcued thoſe lands wherein we live from the errors of popery, and therefore gratitude ought at all times to diſplay itſelf in our conduct, leſt God ſhould take from us the light of the goſpel.

Secondly, By Revelation, or the Revelation, is often meant, the laſt book in the New Teſtament.

In the reign of the emperor Domitian, John the evangeliſt and beloved diſciple of our Lord, was baniſhed to the Iſle of Patmos, in the Mediterranean, a wretched unhealthy place: but there his divine Redeemer did not leave him comfortleſs.

Thus the apoſtle ſays:

"Behold he cometh with clouds; and every eye ſhall ſee him, and they alſo which pierced him; and all kindreds of the earth ſhall wail becauſe of him. Even ſo, Amen. I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty. I John who alſo am your brother, and companion in tribulation and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called Patmos, for the word of God and for the teſtimony of Jeſus Chriſt. I was in the ſpirit on the Lord's day, and heard behind me a great voice as of a trumpet. Saying, I am Alpha and Omega, the firſt and the laſt; and, What thou ſeeſt write in a book, and ſend it unto the ſeven churches which are in Aſia; unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to ſee the voice that ſpake unto me; and being turned, I ſaw ſeven golden candleſticks; And in the midſt of the ſeven golden candleſticks, one like unto the ſon of man, cloathed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as ſnow: and his eyes were like as a flame of fire: And his feet like unto fine braſs, as if they burned in a furnace; and his voice as the ſound of many waters. And he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two-edge ſword: and his countenance was as the ſun ſhineth in his ſtrength. And when I ſaw him, I fell at his feet as dead. And he laid his right hand upon me, ſaying unto me, Fear not; I am the firſt and the laſt. I am he that liveth, and behold, I am alive for evermore, Amen; and have the keys of hell, and of death." Rev. i. 7—18.

From

From this circumſtance we may learn, that the more the people of God are afflicted by the wicked, the more ready God is to aſſiſt them with the manifeſtations of his grace.

Some of the ancient hereticks, particularly the Donatiſts, rejected the ſacred book of the Revelation as not canonical; but ſurely any perſon who will attend to the following things, will be convinced, that it was dictated by the unerring Spirit of God.

Firſt, All the ancient fathers mention it as one of the books of ſacred ſcripture; and Euſebius tells us, that it was publickly read in the churches.

We find it in the Alexandrian copy of the Bible, written about the year 430, and the oldeſt now extant in the world.

Secondly, It contains ſome prophecies that have been already fulfilled, and others that are either now fulfilling, or that in time will take place.

Now, as one part of it is acknowledged to be true, there cannot be any diſpute concerning the other; for it is evident, that the whole was written by one and the ſame perſon.

Laſtly, The majeſtic language, the ſtriking metaphors, the great reſpect ſhewn to the name of God, the warmth of love to Chriſt and his diſciples, and the abhorrence of ſin that runs through it, are all proofs that it is as much the word of God, as any other part of the ſacred ſcriptures.

There are ſome paſſages in it that would make even a Heathen believe, that God himſelf was ſpeaking. How faint is Homer's deſcription of the qualities of his Jupiter, with all the demi-gods, when compared with the following:

"The Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified it by his angel unto his ſervant John: Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw. Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein; for the time is at hand. John to the ſeven churches that are in Aſia: grace be unto you, and peace from him which is, and which was, and which is to come: and from the ſeven ſpirits which are before his throne; And from Jeſus Chriſt who is the faithful witneſs, and the firſt begotten of the dead, and the prince of the kings of the earth, unto him that loved us, and waſhed us from our ſins in his own blood. And hath made us kings and prieſts unto God and his Father, to him be glory and dominion for ever and ever. Amen," Rev i. 1—6.

In the ſame manner, how faint is Virgil's deſcription of the Elyſian fields, when compared with the following account of the work of the bleſſed in heaven?

"After this I looked, and behold, a door was opened in heaven: and the firſt voice which I heard was as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the ſpirit; and behold, a throne was ſet in heaven, and one ſat on the throne. And he that ſat was to look upon like a jaſper and a ſardine ſtone; and there was a rainbow round about the throne in ſight like unto an emerald. And round about the throne were four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, cloathed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thundrings and voices and there were ſeven lamps of fire burning before the throne, which are the ſeven Spirits of God. And before the throne there was a ſea of glaſs like unto cryſtal. And in the midſt of the throne and round about the throne were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion; and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him; and they were full of eyes within: and they never reſted day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when thoſe beaſts give glory and honour and thanks to him that ſat on the throne, who liveth for ever and ever. The four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever.

ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are, and were created," Rev. iv. 1—11.

Many of the Heathen authors have exerted the utmoſt efforts of their genius in deſcribing the felicity of their Gods, and ſuch heroes as had diſtinguiſhed themſelves in the ſervice of their country, or for any great action whether of a publick or private nature? But when theſe are put in compariſon with the following, they appear dull and inſipid.

"And I ſaw a new heaven and a new earth; for the firſt heaven and the firſt earth were paſſed away; and there was no more ſea. And I John ſaw the holy city, new Jeruſalem, coming down from God out of heaven, prepared as a bride adorned for her huſband. And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God. And God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain; for the former things are paſſed away. And he that ſat upon the throne, ſaid, Behold, I make all things new. And he ſaid unto me, Write; for theſe words are true and faithful. And he ſaid unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirſt, of the fountain of the water of life freely." Rev. xxi. 1—6.

Here the people of God are aſſured of thoſe joys that will be their portion for ever, by a figurative deſcription of them. Every Chriſtian ought to ſtudy the book of the Revelation; for God has promiſed his bleſſing on them that do ſo; and the more we are converſant with divine things, the greater knowledge ſhall we have of thoſe ſacred myſteries.

REVENGE, In common, uſed to denote the act of man, when with the moſt unrelenting cruelty he ſeeks to do an injury to his neighbour.

Thus we read:

"For I heard the defaming of many, fear on every ſide, Report, ſay they, and we will report it. All my familiars watched for my halting, ſaying, Peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take our Revenge on him. But the Lord is with me as a mighty terrible one, therefore my perſecutors ſhall ſtumble, and they ſhall not prevail: they ſhall be greatly aſhamed; for they ſhall not proſper; their everlaſting confuſion ſhall never be forgotten. But, O Lord of hoſts, that trieſt the righteous, and ſeeſt the reins and the heart, let me ſee thy vengeance on them, for unto thee have I opened my cauſe. Sing unto the Lord, praiſe ye the Lord: for he hath delivered the ſoul of the poor from the hand of evil-doers." Jer. xx. 10—13.

When a man ſeeks to be Revenged on his neighbour, he is guilty of two ſins, both of a ſtriking nature, namely, a pretenſion to the right of exerciſing the ſword of the civil magiſtrate, and aſſuming the power and perogative of God alone.

Indeed, God has a right to Revenge himſelf on his enemies, as appears from the following paſſage of ſcripture:

"Cry and howl, ſon of man; for it ſhall be upon my people, it ſhall be upon all the princes of Iſrael: terrors by reaſon of the ſword ſhall be upon my people; ſmite therefore upon thy thigh. Becauſe it is a trial, and what if the ſword contemn even the rod; it ſhall be no more, ſaith the Lord God. Thou therefore, ſon of man propheſy, and ſmite thine hands together, and let the ſword be doubled the third time, the ſword of the ſlain: it is the ſword of the great men that are ſlain, which entereth into their privy chambers. I have ſet the point of the ſword againſt all their gates, that their heart may faint and their ruins be multiplied: ah, it is made bright, it is wrapped up for the ſlaughter? Go thee one way or other, either on the right hand, or on the left, whitherſoever thy face is ſet. I will alſo ſmite mine hands together, and I will cauſe my fury to reſt. I the Lord have ſaid it. Ezek. xxi. 12 — 17.

The perſon, however, among men, who ſeeks

Engraved for the Christian's Dictionary.

Wale delin. *Rennoldson sculp.*

REVENGE. Lev. XIX. 18.

Revenge, with naked Sword, pursues the blow,
And, blind with Rage, regards not friend, or foe.
Paſsion avoid — or you'll, in thoughtleſs hate,
Revenge, too soon, what you'll repent too late. —

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ſeeks Revenge, muſt be conſidered as in a ſtate of madneſs, and at the ſame time his heart muſt be dead to all human feelings.

Among the Jews, no man was permitted to take Revenge till the magiſtrate interpoſed; and ſuch is the ſtate of all civilized nations. It has been often ſaid, That Revenge is ſweet; but ſurely whatever temporary ſweetneſs may be in it, a ſting is always left behind.

On the other hand, when a perſon abſtains from Revenge, and brings his paſſions under ſubjection to reaſon, he muſt enjoy that ſweetneſs which none can take from him.

Few of thoſe who ſeek revenge ever live happy in the world, while that perſon, who is patient under every injurious reproach, and leaves his cauſe to God, enjoys comfort in this life, and will be crowned with honour and immortality.

Let us therefore never ſeek Revenge, for God loves thoſe that are peaceable, and has promiſed a bleſſing to the peace-makers.

REVERENCE, An act of humility; and, In a religious ſenſe, the reſpect we pay to the divine Being.

When applied to places of worſhip, it is often called holineſs, and imports that reſpect which we ſhould have for thoſe places ſet apart for the ſervice of God.

God promiſed to Moſes, that where-ever his name was placed, there he would come, and there he would beſtow his bleſſing. That is, in whatever place people met to worſhip his name with Reverence, there would he be, as it were, preſent, and all thoſe bleſſings that were neceſſary for them he would beſtow upon them.

Thus we find it uſual to call miniſters Reverend, for this reaſon, that the name and word of God is ſuppoſed to dwell in them; for they are not Reverend any farther than the name of God makes them. So when we ſee a church dedicated to the ſervice of God, we do not, or at leaſt ought not, to think that any thing in it is an object of Reverence; but when we reflect that all the publick ordinances of religion are to be celebrated there, we ſhould conſider it with Reverence; for as the holy Pſalmiſt ſays, "Holineſs (or as it is in the original, Reverence) becometh thy houſe, O God, for ever," Pſ. xciii. 5.

The late pious Mr. Hervey, who had elevated thoughts of every place ſet apart to the ſervice of the divine Being, delivers his ſentiments on that ſubject in words to the following purpoſe:

"Travelling lately into Cornwall, I happened to alight at a conſiderable village, in that county: Where, finding myſelf under an unexpected neceſſity of ſtaying a little, I took a walk to the church. The doors, like the heaven to which they lead, were wide open; and readily admitted an unworthy ſtranger. Pleaſed with the opportunity, I was reſolved to ſpend a few minutes under the ſacred roof.

"In a ſituation ſo retired and awful, I could not avoid falling into a train of meditations, ſerious and mournfully pleaſing. Which I truſt were in ſome degree profitable to me, while they poſſeſſed and warmed my thoughts; and, if they adminiſter any ſatisfaction to you, now they are recollected and committed to writing, I ſhall receive a freſh pleaſure from them.

"It was an ancient pile; reared by hands that, ages ago, were mouldered into duſt. Situate in the centre of a large burial-ground; remote from all the noiſe and hurry of tumultuous life. The body ſpacious; the ſtructure lofty; the whole magnificently plain. A row of regular pillars extended themſelves through the midſt; ſupporting the roof with ſimplicity, and with dignity. The light, that paſſed through the window, ſeemed to ſhed a kind of luminous obſcurity; which gave every object a grave and venerable air. The deep ſilence, added to the gloomy aſpect, and both heightened by the lonelineſs of the place, greatly increaſed the ſolemnity of the ſcene. A ſort of religious dread ſtole inſenſibly on my mind, while I advanced, all penſive and thoughtful, along the inmoſt iſle. Such a dread, as huſhed every ruder paſſion, and diſſipated all the gay images of an alluring world.

"Having adored the eternal Majeſty, who, far from being confined to temples made with hands, has heaven for his throne, and the earth for his footſtool. I took particular notice of a handſome altar-piece; preſented, as I was

afterwards informed, by the maſter-builders of Stow; out of gratitude, I preſume, to that gracious God, who carried them through their work, and enabled them to bring forth their top-ſtone with joy.

" O! how amiable is Gratitude! eſpecially when it has the ſupreme benefactor for its object. I have always looked upon Gratitude, as the moſt exalted principle that can actuate the heart of man. It has ſomething noble, diſintereſted, and (if I may be allowed the term) generouſly devout. Repentance indicates our nature fallen, and prayer turns chiefly upon a regard to one's ſelf. But the exerciſes of gratitude ſubſiſted in Paradiſe, when there was no fault to deplore; and will be perpetuated in heaven, when " God ſhall be all in all."

" The language of this ſweet temper is, " I " am unſpeakably obliged: What return ſhall " I make?"—And, ſurely, it is no improper expreſſion of an unfeigned thankfulneſs, to decorate our creator's courts, and beautify " the place where his honour dwelleth." Of old the habitation of his feet was glorious: Let it not, now be ſordid or contemptible. It muſt grieve an ingenuous mind, and be a reproach to any people, to have their own houſes wainſcoted with ceader, and painted with vermilion; while the temple of the Lord of hoſts is deſtitute of every decent ornament.

" Here I recollected, and was charmed with, Solomon's fine addreſs to the Almighty, at the dedication of his famous temple. With immenſe charge, and exquiſite ſkill, he had erected the moſt rich and finiſhed ſtructure that the ſun ever ſaw. Yet, upon a review of his work, and a reflection on the tranſcendent perfections of the Godhead, how he exalts the one, and abaſes the other! The building was too glorious, for the mighteſt monarch to inhabit; too ſacred, for unhallowed feet even to enter; yet infinitely too mean, for the Deity to reſide in. It was, and the royal worſhiper acknowledged it to be, a moſt marvellous vouchſafement in uncreated excellency, " to put his name " there." The whole paſſage breathes ſuch a delicacy, and is animated with ſuch a ſublimity of ſentiment, that I cannot perſuade myſelf to paſs on, without repeating it. But will God dwell on Earth? Behold! The Heaven, and Heaven of Heavens, cannot contain thee; how much leſs this houſe, that I have builded! Incomparable ſaying! Worthy the wiſeſt of men. Who would not chooſe to poſſeſs ſuch an elevated devotion, rather than to own all the glittering materials of that ſumptuous edifice?

" We are apt to be ſtruck with admiration, at the ſtateline ſs and grandeur of a maſterly performance in Architecture. And, perhaps, on a ſight of the ancient ſanctuary, ſhould have made the ſuperficial obſervation of the Diſciples; " What manner of ſtones, and what buildings " are here!" But what a nobler turn of thought, and juſter taſte of things, does it diſcover, to join with Iſrael's king, in celebrating the condeſcenſion of the divine inhabitant! That the high and lofty one, who fills immenſity with his glory, ſhould in a peculiar manner, fix his abode there! Should there manifeſt an extraordinary degree of his benedictive preſence; permit ſinful mortals to approach his majeſty; and promiſe " to make them joyful in the houſe of " Prayer!" This ſhould more ſenſibly affect our hearts, than the moſt curious arrangement of ſtones can delight our eyes.

" Nay the everlaſting God does not diſdain to dwell in our ſouls by his holy Spirit; and to make even our bodies his temple. Tell me, ye that frame critical judgments, and balance nicely the diſtinction of things; " Is this moſt " aſtoniſhing, or moſt rejoicing?" He humbleth himſelf, the ſcripture aſſures us, even to behold the things that are in heaven. 'Tis a moſt condeſcending favour, if he pleaſes to take the leaſt approving notice of angels and archangels, when they bow down in homage from their celeſtial thrones. Will he then graciouſly regard, will he be united, moſt intimately united to poor, polluted, breathing duſt? Unparalleled honour! Invaluable privilege! Be this my portion, and I ſhall not covet crowns, nor envy conquerors.

" But let me remember, what a ſanctity of diſpoſition, and uprightneſs of converſation, ſo exalted a relation demands: Remember this, "and " rejoice with trembling." Durſt I commit any iniquity, while I tread theſe hallowed courts? Could the Jewiſh high-prieſt allow himſelf in any known

known tranſgreſſion, while he made that ſolemn yearly entrance into the holy of holies, and ſtood before the immediate preſence of Jehovah? No, truly. In ſuch circumſtances, a thinking perſon muſt ſhudder at the moſt remote ſolicitation to any wilful offence. I ſhould now be ſhocked at the leaſt indecency of behaviour, and am apprehenſive of every appearance of evil. And why do we not carry this holy jealouſy, into our ordinary life? Why do we not in every place, Reverence ourſelves; as perſons dedicated to the Divinity, as living temples of the Godhead? for if we are real, and not merely nominal chriſtians, the God of glory, according to his own promiſe, dwells in us, and walks in us. O! that this one doctrine of our religion might operate with an abiding efficacy upon our conſciences! It would be inſtead of a thouſand laws, to regulate our conduct; inſtead of a thouſand motives, to quicken us in holineſs. Under the influence of ſuch a conviction, we ſhould ſtudy to maintain a purity of intention: a dignity of action; and to walk worthy of that tranſcendently majeſtic Being, who admits us to a fellowſhip with himſelf, and with his Son Jeſus Chriſt."

Thus we may conſider every thing in a Reverent manner, ſo as we take care to avoid ſuperſtition.

RICHES, In temporal affairs, all the good things of this world, whether they conſiſt of money, goods, or landed eſtates.

In a religious ſenſe, it is uſed two ways; as,

Firſt, To denote the infinite and incomprehenſible nature of God's love, as revealed to us in Chriſt Jeſus; and,

Secondly, All the graces of the Spirit ſhining in men, by the evidence of real good works.

Firſt, As to temporal Riches, we are warned in many places of ſcripture, to avoid making an improper uſe of them; becauſe they are as much the gift of God as any other bleſſing we enjoy in life.

The proper uſe of Riches, is to enjoy from them all that is neceſſary for us in this world; and the abuſe of them, is, when we proſtitute them to any baſe purpoſe, either in the indulgence of our luſts, or in any other manner whatever.

In the uſe of Riches we are to conſider ourſelves as ſtewards for the living God, to do good to our fellow creatures. We ought not to call Riches the reward of our induſtry, though in ſome caſes they are ſo; for unleſs God had given his bleſſing on that induſtry, we ſhould never have obtained Riches.

A Rich man, who is really pious and virtuous, does more good in the world than ten thouſand of thoſe, who have nothing but money to recommend them. His bounty diffuſes itſelf like the ſun beams upon individuals; his benevolence revives their hearts; while his example operates more ſtrongly than the beſt ſtudied precepts. There never was an age among the inhabitants of England more remarkable for luxury than the preſent; and certain it is, that extravagance prevents our nobility and gentry from making a proper uſe of Riches.

We have conſtantly new hoſpitals founded for the reception of afflicted creatures in the capital; but what is the reaſon that there are ſo many objects of pity to fill them? Our nobility and gentry, who had eſtates in former times, reſided the greateſt part of the year among their tenants in the country, and were to them rather as fathers than maſters; they were attentive to all their wants, and their benevolence was a ſpur to induſtry.

This induced the people to ſtay in the country; for as our Lord ſaid, where-ever the carcaſe is, there will the eagles be gathered together. As the head draws the members after it, ſo they having, in a manner, deſerted their houſes in the country, many of the lower claſſes of people come to London, where they plunge themſelves into the greateſt vices; and, at laſt, contract the vileſt diſeaſes.

Were Riches uſed in the ſame manner as in former times, we ſhould not have ſo many publick hoſpitals, nor indeed ſo much reaſon for them; for agriculture would be encouraged and health preſerved.

Secondly, in a religious ſenſe, the Riches of God's love in Chriſt are unſearchable, they cannot be comprehended by us; for even the angels deſire to look into them. It will be the work of the bleſſed throughout all eternity to ad-

admire the Riches of God's love, and great indeed muſt thoſe Riches be, that could purchaſe ſalvation to loſt ſinners!

With reſpect to our Riches in doing good works, we muſt take care to obſerve that they derive all their worth from the merits of our Lord and Saviour Chriſt Jeſus. We are commanded in the ſtricteſt manner to do good works to all our fellow creatures; and happy were it for us, if we attended to ſuch duties more than we do. But ſtill we ought as much as poſſible not to ſuffer any pride to ariſe in our hearts, ſo as to make us vain of ourſelves.

Our Lord commands us, when we give alms, to take care that our right hand knows not what our left hand does. We muſt not only avoid being ſeen of men, but even of ourſelves. That is, we muſt conſider it as a mercy that God gives us an opportunity to relieve his needy creatures; and we ſhould be filled with gratitude, when we conſider that God is graciouſly pleaſed to accept of our imperfect ſervices, for the ſake of our Lord, by whoſe merits all his people are redeemed from the curſe of the law, and made heirs of an everlaſting inheritance.

Let us therefore ſeek to be Rich in every good work, that we may reſemble our Lord, who was a pattern of goodneſs.

RIGHTEOUSNESS, Compleat perfection, with reſpect to obedience to the divine law, ſo as to intitle the perſon to the favour of God.

But in the ſcripture ſenſe it is taken in the following ways:

Firſt, Moral, or original Righteouſneſs.

Secondly, Ceremonial Righteouſneſs; and,

Laſtly, Righteouſneſs comparative.

Moral, or original Righteouſneſs, is that ſtate in which our firſt parents were created, when the image of God was ſtamped upon them, when all their faculties were engaged in his praiſe, and when they were pure and ſpotleſs in his ſight. But no ſooner did the fall take place, than moral Righteouſneſs was deſtroyed, and the whole faculties of the ſoul were diſordered in ſuch a manner, that a propenſeneſs to do evil took place, and men diſcovered themſelves to be the children of wrath, whoſe actions made them objects of puniſhment.

From the above fatal period, original or moral Righteouſneſs became extinct among men, nor is it in any way poſſible to regain it, till through the divine mercy, as manifeſted in the goſpel, we come to the poſſeſſion of the heavenly inheritance.

Secondly, Ceremonial Righteouſneſs was a regular diſcharge of all thoſe duties, rites and ceremonies inſtituted in the law of Moſes. But as this could not amount to moral Righteouſneſs, ſo God was pleaſed, by the ſymbols of ſacrifices, to point out that all ſins whatever would be cancelled to ſincere believers, by the merits and death of Chriſt, who was in due time to fulfil all Righteouſneſs.

Thus under the Old Teſtament, all thoſe were called Righteous, who attended to the revelation which God delivered to Moſes; and in the new Teſtament, we read of Zacharias and his wife Elizabeth, that they walked in all the ordinances of the Lord blameleſs. Not that they were clothed with original Righteouſneſs, for that was utterly impoſſible, there being no ſuch thing as pure and unſpotted obedience ever ſince the fall.

It only denotes, that with the utmoſt ſincerity of heart, and the ſtricteſt regularity of conduct, they attended to all the moral and ceremonial duties of the law, but at the ſame time waited for the conſolation of Iſrael, or coming of the Meſſiah, by which all their ſins were to be pardoned.

Laſtly, Comparative Righteouſneſs is in the ſtricteſt ſenſe of the word applied to the goſpel diſpenſation: for although every ſincere believer, who lives conſiſtent with the law of Chriſt, is called a Righteous man, yet he is no more ſo than in conſequence of the mercy of God being made manifeſt to him, through the merits and mediation of Chriſt Jeſus.

All thoſe whom God beſtows his favours upon, in the way of mercy, ſo as to ſcreen them from the power and guilt of ſin, may be called Righteous; but then they become only ſo, becauſe he has been pleaſed to accept of their imperfect ſervices, through Chriſt.

We have nothing but what we have received; and

and therefore while we ſeek after Righteouſneſs, let us take care not to place any confidence in ourſelves.

RIGOR, The act of cruelty in a ſuperior, when he orders an inferior to do any thing that is inconſiſtent with equity.

Thus the Egyptians exerciſed Rigor upon the children of Iſrael, when they commanded them to make bricks without ſtraw.

Rigor is the act of a tyrant; and the hiſtories of all nations preſent us with too many inſtances of it.

Thus Nero baniſhed, in the moſt Rigorous manner, all the Chriſtians from Rome, in conſequence of a falſe report that had been propagated, that theſe men ſet fire to the city, although it was actually done by the tyrant himſelf.

To enumerate all the inſtances of Rigor that we meet with in hiſtory, would take up too much room in a work of this nature, but it may be obſerved, that all acts of cruelty, by which we demand unreaſonable ſervice from others, is Rigor in the utmoſt ſenſe of the word.

But then Rigor muſt not be confined to the ſingle acts of ſovereigns: for it is uſed too often among individuals.

Thus a perſon is Rigorous when he commands his child to do more than is conſiſtent with humanity; or when he denies him ſuch indulgences as are of an innocent nature.

In the ſame manner a maſter is Rigorous when he demands of his ſervant to do more than he is able.

Rigor to each other is inconſiſtent with the Chriſtian religion, becauſe Chriſt bore our griefs, and carried our ſorrows. This ſhould teach us that we have no right to be Rigorous; becauſe at the beſt we are objects of mercy and compaſſion.

God is not Rigorous to us, and therefore we are not to be Rigorous to each other, leſt God ſhould take the part of thoſe whom we oppreſs, and wreak his vengeance upon us.

RIOTOUS, All manner of debauchery; but in a particular manner uſed to point out the conduct of thoſe who live in a continual ſtate of intoxication, ſo as to deſtroy their rational faculties, and injure both themſelves and their fellow creatures.

Riotous living has been too common in all ages; for hiſtory preſents us with innumerable examples of it.

We are told, that when Ceſar was gone on his expedition againſt Pompey, Mark Anthony, whom he had left governor of Rome, filled that city with all ſorts of debaucheries. And what were the conſequences? Anthony gave himſelf up a ſlave to his paſſions; and while he contended for the ſovereignty of Rome, he forgot to watch over his own heart.

Youth in general are too apt to be Riotous, becauſe they have never attended to ſelf-knowledge, never examined their own hearts. This ſelf-ignorance, and, which is ſtill worſe, ſelf-ſufficiency, leads them to forget that their conduct is cognizable by human laws. They give ſuch a looſe to their paſſions, that they are often hurried into the greateſt extravagancies; and ſometimes plunged into ruin.

Were youth but only to attend to their duty as men and Chriſtians, they would be as much terrified to be concerned in Riots, as one would be who ventures among a body of people infected with the plague.

Riotous living is ſure to be attended with ruinous circumſtances; and however the Rioter may entertain himſelf over his cups, yet the time will come, when he will know the import of the following words of Solomon, "Even in laughter (in the original, Riot) the heart is ſorrowful, and the end of that mirth is heavineſs."

Let us therefore follow peace with all men, and at the ſame time holineſs, without which none ſhall ſee the Lord.

RUDENESS, The act of one who uſes any perſon in an indecent manner, or who ſpeaks words that are offenſive to a modeſt ear.

It is Rudeneſs in any perſon to tell another of his faults in public company, becauſe it can never do any good; but may produce much evil.

The apoſtle, in order to nouriſh humility in his own mind, conſidered that evangelical ſpeech that dropped from his lips, as no better than Rudeneſs, or rather as coarſe and unpoliſhed.

Thus we read:

"Would to God ye could bear with me a little in my folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh, preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles. But though I be Rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things. Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the gospel of God freely?" 2 Cor. xi. 1—7.

In general Rudeness, has been ascribed to such as offer indecencies to women, and surely nothing can be more Rude; for God has implanted on the mind a decent regard for such things as nature has concealed. Rudeness is too much the act of young men, when they give themselves up to debauchery, and it often ends in their ruin.

Let a young person who is tempted to be Rude, only consider the character of one who is meek, modest, and humble, he will fly from it as from something of an infectious nature. He would become in love with the fear and worship of God, and consider his service as perfect freedom.

Rudeness makes us be despised and detested by every sober person, who has the love of religion at heart.

Those who would avoid Rudeness, should meditate much on the character of our divine Redeemer, who was a pattern of every virtue, and who hath set us an example, that we should follow his steps.

Modesty has always been looked upon as opposite to Rudeness; and those who would avoid the one, must cultivate the other.

RULE, A form laid down for men to act by, or a line of duty beyond which they must not attempt to proceed.

Thus the apostle describes the Christian race in this world:

"I press toward the mark, for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, wherein we have already attained, let us walk by the same Rule, let us mind the same thing," Phil. iii. 14—17.

That is, as we have received the truth in the purity thereof, let us hold it fast even to the end, let us walk by that Rule, and neither deviate to the one side nor the other, but keep pressing forward for that crown of glory that is to be the reward of the righteous.

The apostles of our Lord were extremely cautious lest the Christian converts should be led away with any carnal notions of religion, for as the Rule laid down for them was pure, so it was plain and simple, adapted to the meanest capacities.

Thus the apostle Paul writes,

"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And so many as walk according to that Rule, peace be on them and mercy, and upon the Israel of God," Gal. vi. 14—16.

In those early times, all persons who made a public profession of Christianity were obliged to give their assent to the belief of the divine Being, and that Jesus Christ was God equal with the Father, and with the Holy Ghost.

That he suffered in the reign of the emperor Tiberius, and that he rose from the dead, and ascended into heaven. They were also to promise, that through the Divine assistance they would abstain from all manner of inquity, and that they would love each other as children of the same parent, and as the servants of that Redeemer who had set them free from a state slavery.

Such

Such was the Rule laid down when the church was in its original purity, and by ſuch a Rule muſt every one who profeſſes our holy religion, live in this world.

RULER, In civil affairs, a prince, or any magiſtrate delegated by him; and,

In a religious ſenſe, one who is appointed to take care of the affairs of the church.

Rulers, whether civil or eccleſiaſtical, ought to be treated with the utmoſt reſpect, becauſe there is an abſolute neceſſity that there ſhould be ſuch.

Thus we read, that when Jethro came to viſit Moſes, he adviſed him to appoint Rulers over the people, to act under himſelf, and decide in all controverſies among them.

"And Moſes' father-in-law ſaid unto him, The thing that thou doeſt, is not good. Thou wilt ſurely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou are not able to perform it thyſelf alone. Hearken now unto my voice, I will give you counſel, and God ſhall be with thee: Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God. And thou ſhalt teach them ordinances and laws, and ſhalt ſhew them the way wherein they muſt walk, and the work thou muſt do. Moreover, thou ſhalt provide out of all the people able men, ſuch as fear God, men of truth, hating covetouſneſs: and place ſuch over them, to be Rulers of thouſands, and Rulers of hundreds, Rulers of fifties, and Rulers of tens. And let them judge the people at all ſeaſons: and it ſhall be, that every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge; ſo ſhall it be eaſier for thyſelf, and they ſhall bear the burden with thee. If thou ſhalt do this thing, and God command thee ſo, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place in peace. So Moſes hearkened to the voice of the Father-in-law, and did all that he ſaid," Exod. xviii. 17—20.

In the ſame manner, there is an abſolute neceſſity that there ſhould be Rulers over the church, and that they ſhould be treated with reſpect and honour.

"Let the elders that Rule well, be counted worthy of double honour, eſpecially they who labour in the word and doctrine. For the ſcripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn; and, The labourer is worthy of his reward. Againſt an elder receive not an accuſation, but before two or three witneſſes. Them that ſin, rebuke before all, that others alſo may fear," 1 Tim. v. 17—20.

As it is the duty of Rulers in church affairs to act conſiſtent with the Rule preſcribed for their conduct, ſo it is incumbent upon all thoſe who fear God to pay a proper reſpect to their paſtors.

"Remember them which have the Rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation," Heb. xiii. 7.

We who live in theſe degenerate times, can ſcarce form any notion of the zeal and love of thoſe who lived in the primitive times.

Many of them offered to lay down their lives for their paſtors, when they were brought before the Roman proconſuls.

Thus when Polycarp was brought to the ſtake, ſeveral of his people begged that they might ſuffer in his room; ſo fervent was their love, ſo great their reſpect, and ſo well convinced were they of his piety, and the obligations they were under to him.

From this let us learn to treat civil and eccleſiaſtical officers as the ſervants of God, appointed by him for our good, and to promote our happineſs both in time and eternity.

S

SABBATH, A ſtate of reſt; and, in the Old Teſtament, uſed to denote one day in ſeven, as ſet apart for the worſhip of God.

We muſt therefore conclude; nay, it is extremely probable, thoſe who lived before the giving of the law obſerved one day in ſeven for the worſhip of God; and it may be eaſily concluded, that it was conveyed by tradition from Adam; for thus we read:

"Thus the heavens and the earth were finiſhed, and all the hoſt of them. And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made. And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made." Gen. ii. 1—3.

That the remembrance of it had been for ſome time forgotten, is not to be wondered at, when we conſider, that the world in general was ſunk into the groſſeſt idolatry; and that the Jews had been ſo long in Egypt, that they had, in a great meaſure, forgotten the knowledge of the true God.

However, we find, that God, who created the world, and eſtabliſhed the Sabbath as a day of reſt, ordered that the ſame day ſhould be obſerved by his choſen people, and therefore it is enjoined as the fourth precept of the law,

"Remember that thou keep holy the ſabbath-day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the ſabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it."

Here it is very remarkable, that the ſame reaſons for God's inſtituting the Sabbath, in the ſecond chapter of Geneſis, are here repeated at the giving of the law; namely, becauſe on that day God reſted from all his works; not that God was tired or fatigued with his works, but only in compaſſion to our infirmities, he points out the obligation that all mankind are under to commemorate the works of creation, by ſetting apart one day in ſeven to the worſhip of God, to keep his ſovereign love alive in our minds.

It is a principle ariſing out of natural religion, that as God is the giver of all the time we enjoy, ſo nothing can be more reaſonable than that a certain part of it ſhould be ſet apart for the ſervice of God, and as a receſs from the cares and buſineſs of this world.

By ſuch a practice men were kept in a lively remembrance of all thoſe things that God had done for them, and they were preſerved from forgetting that God was the author of their being.

It may be objected, that to keep one day in ſeven, is not a principle ariſing out of natural religion, although ſome part of our time really is?

It is anſwered, That the knowledge of God, as well as the remembrance of his works, were forgotten by thoſe heathens, who changed his glory

glory, and worſhipped the works of mens hands.

But God, when he revealed the other precepts of the law to his people, included this among them, and it continued to be a day of reſt, till our Lord roſe from the dead, at which time the Chriſtian Sabbath took place, and muſt remain ſo among Chriſtians till our Redeemer comes in glory, when death ſhall be ſwallowed up in victory, and God ſhall be all in all.

It has been objected, That Chriſtians had no right to change the day appointed for the public worſhip of God, from the ſeventh to the firſt day of the week.

But to this it is anſwered, That our Lord ſaid, He was Lord even of the Sabbath-day, and therefore he had a right to appoint whatever day he pleaſed.

But to put this matter beyond all manner of diſpute, let us conſider the works ordered to be done on the Jewiſh and Chriſtian Sabbaths.

On the Jewiſh Sabbath the people were to commemorate the works of creation and providence; but on the Chriſtian Sabbath grace and redemption were to be commemorated by all true believers. Now we Chriſtians bleſs God for our creation, we acknowledge our continual dependence upon him as the God of providence; but when we look to redemption, our thoughts are loſt in admiration, eſpecially when we reflect, that notwithſtanding our being made rational creatures, yet that would only have increaſed our miſery, had not Chriſt died for us, and roſe again.

To this let us add, that as God is ſaid to have reſted from his works on the ſeventh day, ſo Chriſt our divine Redeemer, by riſing from the dead on the firſt day of the week, convinced the world that he was the almighty God, becauſe death had no power over him.

The conſideration of ſuch things ſhould make a deep impreſſion on our minds; and as we are to walk in newneſs of life, ſo there is no wonder that a new day ſhould be appointed for ſuch religious exerciſes.

The laſt objection made againſt keeping the firſt day of the week as the Chriſtian's Sabbath, ariſes from this, That there is not in the New Teſtament a precept by which it is abſolutely injoined.

To this it may be anſwered, That the evidence in ſupport of it in the New Teſtament is even ſtronger by implication than any precepts that ever were delivered in words; and the ſcripture teſtimony is confirmed by both Heathens and Chriſtians, who lived near thoſe times.

Firſt, The ſcripture teſtimonies are ſuch as muſt be taken by implication, and they are the following:

"And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his ſpeech until midnight. And there were many lights in the upper-chamber where they were gathered together. And there ſat in a window a certain young man named Eutychus, being fallen into a deep ſleep; and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, ſaid, Trouble not yourſelves, for his life is in him. When he therefore was come up again, and had broken bread, and eaten and talked a long while, even till break of day, ſo he departed. And they brought the young man alive, and were not a little comforted," Acts xx. 7—12.

Here we find that the Chriſtians made it a rule to aſſemble on that day; and as the apoſtle was along with them, there is not the leaſt doubt but it was an apoſtolical injunction.

The manner in which it is mentioned ſhews it to be common, and at that time no new invention.

In the ſame manner the apoſtle ſeems to illuſtrate this Chriſtian day, when he ſays:

"Now in this that I declare unto you I praiſe you not, that ye come together not for the better, but for the worſe. But firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it. For there muſt be alſo hereſies among you, that they which are approved may be made manifeſt among you. When ye come together

together therefore into one place, this is not to eat the Lord's ſupper," 1 Cor. xi. 17—20.

Laſtly, The apoſtle John, in the Revelation, has the following words:

"I John, who alſo am your brother and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle called Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt. I was in the ſpirit on the Lord's day; and heard behind me a great voice as of a trumpet, ſaying, I am Alpha and Omega, the firſt and the laſt; and what thou ſeeſt, write in a book, and ſend unto the ſeven churches which are in Aſia; unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea," Revelation i. 9—11.

Now, if this day had not been diſtinguiſhed in a particular manner, it could not have been called the Lord's.

Secondly, The teſtimonies of all the Chriſtian fathers are ſo plain and explicit, that none but an infidel will call them in queſtion. They are all agreed that the Chriſtians, from the firſt preaching of the goſpel, obſerved that day, and we have now extant many of their ſermons preached in that age to the people.

Ignatius, biſhop of Antioch; Polycarp, biſhop of Smyrna; Clemens Romanus; Clemens Alexandrinus, with many others, bear witneſs to the truth of this doctrine, and all thoſe who lived after them, inculcate the ſame thing. It is confirmed by the moſt ancient decrees of councils now extant, and always mentioned as a thing well known and never diſputed.

Thirdly, The teſtimonies of the Heathens are both numerous and explicit, particularly that of Pliny the younger, who lived as early as the time of John the evangeliſt, or at leaſt within two years of his death, and by him it appears that the Chriſtians not only met one day in ſeven, but that the day on which they met was that which immediately ſucceeded the Jewiſh Sabbath.

If theſe are not proofs of the firſt day of the week being the Chriſtian's Sabbath, there cannot be any ſuch thing as rational evidence in being; for to deny it, would be as great an inſtance of infidelity as to ſay that Pompey was not defeated at the battle of Pharſalia, or that Cato did not ſtab himſelf in the city of Utica.

Having thus made it appear evident that every Chriſtian is under the ſtricteſt obligation to keep the firſt day of the week as a Sabbath, it may be neceſſary juſt to mention the duties that are to be practiſed upon it.

The buſineſs of a Chriſtian on the Sabbath is, to attend publick worſhip, and praiſe God for creation and providence, at the ſame time confeſſing his ſins, and begging for pardon. But above all, let him conſider the obligations he is under to Chriſt for all the bleſſings of redemption; and let him never forget that ſalvation, as purchaſed by Jeſus Chriſt, ſhould be ſtill uppermoſt in his mind.

By theſe means he will make a proper uſe of the Sabbath on earth, and enjoy an eternal one in heaven.

SACRAMENT, In its primary ſenſe, an oath impoſed among the Romans upon the ſoldiers, of which their legions were compoſed; but,

In a religious ſenſe, an outward ſign to keep in memory ſome important event.

There were two Sacraments under the law, namely, circumciſion, and the paſſover; the firſt, to repreſent that the Jews were to be a holy people, ſeparated from all others; and the paſſover was to put them in mind of their deliverance from Egyptian bondage.

Theſe were all the Sacraments inſtituted by the Lord when he gave the law to Moſes; and it is remarkable, that they have a ſtriking ſimilitude to the Sacraments of the New Teſtament. As circumciſion pointed out that the children of Iſrael were ſet apart from all others, ſo does baptiſm intimate that we Chriſtians are a holy body of choſen people, ſet apart from all others for the ſervice of God.

By the foreſkin being cut off in the act of circumciſion, was pointed out the corruption of our nature, and the neceſſity of ſome of that corruption being removed; ſo in baptiſm, the waſhing with water is a moſt figurative emblem

blem of the corruption of our nature, and the neceſſity of being waſhed in the blood of Chriſt, to be cleanſed from all impurity.

Circumciſion was the ſcripture rule of entering children as heirs of all the promiſes in the law of Moſes; and baptiſm is a ſignificant mark of our entering upon our Chriſtian profeſſion, as heirs of the heavenly inheritance, prepared for thoſe who live conſiſtent with the goſpel.

After the ſame manner a moſt ſtriking parallel may be drawn between the paſſover and the New Teſtament Sacrament of the Lord's ſupper. The paſſover was appointed to keep up the memory of a moſt ſignal deliverance; and the Lord's ſupper, to commemorate the death of our Lord, by which all believers will be delivered from death and hell.

The paſſover was to be eaten by the people with their loins girded, as if juſt ſetting out on a journey; and when the believer receives the Lord's ſupper, he ſhould conſider himſelf as ſetting out on a journey to heaven.

We are not left in the dark concerning this ſacred ſymbol, as will appear from the following explicit account thereof, by the holy apoſtle:

"For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread. And when he had given thanks, he brake it, and ſaid, Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. Wherefore, whoſoever ſhall eat this bread and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. For this cauſe many are weak and ſickly among you, and many ſleep," 1 Cor. xi. 23—30.

To the number of Sacraments in the New Teſtament, the Papiſts have added five, namely, confirmation, orders, marriage, penance, and extreme unction: but theſe ridiculous innovations were not heard of in the Chriſtian church till about the eighth century, and even then they were not called Sacraments.

Indeed none of them, conſidered as Sacraments, have any foundation in the New Teſtament, nor in any part of the ſcripture whatever; but there is no wonder that thoſe, who introduced the worſhip of images into churches, ſhould at the ſame time make as many rites, ceremonies, and Sacraments as they pleaſed. It is too cuſtomary for many pious, ſincere, but weak Chriſtians, to be led aſtray from their duty by a miſapplication of thoſe words of the apoſtle's already mentioned, eſpecially the damnatory clauſe. But they ought to conſider, that an attendance on the Sacrament of the Lord's ſupper is juſt as neceſſary and as indiſpenſable a duty as any other in the ſcripture.

As to the word here made uſe of, it took its riſe from the following circumſtance.

The people of Corinth, like the primitive Chriſtians in all other parts of the Roman empire, were ſeverely perſecuted, and yet for all that (which ought to have kept them in a ſtate of humility) they often uſed to drink ſo much of the wine in the Sacrament, that they became intoxicated, and committed the moſt horrid abuſes.

It was for this that the apoſtle reproved them in ſo ſevere a manner, and certainly he had a good right to do ſo; but where ſuch abuſes do not take place, there can be no reaſon for any ſuch threatening.

In all religious duties, we ought to have ſincerity and reverence in our hearts, and no more is required in our attendance on the Lord's ſupper. Indeed no more can be expected; for God remembers that we are duſt, and as a father pities his child, even ſo does God all them that fear him.

It ought not on any account to be neglected, for

for as we are initiated by baptiſm into the church of Chriſt; ſo we ſhould, on all occaſions, renew our baptiſmal engagements, by an attendance on the Lord's ſupper.

SACRIFICE, Any thing ſet apart to be offered up to the Deity; and originally conſidered as a grateful acknowledgment that all we have flows from his bounty.

The Heathens, who were ſunk into the groſſeſt idolatry, imagined that by offering Sacrifices to their idols, they procured the pardon of their ſins, and the more valuable the victim, the more acceptable was it ſuppoſed to be in the ſight of their gods, or rather their idols.

Thus we find that many of them offered up their children in Sacrifice, and this barbarous horrid cuſtom actually got footing in Jeruſalem, the city which God had made choice of as the place to put his name. We often read of their cauſing their ſons to paſs through the fire to Moloch, and other Heathen deities, by which is meant, that they cauſed them to be burned alive.

It was extremely natural for men of depraved minds to think to transfer the guilt from themſelves to ſome other object; and hence the origin of vicarious Sacrifices, in order to obtain acceptance with the Deity.

Sacrifices were injoined under the Old Teſtament diſpenſation for two very important reaſons:

Firſt, To keep the children of Iſrael from going after the idolatry of the Heathens; and,

Secondly, To point out the great Sacrifice that was to be offered on Mount Calvary for ſinners.

But when Chriſt came and offered himſelf on the croſs, he put an end to all Sacrifices, by the Sacrifice of himſelf.

In a Chriſtian ſenſe, the Sacrifice of Chriſt for ſinners is to be the principal object we ſhould at all times have in view; and that ſhould teach us to conſider ourſelves under an indiſpenſable obligation to ſacrifice our moſt favourite paſſions to the ſervice of our fellow creatures.

Every man may be ſaid to offer a voluntary Sacrifice to God, who, in order to relieve the diſtreſſed, will deliver ſome poor perſons from bondage, or aſſiſt them in their diſtreſs.

Let us therefore bleſs God that we are not under the law of ordinances, but ſet at liberty through Chriſt; and therefore let us endeavour to ſerve the Lord with all our hearts and ſouls.

SACRILEGE, The crime of robbing churches, and held in the utmoſt deteſtation by all nations.

Every thing in a church is ſuppoſed to be ſet apart for a religious uſe, and therefore the perſon who ſteals it, robs God.

It was common for the Heathens to rob the churches or temples of thoſe nations whom they conquered, and this was done in conſequence of a belief, that their ſucceſs was by the power of their own gods. It is true, we meet with ſome inſtances in hiſtory, where even Heathens have been afraid to commit Sacrilege.

Thus when Pompey took the city of Jeruſalem, he went into the temple, to behold the grandeur of that moſt remarkable ſtructure, and even proceeded to the Holy of Holies, where none was permitted to enter but the high prieſt, and that only once in the year.

But notwithſtanding that curioſity natural in him as a Heathen, yet he would not ſuffer any of his ſoldiers to meddle with the ſacred veſſels that had been ſet apart for the ſervice of the God of Iſrael. But there is another ſort of Sacrilege, beſides that of robbing churches, namely a with-holding from God that worſhip which is his due.

We rob God of his glory, when we do not, as often as we have opportunity, preſent ourſelves in public before him, and join with the aſſembly of his people.

This is in itſelf ſufficient to bring down the divine vengeance, and make us objects of God's diſpleaſure thoroughout all eternity.

SAINTS, Every perſon in a ſtate of glory in heaven, including all the redeemed of the Lord, whether they lived under the Old or New Teſtament diſpenſation.

In the writings of eccleſiaſtical authors, we find

find all thoſe called Saints who were the diſciples of our Lord, and the ſame appellation is by the ſchoolmen beſtowed upon the fathers of the three firſt centuries.

As the name of Saint conveys the idea of a holy and righteous perſon, ſo every one may be called ſo who lives in conformity with the law of God, or who is a ſincere though unworthy member of the church of Chriſt.

But to call every one a Saint in conſequence of a favourable opinion that we form of them, is both erroneous and dangerous. Erroneous, becauſe none but God can know their hearts; and dangerous, becauſe in ſo doing we may be led to eſteem men as much more valuable than they really are in the ſight of God.

It may teach us to eſteem thoſe whom God looks upon with abhorrence, and it often happens, that enthuſiaſm ariſing from ſuperſtitious notions leads us to pay honour to perſons even worſe than ourſelves.

That this has really happened, will appear evident if we attend to the conduct of the papiſts. It is well known that the number of thoſe whom they call Saints is ſo great, that even their beviary is not able to contain their names.

But let us attend to the real characters of ſome of thoſe whom they called Saints, and the pretended miracles by which they are now intitled to ſo much reſpect, and even veneration.

St. Anthony, as they tell us, was an itinerant preacher, who went up and down through Italy, endeavouring to perſuade the people, who were Heathens, to embrace the Chriſtian religion, and one day having aſſembled a large body of people together at the ſide of a lake, he ſpoke to them in the moſt forcible manner.

But notwithſtanding all he could ſay, the people remained obſtinate, and the Saint (as he is called) turning to them, told them that he would work a miracle, in order to remove their prejudices.

Accordingly he addreſſed himſelf to the fiſhes, in the lake, to be witneſſes of the obſtinacy of his hearers; and they, to confirm the truth of his doctrine, bowed their heads, and turned up their tails. (ſee Addiſon's travels through Italy.)

Again, St. Dunſtan, who was archbiſhop of Canterbury in the tenth century, became a ſtrenuous ſtickler for the celibacy of the clergy, and becauſe he met with great oppoſition from ſome of his brethren, he propoſed to work a miracle, that ſhould ſurpriſe all ſucceeding ages.

He affected great auſterity of manners, and lived in a cave, telling thoſe who viſited him, that he was daily aſſaulted by the devil. In order therefore to be revenged on the grand adverſary of mankind, he ſat at the door of his cave for ſeveral days together, waiting for the devil with a pair of tongs in his hand, in order to puniſh him in the moſt exemplary manner.

Accordingly the devil came, and Dunſtan laying hold of his noſe with the tongs made him roar out ſo hideouſly, that he never afterwards aſſaulted him. (See the lives of the Saints by Fell and Bulter, two popiſh prieſts.) I ſhall only mention one Saint more belonging to the papiſts, and that is the famous Thomas á Becket, archbiſhop of Canterbury in the reign of Henry II.

He had been raiſed by his generous ſovereign to the archiepiſcopal dignity; but no ſooner was he in poſſeſſion of it, then he endeavoured to ſet the clerical above the civil power, and make the ſtate dependent on the church.

Having procured an order from the pope to excommunicate the king, and lay the nation under an interdict, confuſion took place in every part of the kingdom, and at laſt being murdered at the high altar in the cathedral church of Canterbury, he was canonized as a Saint in the Roman Calendar, and has been worſhipped by the papiſts ever ſince.

Such in general are thoſe whom the Roman catholicks call Saints, and to whom they pay divine honours. As to us Proteſtants, we are to leave the ſecrets of all hearts to God, who alone has a right to enquire into them.

We are aſſured, that if we believe the goſpel, and live conſiſtent with our holy profeſſion, we ſhall be made kings and prieſts unto

God, and enjoy the light of his countenance throughout all eternity.

To be Saints, we have no reaſon to pretend to the working of miracles, becauſe that only belongs to God, or to thoſe to whom he has delegated his authority for that purpoſe.

Therefore let us hold in deteſtation every attempt to make the goſpel of Chriſt ſpurious, or to ſet up our own conceit in oppoſition to divine inſtitutions.

SAINTS-DAYS, Days on which the church commemorates the Saints mentioned in the New Teſtament.

The ſetting days apart for that purpoſe was eſtabliſhed ſo long paſt as the third century; and it took its riſe from the following circumſtance:

The great piety of the holy apoſtles, who firſt preached the goſpel, made a deep impreſſion on the minds of their converts; and therefore it was natural to remember the annual return of the day on which they ſuffered martyrdom. On ſuch days it was uſual to read ſuch paſſages as related to the Saint whoſe piety they commemorated, and then the preacher delivered a diſcourſe ſuitable to the occaſion.

In time the Papiſts, among their other inventions, added many other days, and indeed ſo many, that their Calendar would not contain any more. But at the reformation all thoſe were aboliſhed by the Church of England, except ſuch as had been obſerved by the primitive Chriſtians.

In attending divine worſhip on any of thoſe days, inſtead of being any way ſuperſtitious, we ſhould reflect on the particular things mentioned concerning the Saints in ſcripture.

Thus the incredulity of Thomas ſhould teach us to believe, without ſeeking a carnal evidence.

When we reflect on Peter's denying our Lord, we ought to be afraid to truſt in our own ſtrength, but ſeek help from an omnipotent God.

Thus all the others may be improved in the ſame manner; and while we avoid every thing of a ſuperſtitious nature, we may be aſſured that our ſervice will be acceptable with God.

SALVATION, All that God in Chriſt has done or will do in favour of ſinners.

Indeed under the Old Teſtament diſpenſation, this word is often uſed to expreſs temporal deliverances; but ſtill more frequently to point out the act of God in the pardoning of ſinners.

In the firſt inſtance, we meet with it in the following words of the Pſalmiſt:

"I laid me down and ſlept: I awaked for the Lord ſuſtained me. I will not be afraid of ten thouſands of People that have ſet themſelves againſt me round about. Ariſe, O Lord; ſave me, O my God; for thou haſt ſmitten all mine enemies upon the cheek-bone; thou haſt broken the teeth of the ungodly. Salvation belongeth unto the Lord; thy bleſſing is upon thy people, Selah," Pſalm iii. 5—8.

In the ſecond ſenſe, we find it uſed in the following words:

"Reſtore unto me the joy of thy ſalvation; and uphold me with thy free ſpirit. Then will I teach tranſgreſſors thy way; and ſinners ſhall be converted unto thee," Pſalm li. 12—13.

But throughout all the New Teſtament, Salvation is uſed in a ſpiritual ſenſe, to denote the whole work of man's redemption, as wrought out by our Lord and Saviour Jeſus Chriſt. And indeed we find many of the prophets looking forward, and longing for that Salvation.

Thus when Jacob bleſſed his children on his death-bed, and repeated to them his faith in the promiſe of a Saviour, ſaid "I have waited for thy Salvation, O Lord," Gen. xlix, 18. As if he had ſaid, O Lord, I am aſſured thou art a God of truth, and I know that all thy promiſes will in thy own due time be performed; therefore I have waited in humble ſubmiſſion with patience for that precious Salvation, which ſhall be made known throughout all the ends of the earth.

Juſt in the ſame manner does the evangelical prophet Iſaiah expreſs his faith in the promiſe of Salvation through Chriſt:

"For Zion's ſake will I not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the Salvation thereof as a lamp that burneth,

eth. And the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory; and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name," Iſ. lxii. 1, 2.

In the New Teſtament, we find Salvation ſometimes called a day, by which muſt be underſtood, the preaching of the goſpel, a bleſſing now removed from many nations, for the diſobedience of the people.

"We then as workers together with him, beſeech you alſo that ye receive not the grace of God in vain. For he ſaith, I have heard thee in a time accepted, and in the day of Salvation have I ſuccoured thee; behold, now is the accepted time; behold now is the day of Salvation," 2 Cor vi. 1, 2.

When we meditate on the Salvation wrought by our Redeemer, our hearts ſhould be filled with gratitude; but at the ſame time we muſt take care that the time may be improved, for with us now is the day of Salvation.

SANCTIFICATION, The ſetting any thing apart under the law for the ſervice of God; but,

Under the New Teſtament, it denotes the improvement that believers make in every duty.

As every ſincere Chriſtian grows daily in grace, and in good works, ſo he continues in a ſtate of Sanctification.

Sanctification makes us meet for heaven, by ſubduing the corruption of our nature, and making us daily more and more dead to the world. No unſanctified perſon ſhall ever be admitted into the kingdom of heaven; nor indeed would any ſuch perſon reliſh the ſociety of ſaints and angels.

Sanctification may be compared to a youth growing up to a ſtate of manhood, in order to enjoy the inheritance of his anceſtors.

When our Lord delivered his divine diſcourſe to his diſciples, we find him praying that his Father in heaven would Sanctify and make them holy.

"They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world. And for their ſakes I Sanctify myſelf, that they alſo might be Sanctified through the truth," John xvii. 16—19.

It is our duty to pray that God would Sanctify our hearts by the graces of his Spirit, and at the ſame time enable us to go on gradually through all the difficulties of this life, as looking to him who is inviſible.

If we would be really Sanctified, and made meet for heaven, we muſt not reſt in the outward uſe of means, for in ſo doing we ſhould be no better than the Phariſees of old. We muſt examine ourſelves whether we love God, and our neighbour; and whether our hearts have been tender and affectionate to ſuch as are in diſtreſs; for there are many who have a form of godlineſs, but are really deſtitute of its power.

Indeed it appears that the practical part of Sanctification depends upon the good we do to others, and not a vain detail of our own attainments.

SANCTUARY, A place of refuge; and,

In the Old Teſtament often mentioned as the temple of God, and ſometimes as the Holy of Holies.

In ſome caſes, the places of worſhip among the Jews were Sanctuaries; and the ſame practice was improved upon by the Papiſts, or rather they degraded it to the baſeſt purpoſes.

Thus in all nations where Popery was eſtabliſhed in former times, their churches became Sanctuaries for the greateſt criminals, murderers not excepted. At laſt an end was put to theſe in this nation, by the light of the goſpel, and the wiſdom of the legiſlative power, and altho' it ſtill continues abroad, yet except in Italy, it is reduced to a ſhadow.

By places of worſhip being called Sanctuaries in the Old Teſtament, we are to conſider, that where God places his name, there is ſafety, ſo that his houſe may be called a Sanctuary. Not that any thing ſhall protect the guilty, but only that ſinners, coming there in an humble manner, may find a Sanctuary in God. He is neither preſent in one particular place; nor is he abſent from any. He is every where; and even the pooreſt perſon, who really loves and fears him, will really find in him a Sanctuary and refuge in the day of trouble.

Let this teach us not to put any truſt or confidence

dence in things here below; nor to look for safety in any thing but the divine favour.

Pardon of sin is generally promised us thro' the merits of Christ; and it will be our fault if we do not obtain it.

SATAN, An adversary, and the name often given to the devil in scripture, because he is the adversary, or enemy of all the people of God, nay of all the human race.

It was he who first tempted man to sin, and he has continued an enemy to them ever since the fall. But besides tempting them to sin, he also rejoices in all the miseries they suffer for sin.

He knows that he is never to obtain the divine favour, he is not to have any share in the blessings of redemption, and therefore it grieves him to see men happy.

No sooner had God created our first parents in a state of innocence, than he transformed himself into the shape of a serpent, and deceived them, by persuading them to eat the forbidden fruit.

He is daily the accuser of God's people, for we find that he spoke evil of holy Job, although that good man, by his patience and perseverance, rose superior to all his afflictions. The snares of Satan are laid for us in every place, and at all times and seasons, for he goeth about seeking whom he may devour.

This should teach us not only to be upon our guard, but to be continually earnest in prayer, that God would deliver us from his snares.

Indeed God has promised to do so, if we do but ask grace of him in a proper manner, for he has declared that his strength shall be made perfect in our weakness.

Let this encourage us to draw near to God, and having him for our friend, we need not be afraid of Satan, and all his emissaries.

SAVIOUR, In Hebrew Joshua, Hoshea, or Jesus, and signifies one who by his strength alone saves or rescues people from a state of misery.

Thus it was foretold by the angel, that our Lord should be called Jesus, because he saves his people from their sins. Indeed there is a striking resemblance between Joshua in the Old Testament, and Jesus in the New, for the one was a clear type of the other. Joshua took upon him the command of the children of Israel, when Moss died, and Jesus came to save sinners, when the law of carnal ordinances proved ineffectual for that purpose. Joshua led the people across Jordan, and Jesus will lead all his faithful followers through the region and shadow of death.

Joshua subdued the Canaanites, and Jesus will trample under foot all the enemies of his people, for he hath led captivity captive, and received gifts for men.

Lastly, Joshua when he died, left instructions to the people, teaching them how to serve God; and Jesus has left us his word for the regulation of our conduct. But still we must remember, that if we would have Jesus to be our Saviour, we must depart from all sorts of iniquity.

Nay, we must press forward to perform all the duties binding upon us, as his disciples. Indeed he has told us, that by our love to each other, men will know that we are his disciples.

As he has promised to save us from the guilt and power of sin, so we must live as becomes those whom he has delivered from bondage, and not dishonour our holy profession.

SCANDAL, Such vice as bring a dishonour upon the gospel of Christ, and Scandalous persons are said to crucify afresh the Lord of glory, and put him to open shame.

Scandal in civil societies, makes all sober persons to shun our company, because by that we loose our characters, and bring upon ourselves disgrace.

It is the same with respect to our profession as Christians; for when we are guilty of any Scandalous actions, we bring the gospel into contempt, and open the mouths of the prophane.

It has often been observed by pious men, that the Scandalous lives of Christian professors have done more injury to the gospel, than all the blasphemies of hereticks, and infidels.

Hereticks may be considered as objects of pity

pity, becauſe they are miſtaken in their notions; and Deiſts, as declared enemies, becauſe they ſhut the eyes of their underſtanding from beholding the truth; but the Scandalous perſon gives the wicked an opportunity to blaſpheme, while at the ſame time he lays a ſtumbling block before ſuch as are weak in the faith.

Our Lord has told us, that a woe is pronounced upon the man by whom offences come, and under that name muſt be ranked Scandal as the greateſt. We find the Pſalmiſt ſaying, that he would waſh his hands in innocency, and then approach the altar of his God.

This points out to us, that in all our attendance on religious duties, and in the whole courſe of our lives, we muſt preſerve ourſelves free from Scandal in the ſight of God, and the world.

SCHISM, The dividing of any ſociety into different parts; and,

In a religious ſenſe, the forming of new parties among Chriſtians, by which people are taught to hate each other, and ſo prevent the progreſs of the goſpel.

Schiſm is generally the effect of pride, or diſcontent. Pride, becauſe the Schiſmatick looks upon himſelf as wiſer than others; and diſcontent, becauſe it is evident that many have formed Schiſms in the church, becauſe they were diſappointed in gratifying their ſelfiſh and ambitious vices.

As unity in the church is the ſure mark of true Chriſtianity, ſo Schiſm is an evidence that there is ſomething of a contrary nature among the members. But then it muſt be remembered, that people may be united in that which is bad, as well as in what is good.

Thus the church of Rome is united in promoting ſuperſtition and idolatry, ſo that to ſeparate from it is a commanded duty.

With reſpect to the differences that take place among real Proteſtants, they are moſtly concerning the non-eſſentials of religion, and of too trifling a nature ever to injure the Chriſtian in his way to heaven.

While we love one another in ſincerity, and do every thing we can to ſerve thoſe who differ from us in ſentiment, we cannot be called Schiſmaticks; for, inſtead of ſeeking to make diviſions, we ſtrive to heal them.

Let us therefore bear with one another in things of ſmall importance, but let us never be afraid or aſhamed to ſeparate from thoſe who have ſeparated from Chriſt.

SCORNER, One who mocks another either by word or geſture, or in any other way whatever.

Firſt, It is applied to all thoſe who laugh at the infirmities of others, or deſpiſe and ridicule their moſt pious actions and heavenly exhortations.

Thus we are told that when our Lord wrought many miracles among the Jews, they laughed him to Scorn.

Secondly, All thoſe may be called Scorners or Scornful, who ſeek to accompliſh any thing without making uſe of the means that God has appointed for that end.

Thus Solomon ſays, "A Scorner ſeeketh wiſdom, and findeth it not."

In this manner the Jews were left in a ſtate of darkneſs, becauſe they thought to be wiſer than God in ſeeking ſalvation by the works of the law, and not according to faith in Chriſt.

Thirdly, All thoſe are called Scorners who mock at the word of God, and deſpiſe good counſel; with ſuch we are not to ſit; for it is ſaid of the righteous man, that he ſitteth not in the ſeat of the Scorner.

The Scorner takes pleaſure in Scorning, and hates in the moſt inveterate manner all thoſe who rebuke him. He is proud, ſo that he cannot endure reproof; and by mocking thoſe who are weak, he often makes them turn their backs on religion.

Indeed the Scorner is abhorred by good men, and held in deriſion by the Almighty. The man who is convinced of his own frailty by nature, will not Scorn his neighbour, for God hates the Scornful; nay, he will mock when his fear cometh.

Let this teach us to think meanly of ourſelves, and that will at all times preſerve us from being Scornful.

SCRIBE, A perſon who writes; and in ſcripture, denotes thoſe who made out copies of the law, to be read in the ſynagogue.

In this ſenſe we muſt attend to the origin of this ſet of men among the Jews; for we ſeldom find it mentioned before their return from the Babyloniſh captivity.

Soon after their return to Jeruſalem, it was feared that they would, like their fathers, relapſe into idolatry, and therefore Ezra the Scribe ordered that in every town there ſhould be a ſynagogue, or place of meeting, where the people were to aſſemble on the Sabbath, and hear the law read.

This occaſioned there being a greater number of Scribes than before; and we find from Joſephus that they had a college in which they were inſtructed.

It appears from what we read of them in the New Teſtament, that they were not only writers of the law, but alſo very learned in the prophecies, and all the traditions of the elders.

Thus we find, that when the wiſe men came to worſhip our Saviour, the Scribes were conſulted concerning the place where he ſhould be born.

"When Herod the king had heard theſe things, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts and Scribes of the people together, he demanded of them where Chriſt ſhould be born. And they ſaid unto him, In Bethlehem of Judea, for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a Governor, that ſhall rule my people Iſrael." Mat. ii. 3—9.

They uſed to expound the law to the people, and we find they were expert in it. This is what our Saviour alludes to, after he had been ſpeaking ſeveral parables to the people.

"Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord. Then ſaid he unto them, Therefore every Scribe which is inſtructed unto the kingdom of heaven is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old," Mat. xiii. 15—62.

But notwithſtanding all their knowledge in the letter of the law, yet the greateſt part of them were violent perſecutors of his diſciples.

This ſhould remind us that all the learning in the world is but a dead letter, unleſs there be grace in the heart, and purity in the life and converſation.

SCRIPTURE, Any thing written; and,

In a religious ſenſe, the inſpired word of God, dictated by the Holy Spirit, for the profit and perpetual inſtruction of the church in all ſorts of godlineſs, ſo as to convince ſinners, reprove backſliders, comfort the weak, and build up the ſtrong in their moſt holy faith.

Thus the apoſtle writes to his beloved diſciple Timothy:

"And that from a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: That the man of God may be perfect, throughly furniſhed unto all good works," Tim. iii. 15—17.

Whatever is neceſſary to be known by a Chriſtian is contained in the holy Scriptures, whether it be faith, worſhip, diſcipline or government, or any thing relating to the regulation of our conduct in this world. The Scripture is the believer's charter to heaven; and in it God has been pleaſed to make his will known to ſinners.

The Papiſts, among their other abominations, aſſert, That in many places the Scriptures are dark, and therefore no perſon is to expound them, except the prieſts.

Thus the word of God becomes a ſealed up book to the laity, and is kept from them by being printed in an unknown tongue.

When the reformation began in this country, ſome of the Popiſh clergy were ſo totally ignorant, that they had never ſeen any other books except the offices, they uſed to repeat at maſs; and while the people remained ignorant of the Scripture, religion dwindled down to idolatry, and good manners to barbarity.

All young perſons ſhould be made acquainted with the ſacred Scriptures, as ſoon as they

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can read; and their parents, or others, who have them under their care, ſhould cauſe them to get ſome ſelect paſſages by heart. Would they learn hiſtory? The Scripture preſents them with a hiſtory not leſs than a thouſand years older than any book now extant, namely, the five books of Moſes.

Do they admire the works of nature? Let them read ſome parts of the book of Job, together with many paſſages in the prophets. The Proverbs, the book of Eccleſiaſtes, with our Lord's divine ſermon on the Mount, contain the moſt perfect ſyſtem of morality that ever yet was written. They are as far ſuperior to the writings of Epictetus, the beſt of all the Heathen moraliſts, as the heavens are to the earth.

The Book of Pſalms, the Song of Solomon, and many paſſages in other places of Scripture, contain the moſt exalted collection of divine poetry in the world.

What can equal the following moſt exalted flight:

"He bowed the heavens, alſo, and came down: and darkneſs was under his feet. And he rode upon a cherub, and did fly: yea he did fly upon the wings of the wind. He made darkneſs his ſecret place: his pavillion round about him were dark waters and thick clouds of the ſkies. At the brightneſs that was before him, his thicks clouds paſſed: hail-ſtones, and coals of fire. The Lord alſo thundered in the heavens, and the Higheſt gave his voice; hail-ſtones and coals of fire," Pſalm. xviii. 9—13.

Thus the ſacred Scriptures of the Old Teſtament were ſufficient for that diſpenſation, under which they were written; and whatever things might then be dark in them, all is now made clear to us, who live under the goſpel. Many good men have complained that our children are not taught ſacred books in Latin at ſchool, rather than Heathen authors; for it is, perhaps, not proper that ſuch ſhould he put into their hands, till they are well acquainted with religious knowledge.

In all Chriſtian aſſemblies, care ſhould be taken that part of the Old and New Teſtament be publickly read every Sunday; and this was the practice of our anceſtors; for we find that the great king Alfred tranſlated the Scriptures for that uſe, which ſhews that even in the ninth century this privilege was not denied to the laity.

In families, the Scripture ſhould be read over regularly every morning and evening, a chapter at leaſt, out of each Teſtament, for by ſuch a method an agreeable harmony is kept up between the law and the goſpel, and wiſdom naturally diffuſes itſelf through all the faculties of the ſoul.

SERVANTS, Such inferiors as are appointed by ſuperiors to do ſomething.

Thus in the whole of our Chriſtian life, we are exhorted to ſerve God, that is, we are to obey his commandments, for obedience is the duty of a Servant.

Miniſters of the goſpel are ſaid to Serve God as ambaſſadors to men, offering them terms of peace and reconciliation.

Chriſt himſelf took the form of a Servant upon him, and became obedient to death, even the death of the croſs.

As we were all Servants to ſin, in conſequence of the corruption of our nature; ſo we are, as Chriſtians, under an abſolute neceſſity to become the Servants of our Lord. This is moſt beautifully illuſtrated by the apoſtle in the following words:

"Know ye not that to whom ye yield yourſelves Servants to obey, his Servants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs? But God be thanked, that ye were the Servants of ſin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from ſin, ye became the Servants of righteouſneſs. I ſpeak after the manner of men, becauſe of the infirmity of your fleſh. For as ye have yielded your members Servants to uncleanneſs and to iniquity, unto iniquity; even ſo now yield your members Servants to righteouſneſs, unto holineſs. For when, ye were the Servants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become Servants to God, ye have your fruit unto

to holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life through Jeſus Chriſt our Lord," Romans vi. 16—23.

But the principal ſenſe in which we muſt at preſent conſider Servitude, is that duty which an inferior in this world owes to a ſuperior.

God in his providence has ſo ordered, that there ſhould be ſome to command, and ſome to obey. As the ſervice of God is perfect freedom, ſo Servants will not complain much of hardſhips, when they diſcharge their duty with ſincerity and faithfulneſs.

Let them conſider that their time is not their own, but their maſter's; and therefore they are not to depart from their buſineſs without his conſent. They ſhould likewiſe conſider, that though they are in the ordinary courſe of providence Servants to men here below, yet they will be God's freemen in heaven, when all diſtinctions will be aboliſhed, and every one upon an equality.

SEVENTY, Commonly called the Septuagint, and is a Greek verſion of the Old Teſtament, of which Joſephus gives the following account:

When Ptolemy Philadelphus, king of Egypt, was eſtabliſhing the famous library at Alexandria, he ſent to the high prieſt at Jeruſalem for a copy of the law of Moſes, which the high prieſt granted him; but as he could not read it in Hebrew, he ſent again for ſome of the Jewiſh ſcribes to tranſlate it into Greek. Accordingly the high prieſt ordered Seventy learned ſcribes to repair to Alexandria, and each of them to take a copy of the law.

When they were introduced to Ptolemy, he received them with the greateſt reſpect, and ordered that each ſhould have a ſeparate apartment, where they were to remain, without ſpeaking to each other, or being viſited by any, except the ſervants, till they had finiſhed Seventy copies of the Bible.

Having compleated the work, it was found that they all agreed in every ſingle word, upon which the king loaded them with honours and riches, and granted many privileges to ſuch Jews as reſided in Egypt.

This is the account of the Seventy or Septuagint as this famous verſion of the ſcriptures is called. And that ſuch a verſion was made by order of Ptolemy Philadelphus, is certainly true, and poſſibly it might have been done by Seventy men; but as for the Seventy being all locked up in different apartments, it has all the air of a fable. Indeed the verſion which we have of the Old Teſtament in Greek, called the Septuagint, has the appearance of being of much later date than the time of Ptolemy Philadelphus, and there is no doubt but his copy, or whatever copy he had of it, was deſtroyed, when that library was burnt to the ground.

The moſt probable conjecture concerning the preſent copy of the Septuagint is, that it was tranſlated for the uſe of thoſe Jews who reſided in different places throughout the Roman empire, about the time that Pompey took Jeruſalem.

It differs in ſome places from the text of the Hebrew original, particularly in the Chronology, but all Proteſtants are agreed that the Hebrew is the moſt authentic.

There are alſo in the Septuagint, or Seventy, ſome of thoſe apocryphal or ſpurious books which the Jews never admitted into the ſacred canon, ſome of which are filled with ſtories of a ridiculous nature.

It is true the writers in the firſt three centures after the death of the apoſtles, who had the gifts of tongues, always quote the ſcriptures from the Greek Septuagint, but that was becauſe they did not underſtand Hebrew.

SHAME, Firſt, the act of degrading another perſon for his crimes; ſecondly, ſelf abaſement, when a perſon repents of his ſins; and thirdly, any thing that degrades him, either as a man or Chriſtian.

As to the firſt, all thoſe are ſaid to be put to Shame, who ſuffer puniſhment by order of the civil magiſtrates, that others may be afraid to offend.

It is neceſſary that thoſe puniſhments ſhould be as publick as poſſible, that the Shame may be conſpicuous to all the beholders, and people's minds impreſſed with a ſuitable reſpect for the laws of their country.

Secondly, humiliation or ſelf abaſement. There is no wonder a man ſhould be aſham-

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ed to look up to God, whom he has ſo often offended.

The holy prophet Daniel, when he conſidered the ſins of his countrymen, took Shame to himſelf, and cried to the Lord for them. When God had done ſpeaking to Job, that holy man became ſo ſenſible of his imperfections, that he took Shame to himſelf, and uttered the following words:

"I know that thou canſt do every thing, and that no thought can be with-holden from thee. Who is he that hideth counſel without knowledge? therefore have I uttered that I underſtood not; things too wonderful for me, which I knew not. Hear, I beſeech thee, and I will ſpeak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye ſeeth thee. Wherefore I abhor myſelf, and repent in duſt and aſhes," Job xvlii. 2—6.

Surely we may be Aſhamed for ſin, when we conſider that Chriſt for our ſakes was put to open Shame.

Laſtly, the degrading of our characters, as men and Chriſtians brings Shame upon us: nay it diſhonours the religion we profeſs. When Saul was ſlain, we find David lamenting, becauſe the enemies of God would rejoice.

"Tell it not in Gath, publiſh it not in the the ſtreets of Aſkelon; leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph," 2 Sam. i. 20.

Throughout almoſt every part of the epiſtles in the New Teſtament, we meet with exhortations to avoid all ſorts of Scandal, leſt we ſhould diſhonour the Lord who bought us. Shame is the conſequence of ſin, for our firſt parents were not aſhamed till they had eaten the forbidden fruit.

Let us therefore take care to eſcape from Shame, by avoiding ſin; but let us never be aſhamed of the goſpel of Chriſt, which is the power of God to ſalvation in all thoſe that believe.

Let us keep ourſelves free from the pollutions of the fleſh, that we may eſcape from being made objects of Shame, at the tribunal of our Lord.

SHRINE, That place in a Pagan temple, where all the offerings to the idols were depoſited.

In thoſe countries where the Roman catholic religion is profeſſed, every celebrated ſaint has his ſhrine, where the devotees offer their gifts, in conſequence of believing that he has wrought ſome miracle in their favour.

It is in a manner impoſſible to conceive what vaſt quantities of rich treaſures are laid up in thoſe Shrines, which are procured from the deluded multitude, and ſquandered away by the prieſts among their favourites.

When the Shrine of Thomas à Becket was ſeized on by Henry VIII. it contained ſo much riches as ſurprized all who ſaw it; and ſuch was the caſe with many other Shrines at the reformation. Great reſpect was paid to thoſe Shrines, and that reſpect encreaſed in proportion as ſuperſtition laid hold on the mind.

When the apoſtle Paul went to preach the goſpel to the people of Epheſus, one Demetrius, a ſilverſmith, who got great ſums of money by making different articles for the Shrine of Diana, raiſed a great uproar in that city, which might have been attended with fatal conſequences, had not the town clerk interpoſed to keep the peace.

It was the ſame in all the Popiſh countries; for if any perſon offered to ſpeak againſt the Shrine of the ſaint, he was ſure to be perſecuted in the ſevereſt manner.

The Chriſtian's Shrine is the throne of grace, where we are to pay all our offerings; only we muſt take care that nothing of ſuperſtition be mixed with our devotions.

SIMPLICITY, The act of one who has no intention to deceive.

Indeed we find that Solomon in the Book of Proverbs often uſes the word Simplicity to denote fooliſhneſs; but that is a wrong conſtruction put upon it by our tranſlators; for the Simple man, in a religious ſenſe, is one who acts with ſingleneſs of heart, in ſuch a ſincere manner, as if he conſidered God as a witneſs to all his actions.

In the Heathen authors, we meet with many accounts of the Simplicity of the firſt ages; and

eccleſiaſtical hiſtory convinces us, that nothing could be more pure and Simple than the lives of the primitive Chriſtians. They uſed to go from houſe to houſe among their brethren, and diſtribute their favours to them as far as their circumſtances would permit. They believed no evil of each other; and when a malicious reproach was ſpread againſt any of them, they paid no regard to it, till they found it confirmed by undeniable evidence.

In the ſame manner, if we are real, and not nominal Chriſtians, we will ſtudy Simplicity and ſingleneſs of heart; no duplicity will mark any part of our conduct; and however great the hardſhips may be that we have to ſtruggle with in this world, yet we ſhall be Simple, without being fooliſh, by joining prudence to innocence.

The nearer we come to the practice of the primitive Chriſtians, the more we ſhall reſemble our divine Maſter; and in conſequence thereof, arrive at that ſtate of innocence which is conſiſtent with our holy profeſſion, and which muſt throw a luſtre upon Chriſtianity.

SIN, An offence committed againſt God; and it may either be done by omitting a required duty, or committing an offence that has been forbidden.

Sins of omiſſion conſiſt in neglecting to attend to any of thoſe duties binding upon us as men and Chriſtians.

For example; a man may plead, that altho' he has not done any good, neither has he done any evil. This is what is too commonly, and moſt erroneouſly, called honeſty; for if a man pay his debts, and provide for his family, he is looked upon as an honeſt man by thoſe who never conſider the purity of the divine law.

A man may do every thing incumbent upon him as a member of Society, conſiſtent with the laws of the country where he lives, and yet he may neglect to perform ſuch duties as were injoined by our Lord and his apoſtles.

Thus a man may pay a debt he owes to his neighbour; but at the ſame time he may neglect to relieve his brother or fellow creature in diſtreſs. At the ſame time he may attend the publick worſhip of God, but neglect to purify his heart from dead works to ſerve the living God.

We may, in a word, attend to all the exteriors of the goſpel, and at the ſame time omit every duty of an interior nature.

The conduct of ſuch perſons is conſiſtent with what Pherecides the philoſopher ſaid, namely, That though he did not perform ſuch duties as are by implication incumbent, yet he never neglected what he was obliged to perform according to the eſtabliſhed laws of the land.

But the word Sin in general is uſed to denote the character of thoſe who tranſgreſs in ſuch matters as are prohibited in the divine law, and this is called Sin of commiſſion, That is, the Sinner pays no regard to any thing forbidden him by the Almighty; but he goes on from one degree of wickedneſs to another, till at laſt he is ripe for deſtruction.

Let us only ſuppoſe a worthy miniſter of the goſpel exhorting his hearers to abſtain from Sin, upon account of its ruinous conſequences, would it not be natural to imagine that his exhortations would have the deſired effect? But inſtead of that taking place, one of his hearers more hardened than the others, ſhall go and deſtroy the books that laid before the preacher; would we not conſider him as one of the moſt abandoned Sinners.

Sin entered the world in conſequence of the diſobedience of our firſt parents; for by one man's diſobedience Sin entered into the world, and death by Sin, and therefore death paſſed on all men, for that all men have ſinned. Thoſe who would avoid hell, muſt take care to avoid Sin. Sin is of a poiſonous nature, and infects all thoſe who are ſlaves to it.

As holineſs is that by which we are made fit for heaven; ſo Sin makes us ripe for hell. Let us therefore fly from it, and hate it as that which brought our dear Redeemer to the croſs, and which will condemn us, unleſs repented of.

SLOTH, The neglect of buſineſs, and it is ſuppoſed that the Slothful man is ſo ſunk in idleneſs, that he takes no pleaſure in buſineſs of any nature whatever.

Sloth is like corruption in the human body and as corruption is almoſt ſure to end in a mortification, ſo Sloth ruins all the faculties of the ſoul, and degrades the nature of man lower than that of the beaſts that periſh.

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Engraved for the Christian's Dictionary.

Wale delin. Proud sculp.

SIN. Romans VI. 23.

Sin is a Wretch of such a frightful mien
As, to be hated, needs but to be seen:
Let smiling Virtue, then, exhort from Ill,
Curb every Passion, and becalm the Will.

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It would ſurprize a thinking perſon to ſee a horſe or an ox both in perfect health, ſent out to graze in a rich meadow, and yet refuſe to eat.

It is the ſame with a Slothful man; for the divine providence ſets before him all thoſe opportunities that are neceſſary for his preſervation, but he refuſes to exerciſe himſelf in making a proper uſe of them.

The Slothful man is guilty of two great ſins, namely, preſumption, and contempt of providence. Preſumption, becauſe he is ſo bold as to preſume that God will work miracles in his favour, without his making uſe of the appointed means; and contempt of providence, in leaving that undone which he ſhould have done.

We ſeldom find a Slothful man who does not in the end ruin both himſelf and his family, nay, in ſome ſenſe he may be called a thief, becauſe his diſtreſſes on account of neglecting his buſineſs induce him to get money from others on falſe pretences, while he knows that it is not in his power ever to repay them.

SOLITUDE, The ſtate of thoſe who retire from the world, in order to meditate on divine things.

St. Gregory Nazianzen ſays, that the man who retires to live in Solitude muſt either become better or worſe, than he was before. His meaning is that peoplein Solitude muſt be thinking on divine things, or they muſt be hatching miſchief.

When a perſon is afflicted in a ſingular manner, and ill treated by thoſe, from whom he had reaſon to expect better uſage, it is natural for him to ſeek a Solitary retirement from the world, to give vent to his grief. But this is not the end and deſign of Solitude, for even thoſe who are engaged in the moſt buſy offices of life, may and ought to ſpend ſome time in Solitude.

Thus it will be found attended with many great advantages to ſpend a few hours, as often as opportunity preſents itſelf, in meditating on divine things, and no place is ſo proper as a wood or a grove, where it may be ſuppoſed none ſees us but God himſelf.

It ſerves to wean us from the world, by rubbing away the ruſt contracted by us in our connections with ſecular affairs. It reconciles us to the thoughts of death, and makes immortality appear as a thing to be ſought for.

Many pious men in all ages and nations have ſpent part of their time in groves and woods, meditating on divine things, and perhaps it was owing to this that altars for the worſhip of the Deity were firſt ſet up in ſuch places.

However, let thoſe who deſire to enjoy Solitude endeavour to make a proper uſe of it, by growing daily in the knowledge of Divine things.

SORROW, The ſtate of the mind when under affliction, or the grief that takes place in conſequence of any croſs marks of an angry providence.

There are two ſorts of Sorrow, namely, that which is peculiar to the righteous, and that which is pecular to the wicked.

The Sorrow of the righteous is called godly Sorrow, becauſe it ariſes from a heart felt grief againſt ourſelves, for offending a holy and righteous God. It works upon the mind like well choſen medicines on the human body, by purging away all the groſſer particles, and reſtoring the whole to a proper frame, and texture.

On the other hand, the Sorrow of the wicked is like deſpair, for it is an oppoſition in the mind to all the afflictive diſpenſations of Providence, and a repining at what God does.

Thus the Sorrow of the wicked, inſtead of making him better, actually makes him worſe; and although he is a poor frail creature, yet he will pretend to ſtrive with the Almighty. Sorrow is not to be wiſhed for, becauſe, as the apoſtle ſays, it is not pleaſant or agreeable for the time; but when Sorrow comes, we ſhould take care to improve it in a proper manner.

We ſhould examine our hearts in the moſt ſtrict and impartial manner, that by reviewing our paſt conduct we may diſcover thoſe ſecret ſins of which we have never repented, and we muſt beg of God that he would make the

the Sorrow we are afflicted with have a proper effect in bringing us back to a ſenſe of our corrupt ſtate by nature, and the neceſſity we are under to live more circumſpectly for the future, ſo as to be preſerved from ſin, the cauſe of all Sorrow.

SOUL, That immortal vital principle, which God has implanted in mankind, and by which they are diſtinguiſhed from the brute creatures.

We are told by the word of divine revelation, that God breathed into man the breath of life; and he became a living Soul.

Thus the Soul of man is an emmanation from the breath of God, and in that ſenſe it was always conſidered by the Jews, except that ſect among them called Sadducees, who were a ſect of libertines in many things like the Epicureans among the heathens.

That there is a Soul in man endued with rational faculties, is evident, when we conſider that he is able to comprehend the beauties of nature, and long for immortality.

He is able to diſtinguiſh between right and wrong, which the brute creatures cannot do; for altho' in ſome animals we can diſcover ſome marks of love, gratitude, and fear, yet they are no more than what ariſe from the ſenſes, and are connected with ſelf-preſervation.

The Soul of man is a living principle that will never die, for God has ſo ordered it, that man ſhall either be happy or miſerable for ever.

Some have aſſerted, that the Soul is material, becauſe they could not comprehend how it is propagated in the act of generation, or at what time it enters into the womb of the mother; but ſurely ſuch perſons ought to conſider that there are thouſands of other things equally incomprehenſible. Some people wiſh to be wiſer than God has ordered; but ſuch often loſe themſelves in ignorance and error.

SPIRIT, Often uſed in the ſame ſenſe as the ſoul. Here it muſt be conſidered as the Holy Spirit of God, the third perſon in the ever bleſſed Trinity.

The Jews call the Spirit of God *Ruah*, that is, Breath or Wind; and this has a ſtriking reſemblance to what the evangeliſt ſays, when he tells us, That our Saviour breathed upon his diſciples, and bid them receive the Holy Ghoſt.

We find many great and marvellous works aſcribed to the Holy Spirit of God in ſcripture, particularly when he deſcended in the form of cloven tongues upon the diſciples; and to him muſt be aſcribed the ſucceſs of the goſpel in all ages and nations.

That he is one with God the Father, and God the Son, is the doctrine of the New Teſtament, and was never called in queſtion but by ſome hereticks, who wanted to be wiſe above what is written.

When God created the world, we are told, that his Spirit moved upon the face of the waters; and he is called by our Lord the Comforter. God dwells in all believers by his Spirit: that is, they are ſo grounded in the truth of Chriſtian doctrine, and ſo exemplary in their good actions to their neighbours, that it is evident God walks in them and dwells in them by his Holy Spirit.

By the Spirit of God is not to be underſtood any of thoſe pretended feelings which ſo often diſtinguiſh the hypocrite; but a real love of an univerſal nature, both to God and man. In vain do we talk of the Spirit dwelling in us, when at the ſame time we are cruel and hard-hearted to each other. Life, love, and peace, are the fruits of the Spirit, and by ſuch marks are all true believers known.

STRANGER, Any perſon with whom we have not been formerly acquainted; and,

In the ſcripture, uſed to denote thoſe who were not of the commonwealth of the Jews. All thoſe who were not circumciſed were called Strangers; but ſtrict charge was enjoined in the law againſt doing them any injury.

In the New Teſtament ſenſe of the word, we are to do all the good we can to Strangers; for in many reſpects they are left deſtitute of the comforts of life, or at leaſt have none to give them proper advice.

Strangers in many caſes are objects of compaſſion, becauſe they are diſtant from their own friends and relations; ſo that to do them all the good we can, is a godlike virtue.

We

We are all Strangers here below; for here we have no continuing city; ſo that we ought to pity thoſe who come friendleſs and helpleſs among us.

When the great lord Cromwell was a poor Stranger in Italy, where he had ſerved as a common ſoldier, under Francis I. king of France, a merchant took compaſſion upon him, and advanced him as much money as enabled him to return to England. It happened that ſome years after, the merchant failed, and having ſome debts owing him in England, he came over here to ſolicit the payment of them. At that time lord Cromwell was prime miniſter, and it could not be ſuppoſed that the merchant ſhould be able to recognize him, nor did he imagine that the perſon whom he had relieved was lord Cromwell.

However, finding no redreſs in the courts of law, he applied to his lordſhip, who immediately knew him; and not only ordered his debts to be paid, but likewiſe gave him a conſiderable ſum of money.

Indeed we find many inſtances in hiſtory of the bleſſings that have attended thoſe who were kind to Strangers; and what is the more remarkable, the divine providence generally recompenſes ſuch perſons in this world.

Perhaps the reaſon is this, God in his providence generally rewards good actions in the ſame manner in which they are performed. Thus if a man does any good to his fellow creatures while here below, God generally rewards ſuch perſons with temporal bleſſings.

STRIFE, Contentions among people, and generally conſidered as the effect of anger; for anger creates Strife and diſſenſion.

Strife is always taken in a bad ſenſe, and conſequently muſt be inconſiſtent with the conduct and character of every Chriſtian.

Strife in civil ſocieties is always attended with miſchief either to the whole community, or at leaſt to individuals; but among Chriſtians it has the moſt dreadful aſpect. It leads profeſſed Chriſtians to hate each other; and, inſtead of doing good, is an incitement to evil. It is a ſort of war carried on by thoſe againſt each other, who ought to love as brethren, and promote their mutual intereſt.

It is breaking the bond of unity by which Chriſtian brethren are connected together; and deſtroying that beautiful order and regularity by which believers are diſtinguiſhed from all others.

There are few things bring ſo much diſhonour upon our holy religion as Strife and contention among thoſe who pretend to be the followers of Chriſt. We find it prohibited in almoſt every part both of the Old and New Teſtament; and no wonder, for God is the God of peace in Chriſt Jeſus, to all thoſe who believe the goſpel. Strife makes us like the devils, who Strive to make each other as miſerable as poſſible.

It is alſo the character of wicked men, who are continually Striving to do all the miſchief they can; and they even take pleaſure in it.

Strife not only deſtroys the peace of the perſon's mind who promotes it, but it often involves his family in ruin. His neighbours look upon him as a peſt to ſociety, and every ſober perſon avoids his company.

In a word, Strife muſt have ſome reſemblance to hell; for there the wicked muſt Strive and ſuffer under their torments throughout eternity. Shall I, who am to be an heir of a heavenly inheritance, Strive with my brother, about temporal things? No! My Redeemer has ſaid, Bleſſed are the peace-makers.

Strife is the ruin of civil ſociety; and in all Chriſtian ſocieties, where Strife takes place, the ſervice of God is interrupted, and men's minds are led off from the knowledge of the truth, and inſtead of being friends to each other, they become the moſt inveterate enemies.

Let us therefore endeavour to promote happineſs with each other, and diſcountenance Strife, as far as is conſiſtent with our ſtate in this world.

SUPEREROGATION, Too much work, or the doing more than what we are commanded to do in the ſacred ſcripture.

But here a difficulty ariſes; for it is expreſly ſaid, that the beſt man that ever lived in the world is not free from ſin; and if ſo how can he do more than his commanded duty: The anſwer is obvious.

The word Supererogation was invented by the

the Papiſts, in order to eſtabliſh the credit of their pretended ſaints, whoſe merits they ſaid were ſufficient to anſwer all neceſſary purpoſes in obtaining acceptance with the Deity. But however abominable and repugnant to ſcripture that doctrine may be, yet it has brought vaſt ſums of money to the popiſh prieſts; for they tell their deluded followers, that the church has a ware-houſe, where all the extra works of the ſaints are preſerved, in order to be retailed out to ſuch as are in want of them.

With reſpect to us Proteſtants, we know no ſuch notion as Supererogation, for we are convinced that our beſt works are no better than filthy rags in the ſight of God. We are thankful to obtain mercy upon compliance with the conditions offered in the goſpel, and ready at all times to acknowledge ourſelves miſerable ſinners.

We do not deſire to come boaſting of our own righteouſneſs to the throne of God, leſt we ſhould rob our Redeemer of his Glory; but we deſire to acknowledge that in all our ways, and in whatever we undertake, we are dependent beings upon that God who is omnipotent.

SUPERSTITION, An idle and unneceſſary attachment to ſuch things as are not required in the word of God, and in general it imports, that the underſtanding is darkened, and the reaſon blinded.

In the New Teſtament, we find the holy apoſtle Paul making uſe of this word, as a name for the whole of the Heathen Idolatry.

Thus we read:

"Now while Paul waited for them at Athens, his ſpirit was ſtirred in him, when he ſaw the city wholly given to idolatry. Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that met with him. Then certain Philoſophers of the Epicureans and of the Stoicks encountered him. And ſome ſaid, What will this babler ſay? other ſome, He ſeemeth to be a ſetter-forth of ſtrange gods: becauſe he preached unto them Jeſus, and the reſurrection. And they took him, and brought him unto Areopagus, ſaying, May we know what this new doctrine whereof thou ſpeakeſt is? For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean. (For all the Athenians and ſtrangers which were there, ſpent their time in nothing elſe, but either to tell, or to hear ſome new thing.) Then Paul ſtood in the midſt of Mars Hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too Superſtitious. For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, To the unknown God. Whom therefore ye ignorantly worſhip, him declare I unto you," Acts xvii. 19—23.

Superſtition has been in all ages of great ſervice to corrupt prieſts; for taking advantage of the weakneſs of the people, they perſuaded them that there was no way ſo likely to procure heaven, as that of founding churches and endowing monaſteries.

To this may be aſcribed all thoſe monuments of idolatry that are ſtill to be met with in many differents parts of this iſland.

The only way to avoid Superſtition, is to ſtrive at all times to have the moſt elevated thoughts of God, and not to form any carnal notions of him.

Carnal notions of God lead to carnal worſhip, like that of the papiſts, which conſiſts in little more than a few ridiculous ſigns and actions reſembling thoſe exhibited by buffoon and ſtage players.

It is the duty of the clergy to caution the people, as much as they can, againſt Superſtition, eſpecially in the uſe of any divine ordinances, for God abhors that we ſhould give that homage to any thing whatever, that is due to him alone.

Superſtition is the mark of falſe religion; and where ever it is found, we may be aſſured that Chriſt is little regarded.

SWEAR, The act of God, when he declares that he will do any thing; and of man when he ſolemnly promiſes to tell the truth.

It is evident both from natural reaſon, and revealed religion, that there would have been no

no neceſſity for any perſon to Swear, had it not been for the corruption of human nature, that came into the world by the fall.

Men are afraid to truſt each other, and therefore it is neceſſary that they ſhould Swear before God to tell the truth.

Swearing has perhaps been too much abuſed in all ages, and this was the reaſon why our Lord in his ſermon on the mount recommends ſimplicity of expreſſion.

Thus we read:

"Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths. But I ſay unto you, Swear not at all: neither by heaven: for it is God's throne: Nor by the earth: for it is his footſtool: neither by Jeruſalem; for it is the city of the great King. Neither ſhalt thou Swear by thy head, becauſe thou canſt not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatſoever is more than theſe cometh of evil," Mat. v. 33—37.

Here we find that Swearing had been proſtituted in the moſt ſhocking manner, for the people ſometimes invoked the temple, and at other times the altar.

When our Lord ſays, Swear not at all, we muſt underſtand him as ſpeaking againſt unneceſſary and prophane Swearing, for his own apoſtles inculcates the neceſſity of Swearing, in order to put an end to all ſorts of controverſy.

Indeed ſuch is the corruption of our nature in general, that where any thing of importance depends, we are not to be truſted until an oath is adminiſtered in the moſt ſolemn manner.

When a perſon goes to Swear, he ought to conſider the Majeſty of that divine Being whom he invokes, and tremble leſt he utter a falſhood, and ſo bring down upon himſelf the divine vengeance of the eternal Jehovah.

SYNAGOGUE, A place ſet apart among the Jews for worſhipping the divine Being, and expounding the law to the people.

As we do not find theſe places of meeting mentioned in the Old Teſtament, it will be neceſſary to ſay ſomething concerning their orginal.

When the Jews returned from the Babyloniſh captivity, where they had been puniſhed for their idolatry, their chief prieſts ordered (as Joſephus ſays) that in every town, either in their own territories, or where ever elſe they happened to be ſettled, that a place ſhould be built for the worſhip of God, for before that time, they worſhipped no where but in the temple.

This was done in order to prevent them from relapſing into idolatry, and in conſequence thereof, we find that the people became more and more acquainted with the divine law.

Every Jew who belonged to the Synagogue, was to live conſiſtent with the traditions of the elders, otherwiſe he was caſt out, or, as we ſay, excommunicated.

Thus we find, that the Phariſees caſt the man out of the Synagogue, who had been reſtored to ſight by our Lord.

Thus we read:

"Then they reviled him, and ſaid, Thou art his diſciple; but we are Moſes' diſciples. We know that God ſpake unto Moſes: as for this fellow, we know not from whence he is. The man anſwered and ſaid unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he had opened mine eyes. Now we know that God heareth not ſinners; but if any man be a worſhipper of God, and doeth his will, him he heareth. Since the world began was it heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.

They anſwered and ſaid unto him, Thou waſt altogether born in ſins, and doſt thou teach us? and they caſt him out," John ix. 28—34.

In the center of the Synagogue, at one ſide ſtood the pulpit, and a veil of cloth was drawn acroſs, to divide the Jews from the Gentiles, to which we find an alluſion in the following words:

"And when the Jews were gone out of the Synagogue, the Gentiles beſought that theſe words might be preached to them the next ſab-

ſabbath. Now when the congregation was broken up, many of the Jews and religious proſelytes followed Paul and Barnabas: who ſpeaking to them, perſuaded them to continue in the grace of God.

And the next ſabbath-day came almoſt the whole city together to hear the word of God. But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming. Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you, but ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting life, lo, we turn to the Gentiles," Acts xiii. 42—46.

As preſent the Jews have their Synagogues in all nations, where they are tolerated by law, and the whole of their ſervice conſiſts in ſinging, reading, preaching, or expounding the ſcripture to the people.

The Jews made it a rule to inſtruct their children, that they were under an abſolute neceſſity to attend the worſhip of God, and reading of the law in the Synagogue; and as that preſerved them from relapſing into idolatry, ſo under the Chriſtian diſpenſation, the publick worſhip of God has, in all reſpects, the ſame effect.

Whatever the profane may ſay of places ſet apart for publick worſhip, certain it is that were we deprived of them we ſhould ſoon be as ſavage and barbarous as our anceſtors were two thouſand years ago.

It is evident from the whole tenor of the goſpel that the Jews, although a wicked people, were the moſt civilized, at that time, in the world.

Now this remarkable difference cannot be aſcribed to any thing leſs than the reading of the ſcripture in the Synagogues. It was the ſame among the primitive Chriſtians, who in all their aſſemblies had a perſon who read to the people a part of the ſacred ſcripture; and that continued in the church till the dark ages of Popery, when none of the ſcripture was read except a few verſes in Latin, which the people did not underſtand.

Every Chriſtian congregation is like a Synagogue among the Jews, and as thoſe people treated ſuch places with the utmoſt reverence, ſo let us never go to the houſe of God without bleſſing him for having a place to aſſemble in.

T

TABERNACLE, A place ſet apart for ſacrificeing to God, and all the other acts of worſhip, before Solomon built his temple.

It was conſtructed in the form of a tent, and could be carried from one place to another without diſcompoſing any of the parts.

In many caſes the Tabernacle, and afterwards the Holy of Holies, were evident types of Chriſt, who was to magnify the law, and make it honourable. Thus we read:

"Then verily the firſt covenant had alſo ordinances of divine ſervice, and a worldly ſanctuary. For there was a Tabernacle made; the firſt, wherein was the candleſtick, and the table, and the ſhew-bread; which is called the Sanctuary. And after the ſecond vail, the Tabernacle which is called the holieſt of all: Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. And over it the cherubins of glory ſhadowing the mercy ſeat; of which we cannot now ſpeak particularly. Now when theſe things were thus ordained, the prieſts went always into the firſt Tabernacle, accompliſhing the ſervice of God," Heb. ix. 1—6.

It had a ſtriking reſemblance to the body of Chriſt that was to contain the whole power and glory of the Godhead.

It is ſometimes uſed to denote our frail bodies while in this world; and at other times, the place that God makes choice of to put his name.

The people of God have in all ages longed to be near the place where their Lord was worſhipped; nay, it was even their deſire to be buried near the place where their prayers had been offered up. The Pſalmiſt ſays:

"How amiable are thy Tabernacles, O Lord of hoſts! My ſoul longeth, yea, even fainteth for the courts of the Lord: my heart and my fleſh crieth out for the living God. Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, even thine altars, O Lord of hoſts, my king, and my God. Bleſſed are they that dwell in thy houſe: they will be ſtill praiſing thee. Selah," Pſ. lxxxiv. 1—4.

With reſpect to us who live in an earthly Tabernacle, we muſt take care to conſider ourſelves as no better than pilgrims and ſtrangers on the earth; and as no further connected with this earthly Tabernacle, than a traveller is with the inn where he lodges.

Were we to keep ourſelves in this manner, detached from the world, and dead to earthly concerns, our minds would be more and more fixed upon heaven, and we ſhould become in love with the power of godlineſs, and feel its whole force and energy.

TEACHER, One who is appointed to convey inſtructions to others; and it is ſuppoſed that he is endued with every accompliſhment proper for that purpoſe.

It is impoſſible that ſociety ſhould exiſt without Teachers; for it is abſolutely neceſſary that people, eſpecially ſuch as are young, ſhould be inſtructed in the laws, manners, and cuſtoms of the people among whom they live.

In a religious ſenſe, it is ſtill more neceſſary, becauſe we Chriſtians look upon ourſelves as the heirs of a divine and heavenly inheritance.

Thus we find the apoſtle Paul, as a faithful Teacher, writing to Timothy in the following words:

"Unto Timothy, my own ſon in the faith, Grace, mercy, and peace from God our Father, and Jeſus Chriſt our Lord. As I beſought thee to abide ſtill at Epheſus, when I went into Macedonia, that thou mighteſt charge ſome that they Teach no other doctrine. Neither give heed to fables, and endleſs genealogies, which miniſter queſtions, rather than godly edifying, which is in faith: ſo do. Now the end of the commandment is charity out of a pure heart, and of a good conſcience, and of faith unfeigned: From which ſome having ſwerved, have turned aſide unto vain jangling: Deſiring to be Teachers of the law, underſtanding neither what they ſay, nor whereof they affirm. But we know that the law is good, if a man uſe it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manſlayers: For whoremongers, for them that defile themſelves with mankind; for menſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine. According to the glorious goſpel of the bleſſed God, which was committed to my truſt. And I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the miniſtry; Who was before a blaſphemer, and a perſecutor, and injurious. But I obtained mercy, becauſe I did it ignorantly in unbelief: And the grace of our Lord was exceeding abundant, with faith and love which is in Chriſt Jeſus. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief," 1 Tim. i. 2—15.

No man ought to preſume to Teach others till he is perfectly inſtructed himſelf; and yet we meet with too many ſuch every day. For perſons to take upon themſelves the office of Teachers, without being duly qualified, muſt be one of the greateſt ſins they can run into, becauſe they are ſure to miſlead thoſe who put themſelves under their direction.

Teachers ſhould take care that their lives be free from all manner of guilt, ſo that while they convey inſtruction in words, their own example may give a ſanction to it. Their inſtructions ſhould flow from the heart, and be directed to the heart: their hearers or pupils ſhould be convinced that they are intereſted in what they Teach; and that the words which drop from their mouths are not dead letters, but quickened by the enlivening Spirit of God.

TEMPERANCE, The living in ſuch a manner as not to uſe any thing in a ſuperfluous manner, and neither to eat or drink any thing more than is conſiſtent with our health.

Temperance is of great ſervice to mankind in general, becauſe it preſerves them from many diſeaſes, to which they would otherwiſe be be ſubjected.

In this caſe men might learn an example from the brutes; for they never take any thing ſuperfluous in the way of nouriſhment. Every intemperate man may be called a ſelf-murderer, for he does all he can to deſtroy himſelf; and in conſequence thereof, he ruſhes into the preſence of God, unprepared for ſuch an awful appearance as he muſt then make.

There is nothing can make a man more proper for attendance on religious duties than Temperance; becauſe it keeps the mind in a ſtate of ſobriety, and in a manner untainted from every vice.

Intemperance ruins the natural conſtitution, and hinders us from doing every good action incumbent upon us in a way of duty. By Temperance

perance our reaſon and underſtanding are kept in proper order, and ſhe are enabled to attend to divine things without diſtraction.

In attending to the duty of Temperance, we muſt take care to avoid any thing that leads to ſuperſtition, namely, that of denying ourſelves, the oppoſite to intemperance; or the common neceſſaries of life. We muſt taſte the goodneſs of God in all the mercies that are offered to us in the way of providence; but we muſt not abuſe them to the indulgence of our luſts; for God would have all men live as becomes his children.

TEMPLE, A place ſet apart for the worſhip of God; and,

In ſcripture, made uſe of to denote the famous ſtructure erected by Solomon at Jeruſalem.

By the accounts we have of this Temple, it appears to have been the moſt famous ſtructure that ever was built; and it was the repoſitory for the word of God, till Chriſt came in the fleſh.

David was not permitted to build the Temple, becauſe he was a man who had been long engaged in war; but Solomon in the time of peace did it. That great prince, whoſe wiſdom was celebrated all over the eaſt, built the Temple; and that the reader may form an adequate notion of the purpoſes for which it was deſigned, we ſhall here repeat the words made uſe of when it was conſecrated.

"And Solomon ſtood before the altar of the Lord, in the preſence of all the congregation of Iſrael, and ſpread forth his hands toward heaven: And he ſaid, Lord God of Iſrael, there is no God like thee, in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants that walk before thee with all their heart; who haſt kept with thy ſervant David my father that thou promiſedſt him: thou ſpakeſt alſo with thy mouth, and haſt fulfilled it with thine hand, as it is this day. Therefore now, Lord God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael: ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me. And now, O God of Iſrael, let thy word, I pray thee, be verified, which thou ſpakeſt unto thy ſervant David my father. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee; how much leſs this houſe that I have builded? Yet have thou reſpect unto the prayer of thy ſervant, and to his ſupplication, O Lord my God, to hearken unto the cry, and to the prayer, which thy ſervant prayeth before thee to day: That thine eyes may be open toward this houſe night and day, even toward the place of which thou haſt ſaid, My name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make towards this place. And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray towards this place; and hear thou in heaven thy dwelling-place; and when thou heareſt forgive. If any man treſpaſs againſt his neighbour, and an oath be laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe: Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head; and juſtifying the righteous, to give him according to his righteouſneſs. When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name, and pray, and make ſupplication unto thee in this houſe: Then hear thou in heaven; and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt unto their fathers. When heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs thy name, and turn from their ſin, when thou afflicteſt them: Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land which thou haſt given to thy people for an inheritance. If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, or if there be caterpillar; if their enemy beſiege them in the land of their cities, whatſoever plague, whatſoever ſickneſs there be; what prayer and ſupplication ſoever be made by any man,

man, or by all thy people Iſrael, which ſhall know every man the plague of his own heart, and ſpread forth his hands towards this houſe: Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt (for thou, even thou, knoweſt the hearts of all the children of men) that they may fear thee all the days that they live in the land which thou gaveſt unto our fathers. Moreover, concerning a ſtranger, that is not of thy people Iſrael, but cometh out of a far country for thy name's ſake; (For they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched out arm;) when he ſhall come and pray towards this houſe: Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Iſreal; and that they may know that this houſe which I have builded is called by thy name. If the people go out to battle againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhall pray unto the Lord toward the city which thou haſt choſen, and toward the houſe that I have built for thy name: Then hear thou in heaven their prayer and their ſupplication, and maintain their cauſe. If they ſin againſt thee, (for there is no man that ſinneth not) and thou be angry with them and deliver them to the enemy, ſo that they carry them away captives unto the land of the enemy, far or near: Yet if they ſhall bethink themſelves in the land whither they were carried captives, and repent, and make ſupplication unto thee in the land of them that carried them captives, ſaying, We have ſinned, and have done perverſly, we have committed wickedneſs. And ſo return unto thee with all their heart, and with all their ſoul, in the land of their enemies which led them away captive, and pray unto thee toward their land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name: Then hear thou their prayer and their ſupplication in heaven thy dwelling-place, and maintain their cauſe. And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive, that they may have compaſſion on them: For they be thy people and thine inheritance, which thou broughteſt forth out of Egypt, from the midſt of the furnace of iron: That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all they call for unto thee. For thou didſt ſeparate them from among all the people of the earth, to be thine inheritance, as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord God. And it was ſo, that when Solomon had made an end of praying all this prayer and ſupplication unto the Lord, he aroſe from before the altar of the Lord, from kneeling on his knees, with his hands ſpread up to heaven," Kings, vii. 22—54.

Thus we ſee that all Temples ought to be conſecrated for the ſervice of the divine Being; and there we ſhould commemorate his works of creation, providence and grace.

Indeed our bodies ſhould be Temples for the Holy Ghoſt, who has promiſed to live and dwell in us, while we live conſiſtent with the rules laid down in the goſpel.

Let us therefore take care never to conſider any place as more ſanctified than another, except with relation to the uſes for which it is intended.

The ſecond Temple was not ſo grand as the firſt; and yet it was more glorious, becauſe our Lord honoured it with his preſence. Chriſt is the believer's Temple, and in him he will at all times find a ſanctuary, and a refuge from the ſtorm.

The Temple at Jeruſalem continued to flouriſh under the different kings of Judah, till it was plundered and burnt to the ground by Nebuchadnezzar king of Babylon. It continued in ruins ſomething more than ſeventy years, when Cyrus the Great iſſued an order for rebuilding it, as had been foretold by the prophet Iſaiah, but the work went on very ſlow; nor was it compleated till the reign of Herod the Great.

That

That prince ordered the whole fabrick to be taken down, and rebuilt in a moſt elegant manner. However there were ſome things wanting in it that had been the diſtinguiſhing glory of the firſt Temple, namely, the rod of Moſes that budded; a pot filled with the manna that God rained in the wilderneſs; the tables of ſtone upon which the law was written by the finger of God; and the twelve ſtones that had been taken out of the river Jordan, when the children of Iſrael croſſed it. But the glory of Chriſt, who condeſcended to viſit it, was greater than theſe.

At laſt this celebrated Temple was deſtroyed by Titus, during the reign of Veſpaſian, about forty-two years after the crucifixion of our Saviour, who had foretold that it ſhould happen before the extinction of that generation.

Since that time the Jews have had no Temple or ſacrifice; for as the prophet Daniel foretold, when the Meſſiah was cut off, the daily ſacrifice would be taken away, and ceaſe among the people.

Let this conſideration ſink deep in our hearts; for as God for the ſins of the Jews deprived them of a Temple, ſo God may for the ſame reaſon take from us our places of worſhip.

TESTAMENT, The laſt act of a perſon, when he leaves ſome orders relating to the diſpoſal of his property, or bequeathing ſomething to his friends or relations.

In a religious ſenſe, it is uſed to denote the two ſacred books of which our holy Bible is compoſed.

The Old Teſtament is divided into thirty-nine books, conſiſting of hiſtory, divinity, morality, poetry, chronology and prophecy, written at different times for the uſe of the Jewiſh church, and all dictated by the unerring Spirit of God.

That thoſe books are the moſt authentick in the world, appears evident from the teſtimony of heathens, who lived before the time of writing the New Teſtament.

The New Teſtament of our Lord and Saviour Jeſus Chriſt is divided into twenty-ſeven books, containing the hiſtory of Chriſt and his apoſtles, the gradual progreſs of the goſpel, epiſtles to the different churches, and prophecies in the Revelations of what was to take place in the latter days.

Both theſe ſacred books are with the utmoſt propriety called Teſtaments; for if properly attended to, they give the perſon who has them a title to heaven. They are as ſo many legacies left us by the Lord, and by our Saviour Jeſus Chriſt; with them he hath left his peace that paſſeth all underſtanding, and will continue it to all thoſe who love him in ſincerity.

Let us never take our Bibles in our hands without reflecting, that it is the laſt will and legacy of our divine Maſter, who left it for us, containing all his great and precious promiſes, which in time or eternity he will fulfil to his people; for it is impoſſible that a being infinitely perfect can deceive his creatures.

TESTIMONY, A declaration of an aſſent to ſomething, and different from a teſtament, becauſe it may be done daily in words, without being committed to writing.

Thus every thing done by our Lord while here below, was a Teſtimony to the truth of his doctrine; nay, every one of his miracles were Teſtimonies.

All that the martyrs ſuffered for Chriſt is called a Teſtimony, becauſe it ſhews the world that they were not aſhamed of the croſs, but preferred affliction with their Lord to all the pleaſures of ſin which endure only for a ſeaſon.

The devil has in all ages been the declared enemy to the church, becauſe of the Teſtimony it bears againſt him:

"And the ſerpent caſt out of his mouth water as a flood after the woman, that he might cauſe her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood which the dragon caſt out of his mouth. And the dragon was wroth with the woman; and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the Teſtimony of Jeſus Chriſt," Rev. xii. 15—17.

It was a conſtant practice with the primitive Chriſtians, when they were brought to ſuffer, to make a publick declaration of their faith, and that was called their Teſtimony.

Thus when Polycarp, the aged biſhop of Smyrna, was brought before the proconſul of the Leſſer Aſia, he was deſired to ſacrifice to the gods; but inſtead of doing ſo, he looked up to heaven and ſaid, "O Lord, witneſs my innocence, and take away the impious."

When Ignatius, biſhop of Antioch, and cotemporary with Polycarp, was thrown among wild beaſts to be devoured, he Teſtified that their teeth would grind him to be fit bread for his heavenly Maſter. That is, his ſufferings would ſo far refine his nature, and purify him from corruption, that when the fiery tryal was over, he would be fit for the kingdom of Chriſt in glory.

Every Chriſtian is under the ſtrongeſt obligations to leave a Teſtimony of his faith behind him, for nothing makes a more laſting impreſſion than an evidence of the love of God and our fellow creatures in a well-ſpent life conſiſtent with the goſpel of our Lord, whoſe Teſtimony was, *It is finiſhed!*

THANKSGIVING, An acknowledging, and confeſſing with heart-felt gladneſs, all the mercies and benefits which God has been pleaſed to beſtow upon us.

It is included as one of the parts of prayer; for ſurely gratitude ought to take place in the hearts of thoſe upon whom the divine Being has been graciouſly pleaſed to heap favours.

Thus the Pſalmiſt ſays:

"I will pay my vows unto the Lord now in the preſence of all his people. Precious in the ſight of the Lord is the death of the ſaints. O Lord, truly I am thy ſervant; I am thy ſervant, and the ſon of thy handmaid; thou haſt looſed my bonds. I will offer to thee the ſacrifice of Thankſgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the preſence of all his people, In the courts of the Lord's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the Lord," Pſalm cxvi. 14—19.

We are to Thank God for temporal as well as ſpiritual mercies; for God is the giver of both.

There is ſomething extremely beautiful in beholding a dutiful child doing every thing to pleaſe an indulgent parent; but how much more ſo muſt it be to ſee human creatures, who have incurred the divine diſpleaſure in innumerable inſtances, proſtrate themſelves before God, and Thanking him for the bleſſings of his providence and grace.

Thankſgiving is all that we can return to God, and it muſt flow from a ſincere heart, convinced of having received ſome very particular favour. It reconciles us to every thing here below; for while our hearts burn with love to God, we never find fault with his works. It inlarges our minds to do good to our fellow creatures, becauſe the neceſſity of Thankſgiving leaves a conviction on the mind that we are the ſame dependent beings as others.

How can we Thank God for his daily mercies, while our bowels of compaſſion are ſhut againſt the miſeries of the poor?

Let us therefore in all our addreſſes to the throne of grace Thank the Lord that he has made us rational creatures, and that he daily upholds us by the bounties of his providence; but above all, let us bleſs him for the goſpel by which we have the means of grace, and hope of glory.

THEFT, The act of ſtealing the property of another; but in the ſacred ſcriptures, and conſiſtent with our holy religion, taken in a much more inlarged ſenſe.

Theft may be committed in thought, word and deed.

Firſt, in thoughts: every one is guilty of Theft, who entertains degrading thoughts of his neighbour, or it is the deſire that conſtitutes the crime. Deſire that any thing ſhould take place, infers an approbation of it; and if ſinful then it is a crime.

Secondly, in words; we are guilty of Theft, when we make uſe of any expreſſions that lead towards leſſening the characters of our neighbours, or repreſenting them as worſe than they they really are.

It is ſtealing part of his name, and it is well known the loſs of a man's character has been often attended with the ruin of his family.

Thirdly, Theft is generally uſed to denote the

the act of ſtealing, and is undoubtedly one of the greateſt crimes that can be committed in civil ſociety.

It is a breach of natural religion, for no man has a right to the goods of his neighbour unleſs he purchaſes them, or receive them as a free gift. But beſides that which generally goes under the name of Theft, there is another ſpecies of it too little attended to, namely, a man's neglecting his buſineſs, and ſpending his time in idleneſs.

By ſuch a practice he becomes an unnatural thief, for he ſteals from his family by robbing them of that which ſhould ſupport them, and he ſteals from the community by throwing thoſe as a burden upon it, who ought to have been brought up in ſuch a manner as to contribute towards its ſupport.

Honeſty is oppoſed to Theft; and every one who believes the goſpel, will be content with his own ſtation

THOUGHT, The act of the mind, in conſidering the nature of things, and forming reſolutions in what manner to regulate the conduct.

Thought, reflection, conſideration, or by whatever name it may be called, is the diſtinguiſhing privilege of man, and was beſtowed upon him for the moſt valuable purpoſes.

Every ſerious man may be ſaid to be Thoughtful, for as the Pſalmiſt ſays, In the multitude of my Thoughts within me, thy comforts, O God, delight my ſoul.

How unhappy muſt thoſe perſons be, who live in the world; without ever thinking of any thing. Their lives are even inferior to a ſtate of dreaming, for in dreams we often think. All that is delightful in the works of creation providence, and grace is loſt upon ſuch perſons, for they take no thought nor pleaſure in enquiring into the moſt ſublimes myſteries.

On the other hand, the Thoughtful perſon can make himſelf acquainted with all that can be comprehended by a rational creature. By Thought we are led up to an intercourſe with the divine Being, and become as it were acquainted with all the glories of the inviſible world.

It leads us to have juſt notions of the affairs of life, and to eſtimate in a proper manner every thing that preſents itſelf to us. It leads our minds off from things of a trifling nature; for the more we think, the more ſolidly and the more judiciouſly we ſhall act in whatever ſtation providence has placed us.

In a word, no man deſerves the name of a Chriſtian, who does not ſpend great part of his time in Thinking, becauſe it leads to ſobriety, and ſobriety makes us fit to attend religious duties.

TIME, The whole period from the creation of the world till the final diſſolution of all things; but more particularly.

In a religious ſenſe, uſed to denote the years we live in the world, after we are able to comprehend the knowledge of God, and the goſpel.

Time may be called a ſtate of probation or trial, for in it we are to take care to make ourſelves properly qualified for heaven. It is an infinite and ſurpriſing condeſcenſion in God to grant us Time in this world; and unhappy indeed will thoſe be who proſtitute it to any wicked purpoſes.

"O Time, Time, Time! ſaid a profligate on his death bed, were the whole world mine, I would give it for one year more!"

A death-bed, and the view of an endleſs eternity, diſcovers to us the value of Time. Then, and then perhaps at too late an hour, we wiſh for ſome of thoſe days that have been ſpent in ſin and wickedneſs!

Happy for youth if they would conſider what a precious bleſſing Time is! and how many things are to be done in it! If it is ſpent or loſt in an idle manner, all the art in the world will be found inſufficient to reſtore it. Now is the accepted Time; now is the day of ſalvation! We are not ſure of a moment longer; and he that puts off repentance till another day, is like one who waits by the ſide of a river till the ſtream all runs by.

Upon the whole, if we would have right notions of Time, we muſt conſider the nature of thoſe things we have to do while here below, and not ſpend our Time in idleneſs and diſſipation, but apply ourſelves to the law of the Lord, and take pleaſure in his ways.

TITHES,

TITHES, The tenth part of every thing; and,

In a religious ſenſe, the ſubſiſtence ſet apart for the ſupport of the clergy.

Tithes, or the giving of a tenth part of the fruits of the earth to the clergy, is of very great antiquity, and perhaps as old as ſacrifice. However, we read that Abraham gave Tithes to Melchizedeck, king of Salem; and in the Moſaic law, the ſame practice was injoined in the ſtricteſt manner.

In the primitive ages of Chriſtianity, the preachers never took any thing from their people, unleſs they were forced thereto by neceſſity; but when the Chriſtian religion received a civil eſtabliſhment, ſome of the nobility and gentry founded churches, and obliged their tenants to pay a tenth part of the fruits of the earth for the ſupport of a miniſter; and ſuch livings were called Rectories. It is an acknowledged truth, that every miniſter of the goſpel ſhould have a comfortable ſubſiſtence; and it is the duty of the people to grant it; but that a tenth part ſhould always be given, does not ſeem conſiſtent with the genios of the goſpel. For in ſome pariſhes, a tenth amounts to a great ſum, while in others it is not fit to procure the common neceſſaries of life.

Perhaps it would be much better that each of the clergy had a comfortable ſubſiſtence, that they might be able to attend to their duty, without being diſtracted with the cares of this world, or without being tempted to live in too ſumptuous a manner.

If a regulation of this nature was to take place, the goſpel would be propagated in a regular manner, and the clergy would be real fathers to their people.

TONGUE, That part of the human body which enables men to deliver their ſentiments in an articulate manner, and diſtinguiſhes them from the brute creation.

God in his infinite goodneſs was pleaſed to give men Tongues for the moſt valuable purpoſes, namely, to convey knowledge to each other.

The Tongue was not given us to blaſpheme God, or in any inſtance whatever to uſe his name in an irreverend manner. Nor was it given us to traduce the characters of our neighbours.

The Tongue ſhould be employed in promoting the good of our fellow creatures, and making known to them the goodneſs of God. If it is not employed in ſuch valuable purpoſes, it becomes a curſe rather than a bleſſing, and intails ſhame and infamy upon the perſon who has ſo proſtituted it.

The apoſtle James ſays, That the Tongue is an unruly evil, full of deadly poiſon; and that no man can tame it. Were people only to conſider how beneficial they might be to each other by a right uſe of the Tongue, they would be afraid to make uſe of an improper expreſſion.

The Tongues of the wicked, that have been uſed in blaſpheming the name of God, will be tormented in hell in a very ſevere manner, as appears from what the rich man in the parable ſaid to Abraham (ſee Luke xvi.)

Therefore let our Tongues be employed in praiſing God, and promoting the intereſts of our fellow creatures.

TORMENTS, The portion of the damned in hell, who are to be for ever ſeparated from the preſence of God, and conſigned to miſery throughout all eternity.

Torment ſignifies the moſt exquiſite pain that can be endured, or rather it is ſuper-ſuperlative. It is not neceſſary to enquire in what manner the juſtice of God will operate in Tormenting thoſe unhappy creatures who have deſpiſed his ordinances, and caſt his word behind their backs.

Let it ſuffice for us to obſerve that it will be more exquiſite than any thing we can comprehend in this world. The juſtice of God on the one hand, and the agonizing pains of a guilty conſcience on the other, will be ſuch Torments, that like a ſmoke they will ariſe up for ever and ever.

Let us in the preſent inſtance reflect ſeriouſly on two of the moſt important things that we can ever attend to in this world:

Firſt, The infinite hatred that God has againſt ſinners; and,

Secondly

Secondly, His unbounded condeſcenſion in ſending his Son to ſave us from everlaſting Torments.

God, in all his attributes, is ſo pure and unſpotted, that he cannot look upon ſin but with abhorrence; and yet in compaſſion to us, and our infirmities, he has been graciouſly pleaſed to open a new and living way, in order to bring us to everlaſting happineſs.

He has no pleaſure in ſeeing his creatures Tormented; but rather deſires that they ſhould come to the knowledge of the truth, and embrace thoſe terms of ſalvation that are freely offered them in the goſpel.

TRADITION, Any thing conveyed from one age to another by words, without being committed to writing.

If we attend literally to our Lord's ſermon on the Mount, we ſhall find that the Jewiſh doctors had eſtabliſhed every thing handed down to them in the way of Tradition, as the beſt commentary on the ſacred oracles. By this practice the ſpirit of the law was in a manner obliterated, while the letter was left as dead, and utterly inſignificant.

Happy for mankind had the uſe, or rather the abuſe, of Tradition, been confined to the Jewiſh ſtate; but it was not, for the Papiſts even improved upon it.

When the Romiſh prieſts found that they ſtood condemned by the letter of the ſacred ſcripture, they pretended, in order to miſlead their deluded followers, that things had been handed down to them by Tradition, and that they were of equal authority with the word of God.

This doctrine was attended with the moſt pernicious conſequences, becauſe it opened a door for men to eſtabliſh their own opinions, without ſuffering the people to enquire whether they were conſiſtent with ſcripture or not. All the wild romantic ſtories of their ſaints, and the miracles ſaid to have been wrought by them, are handed down from one generation to another by Tradition; and by theſe the people are led into a carnal ſort of worſhip without conſidering that God is a God of purity, and will be worſhipped with ſincerity in the heart, by all thoſe who preſume to approach his throne in a way of duty, in order to obtain mercy.

TRANSLATION, The turning any thing out of one language into another; and,

In a religious ſenſe, uſed to denote the verſions of the ſacred ſcripture that have been done from the original Greek and Hebrew.

The Septuagint is the firſt we find mentioned in hiſtory; but when Chriſtianity was eſtabliſhed in the world, it was found neceſſary that every church ſhould have a copy of the ſacred ſcriptures in a language that they could read.

But when the darkneſs of Popiſh idolatry began to overſpread the world, the prieſts, in order to conceal their knaviſh tricks from the laity, made it a rule, that no perſon whatever ſhould read any Tranſlated copy of the ſcriptures.

In this manner the Bible continued to be a ſealed book till the reformation took place, and then it was Tranſlated into the language of every nation who embraced the Proteſtant religion.

With reſpect to the Tranſlations that have been made in this country, they are but few in number; but for the moſt part faithful and accurate.

The firſt we have is that of Tindall, which follows the Latin Vulgate; but it is now become ſcarce.

The ſecond is the Biſhops, or that publiſhed by order of queen Elizabeth, 1568.

The third is the Geneva, which is no more than the text of the Biſhops, with ſome notes added by foreign divines.

The laſt Tranſlation is that which is at preſent made uſe of in our churches, and was compleated in the reign of James I.

It may contain ſome faults, but in general it is the beſt that ever yet was offered to the publick.

TRIBULATION, The unhappy condition of thoſe in trouble; and,

In a religious ſenſe, applied to the afflicted condition of Chriſtians in the world.

It is undoubtedly a wiſe deſign in the Almighty to afflict us; and ſurely we need not complain much of it, when we are to have a heavenly inheritance. Thus

Thus we read:

"Therefore being juſtified by faith we have peace with God through our Lord Jeſus Chriſt. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God. And not only ſo but we glory in Tribulation alſo: knowing that Tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt which is given unto us," Rom. v. 1—5.

The ſame word is alſo uſed to denote the Judgments of God upon ſinners. Thus we have a moſt beautiful contraſt of the two ſenſes in which this word is uſed by the ſame apoſtle.

"And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgement of God? Or deſpiſeſt thou the riches of his goodneſs, and forbearance and long-ſufferings, not knowing that the goodneſs of God leadeth thee to repentance? But after thy hardneſs and impenitent heart treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well-doing ſeek for glory and honour and immortality, eternal life; But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath. Tribulation and anguiſh upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile. But glory, honour and peace to every ſoul of man that worketh good, to the Jew firſt, and alſo to the Gentile. For there is no reſpect of perſons with God," Rom. ii. 3—11.

Tribulation, as an act of God's diſtributive juſtice, often affects the righteous as well as wicked, in the ſame manner as the ſeaſons return to the good and the bad. This however, ought to be patiently ſubmitted to, by every believer becauſe of the remains of indwelling corruption, too conſpicuous even in the beſt.

They have this comfort, however, that the hills may remove, and the mountains be thrown into the midſt of the ſea; but the loving kindneſs of the Lord will endure for ever.

In all times of Tribulation, let us be led to examine ſeriouſly our own hearts, that we may know what ſins unrepented of ſtill lodge in us. The children of Iſrael were defeated by the men of Ai, becauſe of the golden wedge that Achan had ſtolen, and God will beſure to afflict his people with Tribulation, when he intends to bring them to a ſtate of repentance.

TRIBUTE, Any thing paid by a ſubdued nation to a conqueror, and in the ſcripture we find it mentioned as the tax that the Roman emperors impoſed upon the Jews.

In every one of the provinces conquered by the Romans, were two chief officers one called Pretor, and the other Quſtor. The Pretor was the judge or chief magiſtrate, who acted both in a civil and military capacity, and the Quſtor was the treaſurer or the collector of the revenue.

The Romans were very exact in demanding the Tribute, for the Quſtors in the provinces were obliged to make up their accounts to the Roman treaſury, under the moſt ſevere penalties.

Thus we find our Saviour, who was Lord of heaven and earth, did not diſdain to pay Tribute; and undoubtedly he did ſo, to teach his followers, that in all things, where conſcience is not concerned, they are to comply with the orders of the civil magiſtrate, and not riſe up in rebellion againſt the ſtate.

Thus we read:

"And when they were come to Capernaum, they that received tribute money came to Peter, and ſaid, Doth not your maſter pay Tribute? He ſaith, Yes, And when he was come into the houſe, Jeſus, prevented him, ſaying, what thinkeſt thou, Simon? Of whom do the kings of the earth take cuſtom or Tribute? of their own children, or of ſtrangers? Peter ſaith unto him, of ſtrangers. Jeſus ſaith unto him, Then are the children free. Notwithſtanding, leſt we ſhould offend them, Go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up: and when thou haſt opened his mouth, thou ſhalt find a piece of money:

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Wale. delin. Ryder sculp.

TRIBUTE. Mat. XXII. 21.

Christ says, with civil equity in view,
Render to Cesar what is Cesar's due;
And then to God, with a submissive mind,
Pays the great Tribute to redeem mankind.

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money: that take, and give unto them for me and thee," Mat. xvii. 24—27.

We alſo find that our Lord's enemies endeavoured to bring him into a ſnare, by aſking whether it was lawfuly to pay Tribute to Cæſar, or not.

That is, whether it was conſiſtent with the Jewiſh law; for in civil matters, as a conquered country, it became a laſting indiſputable obligation.

"Then went the Phariſees, and took counſel how they might entangle him in his talk. And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give Tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the Tribute money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar the things which are Ceſar's; and unto God the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way," Mat. xxii. 15—22.

In the primitive ages of the church, the Chriſtian miniſters ſtrictly injoined, that their hearers ſhould pay Tribute; and in this they were ſo exact, that they often put themſelves to great hardſhips, rather than defraud the government of the revenue neceſſary for its ſupport.

TRINITY, The diſtinction of the perſons in the ever bleſſed Godhead, namely the Father, the Son, and the holy Ghoſt.

That the doctrine of the Trinity was believed under the Old Teſtament diſpenſation, is evident from the firſt page of the Bible, which runs thus, Beriſheth Bara Elohim.

Now the word Elohim is actually in the plural number, although at the ſame time it implies unity. That there was a Trinity in unity, many of the Heathens believed, at leaſt we may infer they did ſo, from a peruſal of the two following paſſages.

"And theſe three men, Shadrach, Meſhach, and Abed-nego, fell down bound into the midſt of the burning fiery furnace. Then Nebuchadnezzar the king was aſtoniſhed, and roſe up in haſte, and ſpake unto his counſellors, Did not we caſt three men bound into the midſt of the fire? they anſwered and ſaid unto the king, True, O king. He anſwered and ſaid, Lo, I ſee four men looſe walking in the midſt of the fire, and they have no hurt: and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and ſpake and ſaid, Shadrach, Meſhach, and Abed-nego, ye ſervants of the moſt high God, come forth, and come hither. Then Shadrach, Meſhach, and Abed-nego, came forth of the midſt of the fire," Dan. iii. 23—26.

And again, "I ſaw in the viſion of my head upon my bed, and behold, a watcher, and an holy one came down from heaven; He cried aloud, and ſaid thus, Hew down the tree, and cut off his branches, ſhake off his leaves, and ſcatter his fruit: let the beaſts get away from under it, and the fowls from his branches. Nevertheleſs, leave the ſtump of his roots in the earth, even with a band of iron and braſs in the tender graſs of the field: and let it be wet with the dew of heaven, and let his portion be with the beaſts in the graſs of the earth. Let his heart be changed from man's and let a beaſt's heart be given unto him: and let ſeven times paſs over him," Dan. iv. 13—16.

The word Holy is one of the higheſt names that could have been given to a heavenly Being in the Chaldee language, for this part of Daniel is not written in Hebrew, but in Chaldee.

The Jews believed that God the Father made the world, that God the Meſſiah would come to eſtabliſh an everlaſting world, and that God Ruah or the Holy Ghoſt would operate upon the minds of all the faithful.

Thus we find the Jews believing the doctrine of the Trinity, and yet at the ſame time they

they maintained, that there was a unity and equality in the perſons.

That the ſame doctrine is a Chriſtian one, is evident from many parts of the New Teſtament, nay, our Lord ſaid that he and the Father were one, and that the Holy Ghoſt was one equal with them.

But it is put beyond all manner of diſpute by the following words of the apoſtle John, who was the beloved diſciple of our Lord, and conſequently knew his will.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatſoever is born of God overcometh the world, and this is the victory that overcometh the world; even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God? This is he that came by water and blood, even Jeſus Chriſt: not by water only, but by water and blood. And it is the Spirit that beareth witneſs, becauſe the Spirit is Truth. For there are three that bear record in heaven; the Father, the Word, and the Holy Ghoſt: and theſe three are one. And there are three that bear witneſs in earth: the ſpirit, and the water, and the blood: and theſe three agree in one," John v. 3—8.

It may be further obſerved that from the firſt promulgation of the goſpel, the doctrine of the Trinity, was never called in queſtion, till the latter end of the fourth century, when Arius, a miniſter at Alexandria, finding himſelf diſappointed in obtaining the biſhoprick, oppoſed the doctrine of the Trinity, and conſequently made a ſchiſm in the church, but after about a century the church became as much united as before.

At the reformation thoſe who left the errors of popery, adhered to the doctrine of the Trinity, nor has it been ever called in queſtion, except by ſome who in every other point have degraded the religion of Jeſus down to a ſyſtem of Heatheniſm.

In vain is it objected that the doctrine of a Trinity in unity is beyond human comprehenſion, For is not God ſo? Job ſays,

"But, O that God would ſpeak, and open his lips againſt thee! And that he would ſhew thee the ſecrets of wiſdom, that they are double to that which is! know therefore that God exacteth of thee leſs than thine iniquity deſerveth. Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection? It is as high as heaven; what canſt thou do? deeper than hell; what canſt thou know? The meaſure thereof is longer than the earth, and broader than the ſea. If he cut off, and ſhut up, or gather together, then who can hinder him? For he knoweth vain men: he ſeeth wickedneſs alſo; will he not then conſider it? For vain man would be wiſe, though man be born like a wild aſs's colt," Job xi. 5—12.

And although God is incomprehenſible, yet we muſt believe in his exiſtence, and admire his perfections. There are thouſands of things in nature that we cannot comprehend, and if ſo, how can it be ſuppoſed that we ſhould underſtand the myſtery of the Godhead? Divine honours are paid to our Lord in ſcriptures, and if ſo, ſurely he muſt be God.

Nay it was even propheſied, that he ſhould be called the mighty God, and he called himſelf I AM, a name that cannot without blaſphemy be given to any but God alone, for it ſignifies the almighty ſtrong God.

Let us therefore believe the Trinity to be a ſcripture doctrine, for in ſo doing we pay divine honour to the Father, the Son, and the Holy Ghoſt, as our creator, redeemer, and ſanctifier.

TRUTH, All manner of integrity in thought, word and action.

Truth is ſaid to be the body of God, he is ſaid to be compounded of it; and in many parts of the ſacred ſcriptures he is called the God of Truth.

God, as the fountain of all Truth, expects Truth from his creatures. He deſires that they ſhould not only be True to each other, but alſo to all his ordinances and appointments. Truth is the fundamental principle both of natural and revealed religion; for to believe that there is a God, is Truth; and it is Truth to believe that our Lord is come in the fleſh. It is likewiſe incumbent upon us in all our actions thro' life, and it is conſtantly oppoſed to deceit.

There are inſtances of ſome perſons, who rather than tell, a falſhood, willingly have loſt their

their lives; and indeed it was for the Truth that all the martyrs ſuffered.

Chriſt is called the Truth, and the life; for life and Truth are inſeparably connected. He is alſo called the True and the faithful witneſs, and therefore he would have all thoſe who profeſs themſelves his followers to act conſiſtent with the truth.

In our dealings with men, we ſhould take great care never to ſpeak any thing that is falſe, becauſe God is witneſs to our actions.

It is ſaid of God, that it is impoſſible for him to lye; and if ſo, how odious muſt thoſe be in his ſight, who take pleaſure in falſhood, and are utterly to all intents and purpoſes deſtitute of the Truth!

To preach the Truth, is the duty of every goſpel miniſter; nay, the apoſtle injoins it as the chief duty in his epiſtle to Timothy.

"Of theſe things put them in remembrance, charging them before the Lord, that they ſtrive not about words to no profit, but to the ſubverting of the hearers. Study to ſhew thyſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of Truth. But ſhun profane and vain babblings, for they will increaſe unto more ungodlineſs," 2 Tim. ii. 14—16.

By dividing the Truth is meant, the miniſters addreſſing himſelf to his hearers conſiſtent with their different circumſtances. Thus to the bold impenitent hard hearted ſinner, he muſt addreſs himſelf with all the terrors of the law, otherwiſe he will be guilty of concealing the Truth, or at leaſt part of it, all ſorts of partiality is abhorred of God.

In the ſame manner, by dividing the Truth, is meant tenderneſs to ſuch as are weak, and comforting ſuch as may happen to labour under any particular diſtreſs of mind. When our Lord was brought before Pilate the Roman governor, the following dialogue paſſed between them.

"Then Pilate entered into the judgment-hall again, and called Jeſus, and ſaid unto him, Art thou the king of the Jews? Jeſus anſwered him, Sayeſt thou this thing of thyſelf, or did others tell it thee of me? Pilate anſwered, Am I a Jew? Thine own nation and the chief prieſts have delivered thee unto me. What haſt thou done? Jeſus anſwered, My kingdom is not of this world. If my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayeſt that I am a king. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the Truth. Every one that is of the truth, heareth my voice. Pilate ſaith unto him, What is Truth, and when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault at all," John xviii. 33—38.

From this circumſtance we may learn, that on all occaſions, when we are called upon to ſuffer for the teſtimony of God in Chriſt Jeſus, we muſt take care that nothing but Truth drop from our lips.

Truth muſt on all occaſions be the ruling principle in our hearts, from whence all our actions muſt flow; for unleſs the root is good, the branches will be corrupt.

Let us therefore cultivate Truth in our hearts as the image of God, that we may reſemble our Divine Redeemer, who was the way, the life, and the Truth.

V

V A N

VANITY, An oſtentatious diſplay of ſomething no way uſeful, much leſs important, in order to make people believe we are ſomething ſuperior to others.

In the ſcripture we often find it mentioned to denote the inſtability of all human things, and of all temporal enjoyments.

"Vanity of Vanities, ſaith the preacher, Vanity of Vanities; all is Vanity. What hath a man of all his labour which he taketh under the ſun? One generation paſſeth away, and another generation cometh; but the earth abideth for ever. The ſun alſo ariſeth, and the ſun goeth down, and haſteth to his place where he aroſe. The wind goeth toward the ſouth, and turneth about unto the north: it whirleth about continually; and the wind returneth again according to his circuits. All the rivers run into the ſea; yet the ſea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it: the eye is not ſatisfied with ſeeing, nor the ear filled with hearing.

The thing that hath been, it is that which ſhall be; and that which is done, is that which ſhall be done: and there is no new thing under the ſun. Is there any thing whereof it may be ſaid, this is new? it hath been already of old time which was before us',' Eccleſ. i. 2—10.

V E N

The Vanity of human things has been the ſubject of meditation to many of the people of God in all ages and nations, and well might that be looked upon as Vain that is of a periſhing nature. But even in declaiming againſt an attachment to vain periſhing things, ſome have run into an oppoſite extreme, by condemning thoſe enjoyments that are abſolutely neceſſary, as a relaxation from toil, care and trouble. By doing ſo their minds become hardened to their fellow creatures; and to this may be aſcribed Diogenes's ſitting in a tub, and Dunſtan's watching for the devil, with a pair of tongs in his hand.

There is a ſtrange propenſity in the human heart to think to procure eſteem on account of ſome ſort of unneceſſary ſelf-denial; but this is what God never required. He looks for truth in the inward parts, and he deſires that we ſhould enjoy thoſe benefits he has beſtowed upon us.

We may make a proper uſe of every thing, without abuſing it, and we may enjoy gladneſs of heart, without being ſlaves to Vanity, or two much attached to any of the periſhing things of this ſublunary world, or vale of tears.

VENGEANCE, The act of God in puniſhing ſinful nations; and ſometimes that of afflicting individuals.

Thus

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VENGEANCE. Nahum 1. 2.

Hear! now, the Voice of Vengeance loudly call,
While Pleasure's Honey turns to Ruin's Gall
Each Folly o'er, as quick as fleeting breath,
See Sinner's struck with Terror and with Death.

Thus God took Vengeance, or inflicted his Vengeance upon the old world, for their many ſins, when he deſtroyed them by the deluge.

It was a moſt ſignal act of his Vengeance in deſtroying the Egyptians in the Red Sea, after they had ſo long oppreſſed the Iſraelites.

He took Vengeance upon thoſe vile idolators, who lived in the land of Canaan, when he made room for his choſen people to ſettle there.

He ſhewed a ſignal inſtance of his Vengeance when he ſent an angel to deſtroy the Iſraelites, when David in the pride of his heart, in order to diſplay his importance, cauſed the people to be numbered.

When the children of Iſrael committed the moſt groſs and horrid idolatry, God inflicted his Vengeance upon them in giving them up to the king of Babylon, who led them into captivity beyond the river Euphrates.

God often takes Vengeance on individuals for crimes of a ſtriking nature; for when Nadab and Abihu, the two ſons of Aaron, offered ſtrange fire, or rather prohibited ſacrifices, God ſent out a flame that deſtroyed them in the ſight of the whole congregation.

It was an act of his Vengeance to turn Lot's wife into a pillar of ſalt, becauſe ſhe looked back to Sodom, from whence the angels had brought her out, after all the inhabitants of that city were left to periſh by fire and brimſtone from heaven.

There are many other inſtances, both of a publick and private nature, that might be mentioned, but the above will be ſufficient to prove the truth of that doctrine, That there is a God who judgeth the earth.

But whatever God may claim as his prerogative in taking Vengeance on thoſe creatures who have diſobeyed him, yet no man is to claim that prerogative to himſelf; nay, we are not to deſire that God would take Vengeance on any one, for we are all ſinners, and we know not how ſoon he may inflict it upon us.

Vengeance is mine, and I will repay it, ſaith the Lord; therefore, if thine enemy hunger, feed him; and if he thirſt, give him drink; for in ſo doing, thou wilt heap coals of fire upon his head, and the Lord ſhall reward thee. Be not overcome with evil; but overcome evil with good.

God may by one ſingle act of his Vengeance deſtroy the whole frame of nature, and reduce that to nothing which he made out of nothing; but the moſt ſignal act of his Vengeance will be the puniſhment of the wicked in hell. When the period arrives that the world is to be at an end, the Lord will deſcend from heaven in flaming fire, to take Vengeance on all thoſe that know not God, and obey not the goſpel.

Let the Vengeance that God is able to take on us lead us to repentance, and an endeavour to eſcape from the wrath to come; for our God is a jealous God, and will not be mocked by ſuch creatures as we are.

VIRTUE, Strength, ſolidity, ſtability, or a being well grounded in the principles of religion, and acting ſteadily conſiſtent with its doctrines.

There is not a word that has made more noiſe in the writings of the Heathen moraliſts than Virtue; for by it all manner of good or moral actions were pointed out. It was to natural religion what holineſs is to Chriſtianity; it was a ſincere attempt to do good; as holineſs is to live conformable to the goſpel of Chriſt.

The apoſtle was ſenſible of the neceſſity of inculcating the doctrine of Virtue, or good works, as appears from the following words:

"Rejoice in the Lord always, and again I ſay, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus. Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any Virtue, and if there be any praiſe, think on theſe things. Thoſe things which ye have both learned and received, and heard, and ſeen in me, do: and the God of peace ſhall be with you," Phil. iv. 4—9.

Much

Much has been ſaid in the preſent age, in anſwer to the queſtion, Whether a miniſter of the goſpel ſhould teach Virtue to his people; or whether he ſhould make uſe of the word Virtue, inſtead of holineſs?

To this it may be anſwered, that the difference is little more than nominal; ſo that he who would be Virtuous, muſt alſo be holy. That is, whoever will do their duty in a Virtuous manner, conſiſtent with the doctrines of natural religion, will, when they embrace Chriſtianity, endeavour to promote holineſs. Not to pretend that they, by experience in what they know nothing of, are the favourites of heaven; but to be daily doing good to their fellow creatures.

As Virtue implies ſtability, ſo it muſt be laſting, and not of a fluctuating nature; we muſt not heſitate between what is good and that which the divine word has condemned, but we muſt attend to what the apoſtle ſays:

"Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord; foraſmuch as ye know that your labour is not in vain in the Lord," 1 Cor. xvi. 58.

VISION, The appearance of ſomething as real, although it has not a material body.

In Scripture it is often uſed to point out the many different ways in which God was pleaſed to make himſelf known to his people.

Contemplation on divine things led to a holy frame of mind; and as the ſoul aſpired towards heaven, ſo it became delighted with heavenly things.

The numerous accounts of Viſions that we meet with in the ſcripture, ſerve to ſhew that the people in thoſe ages were more earneſt in ſtudying divine things than we are. But to repeat one of them will be ſufficient for the preſent purpoſe.

"Now a thing was ſecretly brought to me, and mine ear received a little thereof. In thoughts from the Viſions of the night, when deep ſleep falleth on men. Fear came upon me, and trembling, which made all my bones to ſhake. Then a ſpirit paſſed before my face; the hair of my fleſh ſtood up. It ſtood ſtill, but I could not diſcern the form thereof: an image was before mine eyes, there was ſilence, and I heard a voice, ſaying, Shall mortal man be more juſt than God? ſhall a man be more pure than his Maker? Behold, he put no truſt in his ſervants; and his angels he charged with folly: How much leſs in them that dwell in houſes of clay, whoſe foundation is in the duſt, which are cruſhed before the moth? They are deſtroyed from morning to evening: they periſh for ever without any regarding it. Doth not their excellency which is in them go away? they die, even without wiſdom," Job iv. 12—21.

But although God was graciouſly pleaſed to make himſelf known by Viſions to the people of old, yet we are not to expect any ſuch favours while we have the word of divine revelation in our hands.

They ſaw but through a glaſs darkly, we face to face; they had the ſhadow, but bleſſed be God we enjoy the ſubſtance. Things were repreſented to them by types and figures; but to us the light of the glorious goſpel ſhines forth in the moſt conſpicuous manner.

It was often difficult for theſe perſons to know whether Viſions were true or deceitful; but we, upon whom the ends of the world are come, have nothing more to do than conſult our Bibles. Here every thing is laid open to us in the moſt plain and ſimple manner; nay, ſo plain, that even fools cannot err in the way.

Let us therefore long earneſtly for that glorious period, when Viſion ſhall be ſwallowed up in enjoyment, and God ſhall be all in all to the real ſincere Chriſtian.

VISITATION, The act of a perſon who goes to enquire into the health or circumſtances of his friend, relation or neighbour, ſo as to give them advice or aſſiſtance.

In the ſcripture, the word is often uſed to denote the act of God in inflicting his judgments upon ſinners.

Thus in the ſecond commandment it is ſaid, that God will Viſit the ſins of the fathers upon the children, even to the third and fourth generation of them that hate him, and at the ſametime ſhew mercy to thouſands of thoſe who keep his commandments.

To look for God's Viſitation in a way of mercy

mercy, muſt be the greateſt encouragement that we can have in this life, and the ſtrongeſt motive to duty. But dreadful will be the condition of thoſe whom his vengeance overtakes in the day of Viſitation.

Whatever the ſinner may think, while he is going on in a ſtate of carnal ſecurity, certain it is that ſooner or later God will Viſit him.

The Viſitations of God in a way of mercy to the righteous are comfortable indeed, and every ſincere believer ought to wiſh that God would more and more open the eyes of his underſtanding to comprehend divine things.

On the other hand, the wicked may dread the Viſitations of God; for if he does not Viſit them in mercy, through Chriſt Jeſus, he muſt be a conſuming fire. Knowing the terrors of the Lord, we perſuade men, (ſays the apoſtle,) and let every man be ready to ſay, O Lord, I long to Viſit thy courts, and enjoy the light of thy countenance; but O never let me ſee thy face, unleſs I am firſt reconciled to thee thro' the merits and mediation of thy Son Jeſus, my glorious and divine Redeemer.

UNBELIEF, The act of refuſing to comply with the conditions offered in the goſpel, ſo as to obtain acceptance with God.

Sometimes indeed a perſon may be ſo ſtruck with the infinite and unmerited goodneſs of God, as to melt into tears, and not know what to ſay. Thus we read:

"And when he came to his diſciples, he ſaw a great multitude about them, and the ſcribes queſtioning with them. And ſtraightway all the people, when they beheld him, were greatly amazed and running to him ſaluted him. And he asked the ſcribes. What queſtion ye with them? And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon, which hath a dumb ſpirit; And whereſoever he taketh him, he teareth him; and he foameth, and gnaſheth with his teeth, and pineth away. And I ſpake to thy diſciples, that they ſhould caſt him out: and they could not. He anſwered him, and ſaith, O faithleſs generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me. And they brought him unto him. And when he ſaw him, ſtraightway the ſpirit tare him; and fell on the ground, and wallowed foaming. And he asked his father, How long is it ago ſince this came unto him? and he ſaid, Of a child. And oft-times it hath caſt him into the fire, and into the water, to deſtroy him: but if thou canſt do any thing, have compaſſion on us, and help us. Jeſus ſaid unto him, If thou canſt believe, all things are poſſible to him that believeth. And ſtraightway the father of the child cried out, and ſaid with tears, Lord, I believe; help thou mine Unbelief," Mark ix. 14—24.

Here we find a poor man willing to believe the divinity of our Lord, and yet ſenſible of indwelling corruption, that created Unbelief in his heart.

Unbelief of the word of God, and the grand ſcheme of ſalvation wrought out for us by the Lord Jeſus Chriſt, has always been offenſive to the Almighty; nay, it even induced him to declare that thoſe who were Unbelievers ſhould never enter into his reſt. Thus we read:

"Wherefore as the Holy Ghoſt ſaith, To-day, if ye will hear his voice. Harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs. When your fathers tempted me, proved me, and ſaw my works forty years. Wherefore I was grieved with that generation, and ſaid, They do alway err in their heart; and they have not known my ways. So I ſware in my wrath, They ſhall not enter into my reſt. Take heed, brethren, leſt there be in any of you an evil heart of Unbelief, in departing from the living God," Hebrews iii. 7—12.

It was on account of Unbelief that God withdrew from the Jews the glorious light of the everlaſting goſpel, and left them to the blindneſs and hardneſs of their own hearts.

Had they believed the many great and precious promiſes that God had been graciouſly pleaſed to make them, he would never have forſaken them, but made them happy throughout all eternity.

It is very remarkable that all thoſe who refuſe to believe the goſpel in the preſent age, plunge themſelves into the greateſt crimes. Creech hanged himſelf; Blount cut his throat; and Eveylin poiſoned himſelf. Many other inſtances might be mentioned, but there is no

neceſſity, becauſe daily experience convinces us of it.

Lord teach me (ſaid St. Auſtin) never to doubt the truth of thy word; but in all things to believe what is written in divine revelation, as the unerring word of God.

UNDERSTANDING, The act of the mind in comprehending any thing propoſed, and to be able to inveſtigate its moſt ſecret qualities.

It muſt not however, be inferred that Underſtanding in any one can be perfect, unleſs his practice is ſo alſo.

Our Underſtanding is only comparative; and although we are able to comprehend, every thing neceſſary for us to know, yet God has thought proper to keep many things concealed from us.

To have a proper Underſtanding of religious matters, ſo as to become perfectly acquainted with them, we muſt never neglect reading the ſcriptures, and we muſt treaſure up in our minds the moſt precious truths contained in the ſacred volume.

We muſt conſider how far the plan laid down, for bringing about the glorious work of our redemption, is conſiſtent with the nature of the divine attributes, and ſuitable towards promoting our eternal happineſs.

We ought to make ourſelves well acquainted with the difference between the law and the goſpel, that is, we ſhould enquire whether the New Teſtament diſpenſation is not more clear, and conducive towards promoting our intereſt, than the Old.

Humility, and a holy jealouſy over all our thoughts, words, and actions, will naturally lead us to Underſtanding; for the proud man can never learn.

Underſtanding entitles us to a moſt reſpectable dignity in the ſociety to which we belong; but let no man be vain becauſe of his Underſtanding, for God may in one ſingle moment reduce him to a ſtate of lunacy, by depriving him of the uſe of thoſe faculties, which were given him for the moſt valuable purpoſe.

UNGODLINESS, A continual habit of doing that which is diſpleaſing to God, and contrary to all the rules laid down in the goſpel.

As a godly man is one who lives in a continued ſtate of preparation for heaven and glory, ſo an Ungodly perſon makes himſelf ripe for hell.

Ungodlineſs is the ſervice of the devil, and it may juſtly be called the greateſt ſlavery that ever can take place in the world. It ſuppoſes the mind to be wholly eſtranged from God, and alienated from the covenant of promiſe.

It ſuppoſes that we are in a ſtate of war with the eternal Majeſty of heaven, and neither afraid of death or hell. Ungodlineſs ſhews that we are enemies to God, for every Ungodly perſon ſhakes off the fear of the Lord, which is the beginning of wiſdom, and enters himſelf into the ſervice of the devil.

Godlineſs (ſays the apoſtle) with contentment is great gain, and it may be juſtly ſaid that Ungodlineſs is great loſs. Every Ungodly man as an enemy to his Maker and Redeemer, has nothing to look for but the Divine vengeance being poured out upon him.

He may put the evil day far off, he may wiſh that it ſhould never take place, but as ſure as the ſcripture is the word of God, ſo ſure will vengeance overtake the Ungodly.

To avoid Ungodlineſs, and conſequently to obtain the Divine Favour, let us conſider the nature of divine revelation, as the word of God, calculated to make us happy both in time and in eternity.

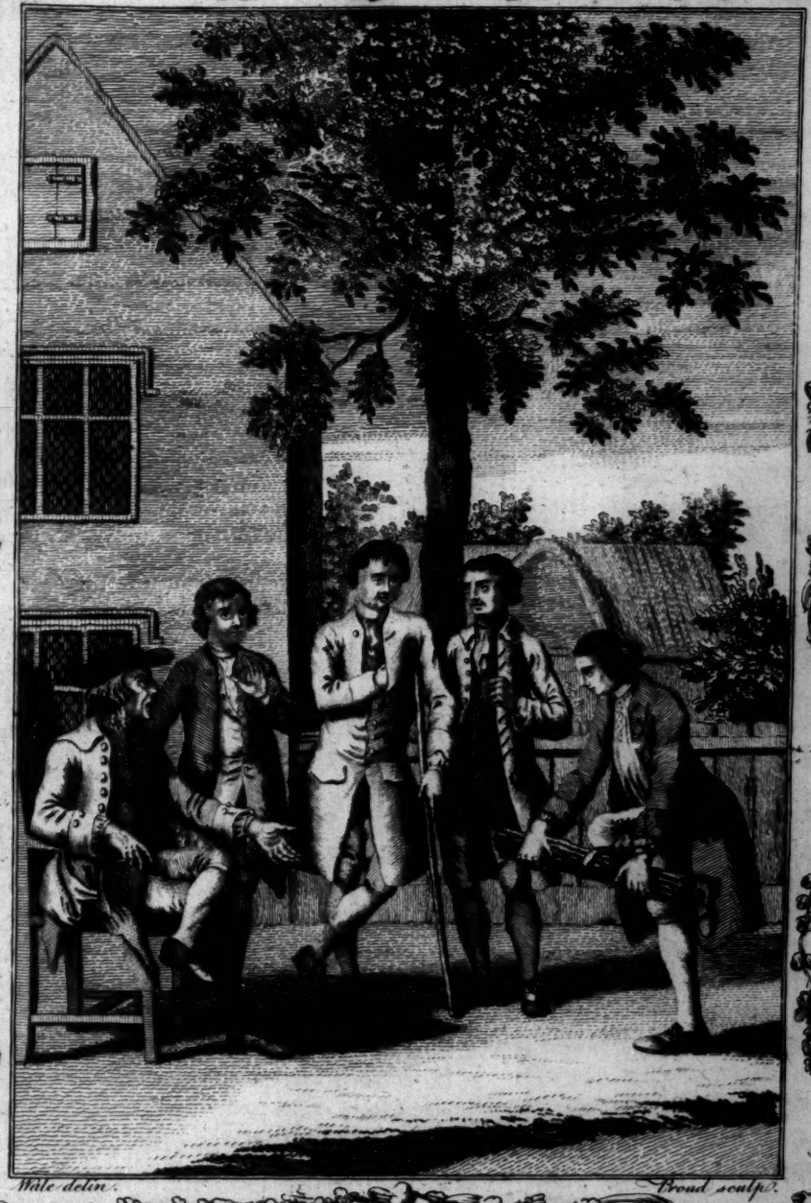
Let us look into our own hearts, that we may diſcover the original corruption that lies hidden in them, and ſeek for mercy from God who alone has it to beſtow.

UNITY, The joining of different things together, and among Chriſtians made uſe of to denote that love they ought to have for each other.

No family can ſubſiſt without Unity, and if ſo, ſurely nothing can be more proper among Chriſtians, nay, nothing more neceſſary. The ancients had many ways of conveying their ideas to each other, as appears from the following anecdote.

A man in the decline of life was viſited by

Engraved for the Christian's Dictionary.



Wale delin. Froud sculp.

UNITY. 1 Peter III. 8.

A single Twig you easily may break,
While Bundles will the strongest Efforts take.
Like Brethren let us then go hand in hand;
Against all Foes we may United stand.

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by his ſons, who asked his advice concerning the moſt proper methods to be uſed in order to promote their happineſs.

The father ordered them to bring him a bundle of rods, and then deſired them to try if they could break them. Each of them made an attempt, but in vain, till he told them to take them ſingly, and then they brake them with the greateſt eaſe imaginable.

The inference he drew from it, was that while they continued United together, no perſon whatever would be able to do them any injury; but if they devided themſelves, inevitable deſtruction would be the conſequence.

Indeed there is nothing like Unity among men and Chriſtians, who have the intereſt of each other at heart: for while they are United together, their affairs are ſure to proſper in a regular manner.

Unity makes them ſtrong, and this was the caſe with the primitive Chriſtians, who were all of the ſame mind, who had no diviſions among themſelves, but looked upon each other as children of the ſame common parent, and heirs of the ſame heavenly inheritance.

They were United by the love of the goſpel; and rather than any diviſion ſhould take place, they were willing to ſuffer, the moſt excruciating torments from their more than cruel perſecutors.

The Pſalmiſt was ſenſible of the neceſſity of Unity among the people of God, when he ſaid,

"Behold, how good and how pleaſant it is for brethren to dwell together in Unity! It is like precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the ſkirts of his garments: As the dew of Hermon, and as the dew that deſcended, upon the mountains of Zion; for there the Lord commanded the bleſſing, even life for evermore," Pſalm cxxxiii. 1—3.

And it is certain that all the miſchief that ever happened in the Chriſtian church, was in conſequence of the want of Unity among the members.

But above all, we who are Proteſtants ought to be United together, for beſides the devil, the grand adverſary of mankind, we have the whole power of popery to ſtruggle with.

If we divide into parties, the Romiſh prieſts will be ſure to lay hold of that opportunity to prevert us to idolatry; but while we continue United, nothing in the world can hurt us.

It is Unity that keeps up a ſpirit of religion in the heart, and makes us ſtrong againſt all thoſe who would oppoſe us. It is Unity that makes us in love with every divine ordinance, and at the ſame times makes the worſhip of God agreeable and pleaſing to us.

Unity enables us to maintain a continual ſtate of perſeverance, in going through all the difficulties in this world. It is by Unity that we become acquainted with all the myſteries of our holy religion; and while we keep United together, there is nothing in time or eternity can hurt us.

Unity will be one of the diſtinguiſhing marks of the bleſſed in heaven, and without it religion is no more than an empty name. It is the having a form of godlineſs; but denying the power thereof, and aboliſhing the peace and harmony that ſhould take place in the church.

Let us therefore endeavour to be United together as brethren, that we may be like the children of light, who are to be United together throughout all eternity.

UNJUST, Any thing done inconſiſtent with moral righteouſneſs, and may be committed as a ſin either againſt God or man.

We are unjuſt to God, when we with-hold from him that worſhip which is due to him; and which indeed is his inherent right to expect.

We are Unjuſt to him, when we with-hold from our poor fellow creatures any thing in our power to grant; for he has left them with us that we may do them good. But whatever we with-hold from God in ſo Unjuſt a manner, can never do him any injury, tho' it will condemn us.

With reſpect to being Unjuſt in our dealings with others, it may be committed in innumerable inſtances.

In our dealings, whether in buying or ſelling, we

we are Unjuſt, when we take more for any thing than it is worth, or give leſs for it than the real value.

It is Unjuſt to ſay any thing to the prejudice of our neighbour; for by that they may be injured in their circumſtances. Nay, their families may be injured thereby, and utterly ruined!

It is Unjuſt in a perſon to neglect the education of his child; and it is Unjuſt in a child to be diſobedient to his parent.

In every action, thoſe who do either too little or too much, are Unjuſt.

There is a line of duty, beyond which we muſt not go; for whatever we may think, God requires integrity in our whole conduct in life; and no Unjuſt perſon will ever be permitted to partake of thoſe joys that are at the right hand of God, reſerved for thoſe who love him and obey all his commandments.

UNMERCIFUL, The act of one who is deſtitute of compaſſion either to his fellow creature, or even to brutes.

To be Unmerciful, is one of the attributes or qualities of the devil, who was a murderer from the beginning. A good man will not be Unmerciful even to his beaſt; for many of the beaſts were made for our immediate uſe. What a variety of ſervices does a horſe perform for man! and what innumerable multitudes are cloathed by the wool that grows on an innocent ſheep!

When we attend to theſe things, how the different animals God has created contribute, at the expence of their lives, for our ſupport, we ought not to uſe them cruelly, or in an unmerciful manner; for in ſo doing we injure the works of God, and attempt to ſet aſide the deſigns of his providence.

The Unmerciful man is hated by all who know him; nay, even by thoſe who are as Unmerciful as himſelf. For although men may be guilty of bad actions themſelves, yet they are the firſt to condemn them in others.

To baniſh from our minds all motives towards Unmercifulneſs, we ſhould on every occaſion take care to reflect much on the mercy of God in ſending his Son to die for us. Shall we who are poor wretched creatures, be Unmerciful to each other, while we are daily objects of the divine mercy?

To be Unmerciful, is inconſiſtent with the character of every man who profeſſes the religion of Jeſus; for he who was all mercy will not have any of his followers to be Unmerciful, nor to treat any of their fellow creatures with cruelty.

UNSEARCHABLE, Any thing that we are not able to comprehend; and,

In a religious ſenſe, made uſe of to point out our inability to comprehend the divine perfections.

There is nothing more vain than for people to pretend to comprehend God; for he gives no account of his ways. As the heavens are higher than the earth, ſo are God's perfections above all that we can poſſibly comprehend. The Unſearchableneſs of God extends to all his attributes, whether mercy, juſtice, wiſdom, goodneſs, or truth.

In the ſame manner all that Chriſt hath done for ſinners, may be called Unſearchable; for we are not able to comprehend it. The Unſearchable riches of Chriſt will be the ſubject of wonder and admiration to the lateſt period of eternity.

It was Unſearchable mercy in God to take compaſſion on ſinners, when they were without help, and objects of divine wrath; and it was ſtill more Unſearchable mercy in our Lord and Saviour Jeſus Chriſt, to undertake the whole of our redemption, and live and die for us.

Let theſe things ſink deep into our minds, and at all times fill us with humility; for if we are not able to comprehend the divine perfections, we have no right to deſpiſe thoſe who know leſs than ourſelves.

In meditating on the divine perfections ſo far as they are of an Unſearchable nature, we ought to be filled with the moſt elevated thoughts of God, and ſink down as nothing before him. We ſhould adore him on account of his infinite goodneſs to us, and that mercy which he has promiſed to all thoſe who love him.

VOW, A ſolemn declaration that God is witneſs to our promiſe of performing ſomething; and,

In a religious ſenſe, a firm and fixed reſolution

tion to abſtain from every thing that may be attended with pernicious conſequences.

Some real religious perſons have made Vows that they would not, on any account whatever, indulge themſelves in the uſe of ſome things in their own nature altogether innocent, for this reaſon, that they ſtimulated them to the commiſſion of crimes, by which their ſenſes might be indulged.

About the fifth century, many people, long accuſtomed to ſuffer perſecution, made Vows that they would never marry; but reſolutions of that nature were inconſiſtent with human nature; for they occaſioned the commiſſion of unnatural crimes.

It is undoubtedly neceſſary that people ſhould make Vows to abſtain from ſin, but then it muſt be done in ſubmiſſion to the divine will. No confidence muſt be put in our own ſtrength; for no ſooner do we look upon ourſelves as in a ſtate of ſecurity, than we fall into ſome ſnare.

When we make Vows, we muſt take care to perform them, unleſs they are of an unlawful nature, and then it is our duty to recede from them. God loves that we ſhould be as reſolute as poſſible in withſtanding every temptation; but he would have us, when we make Vows, to implore his aſſiſtance to enable us to perform them.

No aſſiſtance will be denied us if we ſeek it in humility; but if we become wiſe in our own conceits, we muſt not expect any thing but a fearful looking for of judgment that will devour all thoſe who do not put their truſt in God.

USURY, The taking a reward for any ſum of money lent, and always conſidered in an evil ſenſe. Not that people in any commercial nation are to lend their money for nothing; for if I lend a man a thouſand pounds, and he by turning it into trade gets two hundred pounds profit, nothing can be more reaſonable than that I ſhould have a ſhare in it. But what is here condemned is Uſury of an exorbitant nature.

Thus it was common for many perſons who lent money, to demand one half for the uſe of the whole.

The emperor Juſtinian was ſo ſenſible of this as a grievance upon the people, that he made ſeveral laws, ſtill extant, againſt exorbitant Uſury; and at preſent few of the European nations ſuffer Uſury, except under very ſtrict regulations.

No worthy, good, or generous man, will ever exact that from another, which he would not himſelf chuſe to pay. And yet there are ſome wretches, who, evading the force and letter of the law, will ſtill continue that practice to the ruin of their fellow creatures.

Every man who lends any part of his property, ought to be paid for what he does lend, becauſe it may be reaſonably ſuppoſed, he either runs the riſk of loſing it, or that he might have had intereſt for it during that time; but then he muſt take care that nothing of an exorbitant nature is demanded, for that is a real act of injuſtice, and will bring down the divine vengeance upon the perſon guilty of it; becauſe he extorts that from another which he would not chuſe to give himſelf.

UTTERANCE, The gift of ſpeech; and,

In a religious ſenſe, the office of a preacher, when in the pulpit he ſpeaks to his hearers in a proper manner.

Some have been weak enough to aſſert, that there is no great occaſion for Utterance in the pulpit; but ſuch perſons diſcover great ignorance of the nature of man, nay, even of their own hearts.

We are a compoſition of fleſh and ſpirit, and Utterance, or the gift of ſpeech, therefore was given us for the moſt valuable purpoſes. To ſay that Utterance, or eloquence, is not neceſſary, is juſt as ridiculous as to deny the uſe of any means whatever.

God is the maker of the tongue, and ſurely he never made any thing in vain. The impreſſion that a forciſible argument delivered in an eloquent manner has upon the mind, is well known to all thoſe converſant with the writings of the fathers.

Gregory Nazianzen uſed to lead his hearers into the love of religion, in a ſort of pleaſing captivity; for their minds were in a manner ſtolen from ſenſual pleaſures.

St. Chryſoſtom convinced the judgment, while he arreſted the mind, and inflamed the paſſions.

Thus the uſe of means joined and aſſiſted in the operations of divine grace, as it is well known by common experience, that many good ſermons have been loſt, becauſe they were not delivered in a proper manner.

From this we may learn, that Utterance, or the ſpeaking with a becoming propriety, is a duty incumbent upon every miniſter of the goſpel, who would be uſeful to the church of Chriſt.

Much has been ſaid about the eloquence or Utterance neceſſary for the pulpit; but the whole ſeems to turn upon this:

The faculty of ſpeech is as much the gift of God, as any thing whatever; and therefore if any good can be done by it, then it muſt be a ſin to neglect it.

When a ſermon is delivered in a dull, lifeleſs manner, the people begin to look upon the preacher as no way in earneſt, nor intereſted in what he delivers.

Many indifferent compoſitions, when ſet off by proper Utterance, or a becoming delivery, have done a thouſand times more good than the beſt ſtudied diſcourſes, when read as a ſchool-boy does his leſſon.

But as it is the duty of every miniſter to make himſelf maſter of Utterance or eloquence; ſo he muſt at the ſame time take care not to conſider it any farther than as the gift of God, and as a means uſed for the good of ſinners.

It was remarkable of doctor Tillotſon, who may be ſaid to have died preaching, that when he mounted the pulpit, he forgot all his ſhining qualities of Utterance; and while the minds of the congregation were fixed on the heavenly expreſſions that dropped from his lips, he looked upon himſelf as the meaneſt of preachers.

When a miniſter exerts himſelf to the utmoſt in the pulpit with oratory or Utterance, he muſt not forget to beg the divine bleſſing upon his labours. He muſt not truſt in the means, but look up to that God whoſe bleſſing alone can make them effectual in promoting the intereſt of his hearers.

Thus, like many other things, Utterance, may be improved to the moſt valuable purpoſe in promoting the goſpel of Chriſt.

W

WANDERING. The act of going out of the way; and,

In a religious ſenſe, the mind running off from the contemplation of divine things, while engaged in publick or private worſhip.

Wandering thoughts in religious duties are inſeparably connected with our nature as men; but we ſhould take care to guard againſt them as much as poſſible. God requires that we ſhould give him our hearts; and while we ſuffer them to Wander from him, they cannot be ſaid to be fixed upon duty.

It is lamentable to think, that notwithſtanding religious duties are the moſt important things that can be thought of, yet our thoughts often Wander from them.

This ſhould teach us to have humble notions of ourſelves, and not aſcribe more to our natural powers than they are able to perform. To avoid diſtracting and Wandering thoughts in religious duties, we ſhould conſider the dignity of the Being in whoſe preſence we are, and to whom we are addreſſing ourſelves.

We ſhould beg of God that he would give us grace to wean our affections from the world, and to ſet them intirely on things above. We ſhould learn that the more we are converſant with divine things, the more we ſhall diſregard thoſe that are of a periſhing nature.

Some pious men, during their devotions, have had their minds ſo much fixed on heavenly things, that they have forgot their being in the world.

Thus the apoſtle ſays:

"It is not expedient for me, doubtleſs, to glory: I will come to viſions and revelations of the Lord. I knew a man in Chriſt above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) ſuch an one caught up to the third heaven. And I knew ſuch a man, (whether in the body, or out of the body, I cannot tell: God knoweth:) How that he was caught up into paradiſe, and heard unſpeakable words, which it is not lawful for a man to utter: Of ſuch an one will I glory; yet of myſelf I will not glory, but in mine infirmities. For though I would deſire to glory, I ſhall not be a fool, for I will ſay truth: but now I forbear, leſt any man ſhould think of me above that which he ſeeth me to be, or that he heareth of me. And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure. For this thing I beſought the Lord thrice, that it might depart from me.

And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory

glory in my infirmities that the power of Chriſt may reſt upon me," 2 Cor. xii. 1—9.

Let us therefore on every occaſion endeavour to give God our hearts in worſhip, that we may enjoy him for ever.

WATCHFULNESS, The act of one who is upon his guard, leſt any perſon ſhould lead him out of the way of his duty.

In a religious ſenſe, it is uſed to denote that care that we ought to take in order to avoid thoſe temptations that ariſe from the ſuggeſtions of the devil, the allurements of the world, and the luſts of the fleſh.

Our Saviour commanded his diſciples to Watch and pray, leſt they ſhould enter into temptation; and that caution is neceſſary to all thoſe who aſſume the name of Chriſtians.

We can never be too much upon our guard; for we are ſurrounded by ſo many temptations, that unleſs we are Watchful, we are ſure to fall into ſin. The greateſt enemy we have to combat with is our own hearts, and God knows we ought to Watch over them.

A holy Watchfulneſs over our conducts keep our minds in a continual ſtate of ſubmiſſion to the moſt afflicted diſpenſations of providence, and promotes all the good that ever can ariſe from religious duties.

When a man is Watchful over his heart, and attends to his conduct as a rational creature, he eſcapes many of thoſe ſnares into which his neighbours daily fall. He is like one who has taken every precaution againſt all impending dangers, while others have expoſed themſelves to them.

Every Chriſtian who conſiders the ſtate of human nature, will take care to be Watchful; and he will beg of God to give him his gracious aſſiſtance; for without him we can do nothing.

Let us therefore Watch and pray, that we may be prepared for every evil, and preſerved blameleſs before God and our Saviour.

WEAKNESS, The want of ſtrength in any perſon; and,

In a religious ſenſe, the doubting concerning any of the myſteries in Chriſtianity.

Weakneſs in the faith ariſes either from not being well grounded in it, or from the remains of indwelling ſin in our hearts.

As a Weak feeble perſon is ſcarce able to walk alone, ſo a man Weak in the faith is incapable of running the Chriſtian race. To avoid Weakneſs, and be ſtrong in the Lord, let us be ready at all times to reſign our wills to the diſpenſations of his providence, and beg that he would daily give us grace to aſſiſt us in all tryals and under every difficulty.

As a tender mother watches over and nurſes carefully a Weak child, ſo every faithful believer will do the ſame with thoſe who are Weak in the faith, and in a more particular manner this is the work of a miniſter of the goſpel.

He ſhould carefully and tenderly adminſter neceſſary comfort and encouragment to all thoſe whom he finds Weak, leſt they ſtumble at myſteries that are beyond human comprehenſion.

The doubts that ariſe in the minds of Weak people, are greatly kept under by putting them in mind of the infinite difference and diſtance that is between God and them.

Thus we read:

"For my thoughts are not your thoughts, neither are your ways my ways, ſaith the Lord. For as the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the ſnow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater; So ſhall my word be that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it. For ye ſhall go out with joy, and be led forth with peace: the mountains and the hills ſhall break forth before you into ſinging, and all the trees of the field ſhall clap their hands. Inſtead of the thorn, ſhall come up the fir-tree, and inſtead of the brier ſhall come up the myrtle-tree: and it ſhall be to the Lord for a name, for an everlaſting ſign that ſhall not be cut off," Iſaiah lvi. 1—13.

The

The conſideration of ſuch paſſages as the above would coutribute greatly towards removing that Weakneſs, under which we too often labour; for the more elevated our thoughts of God are, the ſtronger we every day become in the faith.

Let us therefore caſt ourſelves upon his mercy, for he has graciouſly promiſed, that his grace ſhall be ſufficient for our Weakneſs.

WEALTH, An abundance of the good things of this world, and in the old Teſtament often mentioned as an evidence of God's approbation of his people's conduct.

Thus we read:

"O that my people had hearkened unto me, and Iſrael had walked in my ways! I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries. The haters of the Lord ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever. He ſhould have fed them alſo with the fineſt of the wheat: and with honey out of the rock ſhould I have ſatisfied thee," Pſalm lxxxii. 13—16.

Indeed the Jews were ſuch a carnally minded people, that if temporal objects had not been preſented to their ſenſes, they would never have been able to comprehend any thing in religion.

Under the Chriſtian diſpenſation no ſuch thing as Wealth is promiſed believers; but where providence crowns their labours with ſucceſs, and Wealth pours itſelf in upon them, then they ought to look upon themſelves as the ſtewards of that God, from whoſe bounty all their Wealth flows.

No man can be ſaid to enjoy real Wealth, who is not at peace with God through the merits of Chriſt; for under all other circumſtances it becomes a curſe rather than a bleſſing.

Inſtead of doing good to the poor and affiicted, the wicked man who enjoys Wealth, uſes it to the nouriſhment of his own luſts, and the deſtruction of his ſoul and body. It is impoſſible to expreſs all the benefits that flow from a right uſe of Wealth; for learning is encouraged, the poor are employed, and their children ſupported with all thoſe comforts of life to which they would otherwiſe be ſtrangers.

When Wealth, or riches, is uſed in a proper manner, it reſembles the ſun, whoſe benign influence diffuſes itſelf among all ranks of beings, whether animate, or inanimate; for Wealth warms and nouriſheth thoſe poor creatures whom we daily meet with, when we compaſſionately diffuſe it among them, to make their wretched lives ſomewhat more happy.

WEEK, The ſpace of ſeven days, and in a prophetical ſenſe is often uſed to denote a certain number of years. Thus we read:

"Seventy Weeks are determined upon thy people, and upon thy holy city, to finiſh the tranſgreſſion, and to make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, and to ſeal up the viſion and prophecy, and to anoint the moſt Holy. Know therefore and underſtand, that from the going forth of the commandment to reſtore and to build Jeruſalem unto the Meſſiah the Prince, ſhall be ſeven Weeks; and threeſcore and two Weeks; the ſtreet ſhall be built again, and the wall, even in troublous times. And after threeſcore and two Weeks ſhall Meſſiah be cut off, but not for himſelf; and the people of the prince that ſhall come ſhall deſtroy the city and the ſanctuary; and the end thereof ſhall be with a flood; and unto the end of the war deſolations are determined. And he ſhall confirm the covenant with many for one Week; and in the midſt of the Week he ſhall cauſe the ſacrifice and the obligion to ceaſe, and for the overſpreading of abominations, he ſhall make it deſolate, even until the conſummation, and that determined, ſhall be poured upon the deſolate," Daniel ix. 24—27.

Theſe ſeventy Weeks of Daniel contain the ſpace of time, between the ſecond year of Darius Nothus, king of Perſia, and the deſtruction of Jeruſalem by Veſpaſian about forty two years, after the death of Chriſt.

The whole number is four hundred and ninety years, accounting ninety two years to the end of the Perſian monarchy, and the remainder to the time of Veſpaſian including the reign of Alexander the great and his ſucceſſors.

All nations have had their ſtated periods, by which they computed time, but none ever ſeemed ſo natural as that which took place under the law, and is continued under the goſpel.

It is neceſſary that men ſhould be employed in ſome ſorts of uſeful trades, and it is equally neceſſary that thoſe who are of the ſame ſentiments ſhould frequently meet together to keep alive in their hearts the life and ſpirit of religion.

Now no diviſion of time can be more proper, for the above purpoſes, than that of ſix days for labour, and one for reſt to worſhip God. There is ſome comfort to thoſe, who are tired with labour, to find the Weekly returns of a day for reſt.

Even the beaſts under the law were not permitted to do any work on the ſeventh day, for as they had laboured to aſſiſt man on the other ſix days of the Week, ſo it was equitable, that they ſhould reſt at the ſame time.

Thus we find how our heavenly Father has conſulted our happineſs, and let that fill our minds with love and admiration.

WHITE STONE, A phraſe made uſe of in the book of revelation: for thus we read:

"He that hath an ear, let him hear what the Spirit ſaith unto the churches; To him that overcometh, will I give to eat of the hidden manna, and will give him a White Stone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth it," Rev. ii. 17.

It is neceſſary here that the reader ſhould be made acquainted with the reaſon why the White Stone is mentioned as a mark of the Divine favour.

Among the Greeks at the Olympic games, he that obtained the prize had a White Stone given him, as a mark of victory, and theſe words ſeems to be an alluſion to it. Or it poſſibly alludes to the pitched battles between individuals, that were often fought in public, for the entertainment of the great.

Every one who defeated his antagoniſt had a White Stone given him, and upon it was written how much he was to have as a reward.

But there is another inſtance in which we find a White Stone uſed, and the word as uſed here has an alluſion to it. When the Roman courts of judicature, tried a criminal, if he was convicted the clerk give him a black ſtone, and ordered the lictors to take him away to the place of execution.

On the other hand, if he was acquitted, a White Stone was given him, with the word Libertas written upon it, ſhewing that he was at liberty to go where he pleaſed. Now nothing can more properly be applied to the act of God, in juſtifying a ſinner; for as we are all to appear before the judgment ſeat of Chriſt, ſo we muſt be acquitted or condemned.

Such is the meaning of the word White Stone, and undoubtedly it was made uſe of here in a threefold allegorical ſenſe.

Firſt to denote our Chriſtian race; Secondly, our victory over the devil, the world and the fleſh; and thirdly, our being acquitted at the judgment ſeat of Chriſt, when the ſecrets of all hearts ſhall be diſcloſed.

WHORE, A woman who proſtitutes her body, to ſatisfy the irregular luſts and deſires of a laſcivious perſon.

The Canaanites whom the children of Iſrael were commanded to drive out of their habitations, encouraged all ſorts of Whoredom, and even beſtowed honours upon thoſe women who were the moſt ready to proſtitute their perſons. But the law of God, as delivered by Moſes to the children of Iſrael, forbad all ſuch lewdneſs, and inſiſted upon Whores being put out of the ſociety of the people. For thus we read:

"There ſhall be no Whore of the daughters of Iſrael, nor a ſodomite of the ſons of Iſrael, Thou ſhalt not bring the hire of a Whore, or the price of a dog, into the houſe of the Lord thy God for any vow: for even both theſe are abomination unto the Lord thy God," Deut. xxiii. 17, 18.

Whoredom is a moſt abominable crime, and ſeems altogether inconſiſtent with the deſign of providence; for when God created the world, he made but one man and one woman, intimating thereby, that every man ſhould have his own wife, and every woman ſhould have her own huſband.

That a Whore is the ruin of youth in general,

is too well known by all thoſe who are attentive to what paſſes in this world; for their cunning is like that of devils; it miſleads the judgment, and blinds the paſſions, till it is too late to repent.

Thus we read:

"For at the window of my houſe I looked through my caſement. And beheld among the ſimple ones, I diſcerned among the youths a young man void of underſtanding. Paſſing through the ſtreet near her corner: and he went the way to her houſe. In the twilight, in the evening, in the black and dark night; And behold, there met him a woman with the attire of an harlot, and ſubtil of heart. (She is loud and ſtubborn; her feet abide not in her houſe: Now is ſhe without, now in the ſtreets, and lieth in wait at every corner.) So ſhe caught him, and kiſſed him, and with an impudent face ſaid unto him, I have peace-offerings with me; this day have I payed my vows. Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee. I have decked my bed with coverings of tapeſtry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning; let us ſolace ourſelves with loves. For the good-man is not at home, he is gone a long journey; He hath taken a bag of money with him, and will come home at the day appointed. With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him.

He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks; Till a dart ſtrike through his liver; as a bird haſteth to the ſnare, and knoweth not that it is for his life," Proverbs vii. 6—23.

All ſorts of idolatry is called ſpiritual Whoredom; for as the fleſh luſteth after women, ſo does the mind after that which is forbidden in religion.

The church of Rome is called a Whore, becauſe ſhe teaches her followers to commit ſpiritual fornication with the nations of the world by introducing image worſhip, and many other abominations that are prohibited in the word of God.

WICKEDNESS, Every tranſgreſſion of the divine law; and,

In a religious ſenſe, implies ſuch a habit of the mind as is totally oppoſite to all that is good.

Wickedneſs is rebellion againſt God; for every Wicked perſon may be ſaid to have declared war againſt him. Wickedneſs draws puniſhment after it, and many perſons are ſo much addicted to it, that they never think of the fatal conſequences, till the hand of death overtakes them, and then, without repentance, or a ſenſe of their folly, they are hurried into the preſence of an avenging God.

It was ſaid of Achab, king of Iſrael, that he ſold himſelf to do Wickedly; that is, he had ſo far given himſelf up to the commiſſion of all ſorts of crimes, that he was wholly under their power and dominion.

Wickedneſs is the work of the children of the devil, as works of righteouſneſs is the employment of the people of God.

Wickedneſs will bring down the vengeance of God upon whole nations, as is evident from many paſſages both in ſacred and profane hiſtory.

It was for Wickedneſs of all ſorts that God drove out the Canaanites, to make room for the children of Iſrael; and Wickedneſs made God give up his people to the power of the king of Babylon, who carried them into captivity, beyond the river Euphrates.

In the ſame manner God gave the Jews up to be deſtroyed by the Romans: and if we attend to it, every nation that has been deſtroyed in the world, brought that judgment upon them; and the ſame will always take place where the ſame cauſes are found.

WILDERNESS, That extenſive part of Arabia, called the Deſart; and the place thro' which the children of Iſrael travelled, after they had croſſed the Red Sea.

In the journey of the children of Iſrael thro' the Wilderneſs, there is a ſtriking reſemblance to our journey through life. They were in want of bread, when God rained the manna upon them;

them; and were it not for the divine providence, we ſhould never be able to get through the Wilderneſs of this life.

Many enemies oppoſed the children of Iſrael, and it is well known that we have enemies to engage with every day.

The Children of Iſrael were in want of water, when God gave it to them in a miraculous manner; and when our ſouls are looking for the comforts of God, he often pours down upon us ſuch mercies as the world is an utter ſtranger to.

Many of the children of Iſrael were puniſhed for their diſobedience; and God often afflicts his offending creatures, in order to bring them back to a ſenſe of duty.

While the children of Iſrael were in the Wilderneſs, they longed to get poſſeſſion of that land which had been promiſed to their fathers; and while we are here below, we ought to long for the fulfilment of thoſe promiſes which God has been pleaſed to make to us.

As the children of Iſrael exerted themſelves to get forward in their journey; ſo we ought never to ſtand ſtill, but to be going on daily to a ſtate of perfection.

Thus in every thing let us look upon ourſelves as pilgrims and ſtrangers here below; and let us never forget that our life here is a Wilderneſs.

WIDOW, A woman deprived of her huſband by death, and ſuppoſed to be left expoſed to all the hardſhips of an injurious world.

Widows are in every ſenſe of the word objects of pity; for their huſbands being dead, it is ſuppoſed that they are not able to make a proper proviſion for themſelves.

Some perſons endued with real generoſity have given ſtriking inſtances of their benevolence to widows, and many examples thereof are to be found in hiſtory.

In the fifteenth century, near Ferrara in Italy, lived a poor Widow, who owed five crowns to her landlord; and as ſhe was not able to pay the money, ſhe ſent her daughter with a petition to cardinal Farneſe, who no ſooner read, it than he ordered his ſteward to give her a bill for fifty crowns. The girl ſhewed it to her mother, and the poor woman thinking the ſteward had committed a miſtake, ſent it back to the cardinal. But no ſooner did Farneſe look at it, than taking the pen in his hand, he added another O, by which the ſum became five hundred, telling the girl at the ſame time that the remainder would do for a marriage portion.

As Widows are entitled to our protection on account of their diſtreſs, ſo we are commanded in many parts of ſcripture to do them all the good ſervices we can.

Job ſaid, That he was a father to the fatherleſs, and a huſband to the Widow; and the cauſe that he knew not, he ſearched out.

Let this be a ſtriking leſſon to us in all the occurrences of life, and let us never forget that God will exact a ſtrict account from us in what manner we act to Widows.

WITCHCRAFT, The act of thoſe who ſeek advice from the devil, in order to know future events.

It is not to be ſuppoſed that any human creature can foretel future events, unleſs knowledge was conveyed to them by a ſupernatural power; and certain it is, that the devil is no wiſer than a created being.

There have been many impoſtors in all ages, who impoſed on the ignorance and credulity of the people. In ſome caſes indeed God may permit the devil to give advice to ſuch as chuſe to aſk it of him, rather than according to the divine word.

We have a remarkable account of Witchcraft in the following words:

"Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her and enquire of her. And his ſervants ſaid to him, Behold, there is a woman that hath a familiar ſpirit at Endor. And Saul diſguiſed him, and put on other raiment, and he went, and two men with him, and they came to the woman by night. And he ſaid, I pray thee, divine unto me by the familiar ſpirit, and bring me him up whom I name unto thee. And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath cut off thoſe that have familar ſpirits, and the wizards, out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die? And

And Saul ſware to her by the Lord, ſaying, As the Lord liveth, there ſhall no puniſhment happen to thee for this thing. Then ſaid the woman, Whom ſhall I bring up unto thee? And he ſaid, Bring up Samuel. And when the woman ſaw Samuel, ſhe cried with a loud voice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou art Saul. And the king ſaid unto her, Be not afraid; for what ſaweſt thou? and the woman ſaid unto Saul, I ſaw gods aſcended out of the earth. And he ſaith unto her, What form is he of? And ſhe ſaid, An old man cometh up? and he is covered with a mantle. And Saul perceived that it was Samuel, and he ſtooped with his face to the ground, and bowed himſelf," 1 Sam. xxviii. 8—14.

Saul had baniſhed the Witches out of the land, or at leaſt all who aſſumed that character; and when he found that God had forſaken him, he went to enquire of one of them, whether he ſhould ſucceed in the war againſt the Philiſtines.

It is probable that this woman was in great repute in that part of the country; and it is equally probable that ſhe had practiſed many tricks on the credulous. When ſhe aſked Saul whom ſhe ſhould bring up from the dead? he ſaid Samuel, of whom it ſeems ſhe had ſome perſonal knowledge.

Now many have been of opinion that when ſhe told her ſupplicants ſhe would bring up ſome perſon, ſhe uſed to ſubſtitute one in the ſhape of the perſon, and probably ſhe intended to do ſo now.

If that had not been the caſe, why ſhould ſhe have been afraid, if ſhe expected what really happened? By gods here muſt be meant infernal ſpirits; for ſhe ſaid ſhe ſaw Samuel aſcending out of the earth, by which is meant Hades or Hell.

This is the more probable, as he told Saul, that to-morrow he and his ſons would be with him.

Spiritual Witchcraft is all thoſe ridiculous rites and ceremonies which the Papiſts have brought into the church. Their prayers to their ſaints are all a ſpecies of ſpiritual Witchcraft, and ought to be avoided by every real Chriſtian.

WITNESS, One who gives evidence in a court of judicature, in order to put an end to any controverſy.

Solomon ſays, that a faithful Witneſs will not lye; that is, he will not come into a court of juſtice with a premeditated deſign to ſwear falſely, but be watchful both over his heart and lips.

Our Lord is called the true and the faithful Witneſs; becauſe he Witneſſed the truth of his miſſion as the Son of God; nay, even as God himſelf.

In the Book of Revelation, we read of God's two faithful Witneſſes who were to teſtify againſt the wickedneſs of mankind.

"And I will give power unto my two Witneſſes, and they ſhall propheſy a thouſand two hundred and threeſcore days, clothed in ſackcloth. Theſe are the two olive-trees, and the two candleſticks ſtanding before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.

Theſe have power to ſhut heaven, that it rain not in the days of their prophecy; and have power over the waters to turn them to blood, and to ſmite the earth with all plagues, as often as they will. And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit ſhall make war againſt them, and ſhall overcome them, and kill them.

And their dead bodies ſhall lie in the ſtreet of the great city, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified. And they of the people and kindreds and tongues and nations ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put in graves. And they that dwell upon the earth ſhall rejoice over them, and make merry, and ſhall ſend gifts one to another; becauſe theſe two prophets tormented them that dwelt on the earth," Rev. xi. 3—10.

By theſe two Witneſſes, ſome have underſtood the Old and New Teſtaments, and by their dead bodies lying in the ſtreets, that darkneſs,

neſs when the ſcriptures were hid from the people.

Others conſider them as the law and the goſpel; but that is a vain notion; for the law was then aboliſhed.

The laſt opinion to be taken notice of is, that the word Two does not mean two perſons only, but is uſed figuratively, to point out all thoſe who were to bear teſtimony to the truth of the goſpel, during the dark ages of Popery. By their being ſlain, is evidently meant thoſe that would ſuffer martyrdom for the truth; and by their bodies not being permitted to be buried, may be meant, that it was impoſſible for their enemies to extinguiſh the light of their doctrine.

This is the beſt ſenſe that can be put upon the words; and from hence every miniſter ſhould learn to be a Witneſs to the truth as it is in the ſcriptures.

WORD, Any articulate ſound with the tongue, and ſigns by which we make others acquainted with our ſentiments.

In a religious ſenſe, it is uſed to denote the whole Word of God, as contained in the ſcriptures of the Old and New Teſtament.

It is, with the utmoſt propriety, called the Word, as God is the author of it, and as it was ſpoken to men, in order to promote their everlaſting happineſs. We find it ſo often mentioned in the Bible, that it will be utterly needleſs to repeat it in this place.

Some pious men, both in ancient and modern times, have made the Word of God their ſtudy, by treaſuring it up in their hearts, and practiſing it in their lives. It is remarkable of all thoſe who meditate much on the ſcripture, that they ſeldom fall into any groſs ſins.

The Pſalmiſt ſaid, that he had hid the Word in his heart, leſt he ſhould offend. From which we may learn, that the Word of God, when treaſured up in the heart is like ſeed ſown in good ground, that will produce the peaceable fruits of righteouſneſs.

The ſame divine Pſalmiſt ſays, Let my cry come near before thee, and give me underſtanding according to thy Word. Here we find him earneſt with God in prayer, that he would make him wiſe according to the Word, becauſe that was the utmoſt extent of knowledge which he could ever attain to.

The apoſtles often exhorted their hearers to let the divine Word dwell richly in their hearts, as a continual ſource for meditation and prayer.

None can know too much of it; and bleſſed be God we have it faithfully tranſlated into our own language.

Let us therefore endeavour to ſet a due value upon every thing contained in it, leſt God ſhould take it from us, and give it to ſome perſons or nation, who will make a better uſe of it.

WORKS, Any actions performed; and, in a ſcriptural ſenſe, taken three ways:

Firſt, To point out the whole Works of God.

Secondly, The Works of the law, or obedience to every rite as preſcribed by Moſes.

Thirdly, The holineſs of every Chriſtian, who does as many good Works as he poſſibly can.

It is certain that there is no man, ever ſince the fall, who was ever able to do ſo many good Works as thereby to obtain everlaſting ſalvation; for had it been ſo, there would have been no neceſſity for the goſpel. Every man who looks carefully into his own heart, will be convinced that ſin is mixed with the beſt Works he can perform.

This, however, muſt not be abuſed, as ſome vile wretches have done, who blaſphemouſly aſſert, That let us live ever ſo wickedly here, we ſhall all be ſaved hereafter.

God has ſo ordered it, that no unholy perſon ſhall come into the gates of the New Jeruſalem or heaven; and unleſs our good Works are every day more and more conſpicuous, our faith muſt be dead, or at leaſt very weak. It is by good Works that we can be known to be the children of God, and followers of our divine Redeemer, who went about continually doing good.

By good Works we become uſeful to our fellow creatures; and unleſs we are uſeful to them, we ſcarce deſerve a name among men.

By good Works flowing from a lively faith in Chriſt, we grow daily more and more fit for heaven, as children of light.

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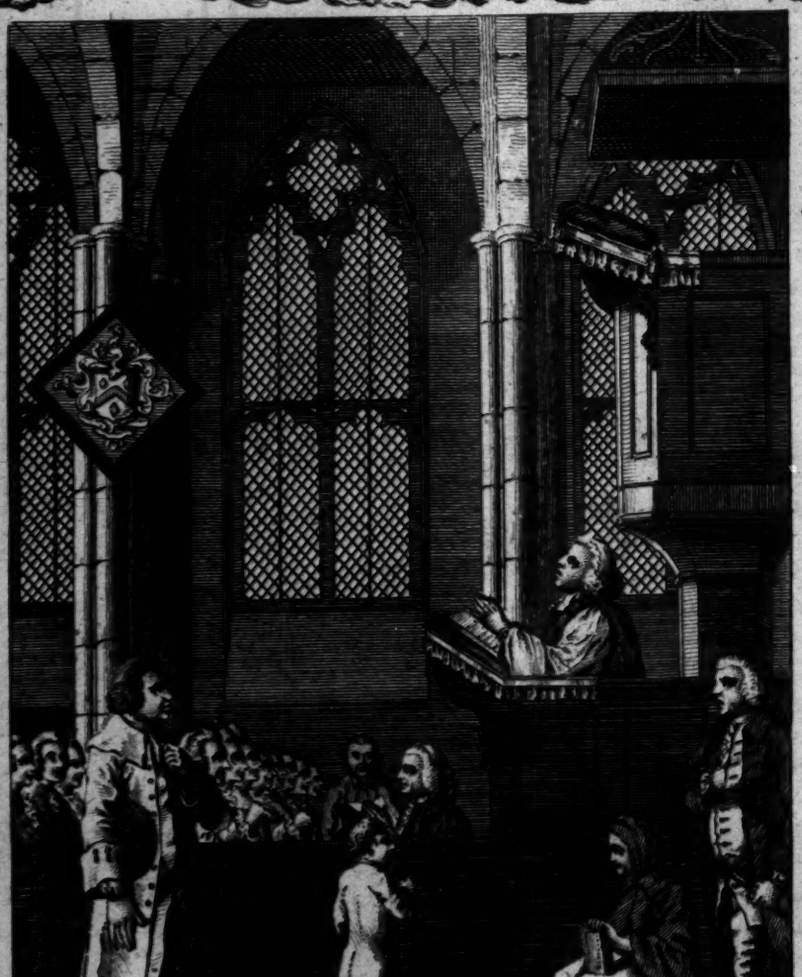

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WORSHIP. Rev. XV. 4.

When Christians meet, in the Almighty's Name,
To join in Prayer and praise with Holy flame,
The pious Pastor heavenly precepts reads;
And the glad Flock on Holy Manna feeds.

Let us therefore do as many good Works as we can while here; but let us put no confidence in them, leſt we ſhould thereby be led to conſider them as the terms of our acceptance with the divine Being, who would have us all to honour our divine Redeemer.

WORSHIP, The ſervice of God, either public, ſocial, or private.

Private Worſhip is the petitions, confeſſion, and thankſgiving, which we offer to God in our cloſets, unknown to any but him.

It includes the ſhorteſt ejaculation, that can be offered; for in the twinkling of an eye our thoughts can fly up to heaven.

Social Worſhip is the practice of thoſe Chriſtian maſters of families, who call together their children and ſervants every morning and evening to read part of the ſacred word, to ſing a pſalm, and commit themſelves to God in prayer.

Surely ſuch families have reaſon to expect the divine Bleſſing; for God has in many parts of the ſcripture promiſed that he will bleſs all thoſe who call upon his name.

As private or cloſet Worſhip begets the moſt hearty and divine thoughts in the heart, ſo family Worſhip nouriſheth it, and keeps alive the flame. But that which principally comes under the name of Worſhip, is the ſervice of God in public aſſemblies.

Public Worſhip is a meeting of the people of God together in one place, at leaſt on every firſt day of the week. To offer up prayers and thankſgivings to him, and to confeſs our ſins in the moſt humble, contrite, and penitent manner. To hear the ſcriptures read, and to partake of all other privileges and ordinances.

In particular, we are to join with the miniſter in praying for the whole world without exception. That the goſpel of our Lord may ſhine among the Heathens, and that his glory may cover the earth as the waters do the ſea.

We muſt alſo pray for the king, and all inferior magiſtrates, that we may be quietly governed in all things, and that immorality may be ſuppreſſed.

An Aſſembly of Chriſtian people has a ſtriking reſemblance to thoſe beautiful deſcriptions of heaven, that we meet with in the book of Revelation. In heaven the glorified are to be employed in praiſing God throughout all eternity; they never ceaſe, nor are they wearied. Many of the people of God in all ages, have felt ſomething like heaven in their ſouls while engaged in publick Worſhip.

The whole congregation is like one body of people met together to hear what God will ſay to them: for every thing ſaid in the church when conſiſtent with divine revelation, may be ſaid to come from God. I will hear (ſaid the Pſalmiſt) what the Lord will ſay, he will ſpeak peace to his ſaints and to his people, but let them not return again to folly.

When we come together to Worſhip God, we ſhould look upon each other as brethren, and endeavour to leave the world behind us. That is, we ſhould baniſh from our minds all carnal thoughts; leſt they diſturb us in our devotions, and prevent us from conſidering in a proper manner the majeſty of God in whoſe preſence we are.

God is greatly to be feared in the aſſemblies of his ſaints, and is to be had in reverence of all thoſe who draw nigh unto him. The prophet of old ſaid of the Jews, This people draws nigh unto me with their lips, but their hearts are far from me. That is, they attend on all the outward forms of religion, but they do not take care that their hearts are fixed upon God and heaven.

Upon the whole, let all thoſe, who would be real Chriſtians, remember that God is a ſpirit, and they that Worſhip him, muſt Worſhip him in ſpirit and in truth.

WRATH, Anger and ſtrife among men, and often uſed to denote the vengeance that God will take on ſinners, when he comes in glory to judge the world.

With reſpect to Wrath in men againſt each other, it is moſt ſtrictly prohibited in many parts of the ſcripture, for as the apoſtle ſays, The Wrath of man worketh not the righteouſneſs of God. We are not to let the ſun go down on our Wrath, that is, we are not to go to reſt in our beds, till we have been fully reconciled to all thoſe with whom we have had any difference during the day.

It is inconſiſtent with the character of a Chriſtian to ſuffer Wrath in his heart; for how can he pray to eſcape the Wrath of God, while his mind is filled with Wrath towards his neighbour? But principally we are here to conſider the Wrath of God, which will be poured out upon the children of diſobedience.

When we conſider the infinite diſtance that is between God and us, and the hatred he has to ſin, we ſhould tremble at the thoughts of his Wrath, and be afraid of ſin, leſt he pour his Wrath upon us.

The Wrath of God will be revealed againſt all ſinners, but more particularly againſt ſuch as have mocked the divine ordinances, and deſpiſed the goſpel; who have ſlighted the offers of grace and mercy, and mocked at all the terrors of the divine law; who have caſt the word of God behind their backs, and deſired the Almighty to depart from them.

Of ſuch our Lord ſays, it will be more tolerable for Sodom and Gomorrah in the day of judgment, than for them. Thoſe who would avoid the Wrath of God, muſt flee from ſin as the procuring cauſe thereof, and be afraid to offend; for when the great day of his Wrath is come, who ſhall be able to ſtand before him, who is a conſuming fire to all the workers of iniquity?

WRETCHEDNESS, The unhappy ſtate of thoſe, who are deprived of all the comforts and neceſſaries of life.

Many inſtances of Wretchedneſs are to be met with in civil hiſtory, and ſome of thoſe who have commanded great armies, have died in the moſt Wretched condition.

What a poor Wretch was Mark Antony after the battle of Actium, when he ſtabbed himſelf dead, and the ſame may be ſaid of Brutus and Caſſius. God often ſuffers thoſe to become Wretched in time, who have made whole nations Wretched; and this is an act of his diſtributive juſtice.

Every ambitious tyrant, who ſets himſelf above the laws, is a Wretched being, when he finds all his ſchemes fruſtrated. It is the ſame with thoſe in an inferior ſtation; and this ſhould teach us to be meek and humble to each other. But there is another ſort of Wretchedneſs, which claims our attention in a more particular manner, namely, the miſeries of many poor innocent families, who have been reduced to poverty and diſtreſs, after doing every thing to provide a ſubſiſtence in an honeſt manner.

To ſuch our bowels of compaſſion ſhould be open at all times, and our hands ready to relieve their numerous wants. We ought as far as is in our power to alleviate their diſtreſs, and remove the cauſe of their Wretchedneſs; for this reaſon, that they are our fellow creatures, and that we are all by nature Wretched in the ſight of God.

Were people to aſſiſt and comfort each other in that manner, much of the Wretchedneſs that we daily ſee in this world would be removed; and many who are now ſtruggling under the ſevereſt trials of afflictions, would yet be enabled to rejoice, and taſte thoſe comforts of life, to which they have perhaps been many days ſtrangers.

YEA,

Y

YEA.

YEA, A ſcriptural expreſſion, made uſe of by religious people in common converſation, inſtead of making any unneceſſary appeals to God to witneſs the truth of what they affirm.

When our Saviour was preaching on the Mount, in order to vindicate the divine law from the groſs abuſes that had been put upon it by the interpretations of the ſelf-righteous Phariſees, he warned his diſciples againſt all unneceſſary ſwearing. Let your communication be Yea, yea; and Nay, nay: for whatſoever is more than theſe, cometh of evil.

In compliance with our Saviour's inſtructions concerning ſimplicity in converſation, the primitive Chriſtians were ſo ſtrict, that Yea, Yea; and Nay, nay, ſtood in place of the moſt ſolemn affirmation; for what one ſaid, the other never doubted.

How different with us in theſe degenerate days, who dare not truſt each other but by means of ſome legal obligations! Nor can diſputes be decided but by oaths!

In our converſation with each other, we ſhould ſtudy ſimplicity; for when our Saviour ſays, That what is more than theſe ſimple words cometh of evil, he muſt mean that the heart is corrupt.

In all the apoſtolical epiſtles, we find thoſe holy men frequently uſing it, and it continued

to be the language of the church till its glory and ſimplicity was debaſed by ceremonies of human invention. It is an unhappy circumſtance to conſider, that although commerce is neceſſary, yet the more it is cultivated, the leſs ſincerity either in word or action is to be found among men.

This is not owing to any thing evil in commerce, but merely to the abuſe of it, through the corruption of human nature.

Let us therefore, who profeſs the religion of Chriſt, endeavour to act to each other with ſuch integrity, that no perſon may doubt the truth of what we ſay.

YEAR, Twelve months, or the time in which the four ſeaſons return to us, when God beſtows his temporal mercies upon us.

This has been moſt beautifully deſcribed by the Pſalmiſt, in language that exceeds all the paſtoral poetry written by human pens.

"Thou viſiteſt the earth, and watereſt it: thou greatly enricheſt it with the river of God, which is full of water; thou prepareſt them corn, when thou haſt ſo provided for it. Thou watereſt the ridges thereof abundantly; thou ſettleſt the furrows thereof: thou makeſt it ſoft with ſhowers; thou bleſſeſt the ſpringing thereof. Thou crowneſt the Year with thy goodneſs: and thy paths drop fatneſs. They drop upon the paſtures of the wilderneſs: and the little

hills rejoice on every ſide. The paſtures are clothed with flocks: the vallies alſo are covered over with corn; they ſhout for joy, they alſo ſing," Pſalm lxv. 9—13.

The ſolar Year, or Year of the ſun, conſiſts of three hundred and ſixty-five days, ſix hours, and ſomething more than ten minutes.

The lunar Year, or Year of the moon, is eleven days ſhorter than the ſolar Year; and conſiſts of three hundred and fifty-four days, eight hours, and forty-eight minutes.

This lunar Year is that enjoined in the Alcoran of Mahomet; and as he was an Arabian, there is reaſon to believe that thoſe people reckoned their time by this Year.

This word is often uſed in ſcripture, to point out our frail ſtate by nature, and the eternity of God.

Thus we read:

"Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting, thou art God. Thou turneſt man to deſtruction; and ſayeſt, Return, ye children of men. For a thouſand Years in thy ſight are but as yeſterday when it is paſt, and as a watch in the night. Thou carrieſt them away as with a flood: they are as a ſleep: in the morning they are like graſs which groweth up. In the morning it flouriſheth, and groweth up; in the evening it is cut down, and withereth," Pſalm. xc. 2—6.

It is alſo uſed to denote the eternal divinity of our Lord and Saviour Jeſus Chriſt; for he is the ſame, and his Years ſhall not fail. Our whole natural life is often compared to a Year, becauſe of ſpring, ſummer, autumn and winter; ſuch is our ſtate of infancy, youth, manhood and old age.

As vegetables, eſpecially ſuch as are cultivated in gardens, muſt be tenderly nouriſhed in the ſpring; ſo it is the ſame with youth, who are not able to take care of themſelves. In ſummer, the fruits of the earth wear a moſt beautiful appearance; ſo nothing can be more beatiful than youth, eſpecially when adorned with virtue and holineſs. In autumn the fruits of the earth are ripe for men's uſe; and in manhood we ought to be ready to diſcharge every duty incumbent upon us, both as men and Chriſtians. In old age we are like the winter, dead to vegetation, and no way pleaſant to behold with the eye.

YOKE, An inſtrument uſed in ploughs, by which oxen are kept together when tilling the ground; but,

In the ſacred ſcriptures, taken in many different ſenſes.

Firſt, Our many and numerous ſins:

"The Yoke of my tranſgreſſions is bound by his hand; they are wreathed, and come up upon my neck; he hath made my ſtrength to fail, the Lord hath delivered me into their hands from whom I am not able to riſe up. The Lord hath trodden under foot all my mighty men in the midſt of me: he hath called an aſſembly againſt me to cruſh my young men: the Lord hath trodden the virgin, the daughter of Judah as in a wine-preſs. For theſe things I weep: mine eye, mine eye runneth down with water, becauſe the comforter that ſhould relieve my ſoul is far from me: my children are deſolate, becauſe the enemy prevailed," Lam. i. 14—16.

Secondly, It is uſed to denote the bondage in which cruel tyrants keep the people of God.

Thus the Egyptians put a Yoke of ſlavery upon the children of Iſrael, and kept them in bondage many years, till God ſent his ſervant Moſes to deliver them.

When the Romans diſgraced their priſoners, they called it paſſing under the Yoke; for although their lives were ſpared, yet the ſtain of diſhonour was never taken off.

Thirdly, Any ſort of legal ſervitude.

The apoſtle Paul exhorted his converts, who were under the Yoke, that is, thoſe who were in a ſtate of ſlavery, or ſervitude, to be patient and obedient to their maſters, becauſe they had a Maſter who would reward them in heaven.

Fourthly, It is uſed to denote the ſeverity of the Moſaic law.

Thus we read:

"And when there had been much diſputing, Peter roſe up, and ſaid unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles, by

by my mouth ſhould hear the word of the goſpel, and believe. And God which knoweth the hearts, bare them witneſs, giving them the Holy Ghoſt, even as he did unto us: And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a Yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear. But we believe that through the grace of the Lord Jeſus Chriſt we ſhall be ſaved even as they," Acts xv. 7—11.

The apoſtle had baptized Cornelius, the Roman centurion, with ſome of his friends; and thoſe who adhered to the Jewiſh rites found fault with him for it; but he vindicated himſelf in the above manner.

Fifthly, The croſs of Chriſt is called his Yoke, becauſe when we take upon us the profeſſion of Chriſtianity, we may be ſaid to put our neck in a Yoke; but that Yoke is a pleaſant one.

"Come unto me, all ye that labour and are heavy laden, and I will give you reſt. Take my Yoke upon you, and learn of me; for I am meek and lowly in heart; and ye ſh ll find reſt unto your ſouls. For my Yoke is eaſy and my burden is light," Mat. xii. 28—30.

Laſtly, Our joining in fellowſhip with each other, is compared to putting our necks into a Yoke; and becauſe as oxen muſt draw equal, ſo muſt we bear one another's burdens, and endeavour to promote our mutual intereſts.

In this ſenſe the whole ſervice of God, as well as our love to our fellow creatures, is compared to a Yoke; becauſe as an ox, who is in a Yoke, muſt not go before nor ſtay behind his fellow labourer, ſo muſt we in all things ſtrive to be helping to each other in the ſpirit of love and meekneſs.

YOUTH, That pleaſing ſeaſon, when we are paſt a ſtate of infancy, and ought to be qualifying ourſelves for the diſcharge of the duties of manhood.

It is the ſeaſon when either a good or bad foundation is laid for both time and eternity. The wiſe king Solomon was ſenſible of this when he ſaid:

"Remember now thy creator in the days of thy Youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them; While the ſun, or the moon, or the ſtars be not darkened, nor the clouds return after the rain. In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe becauſe they are few, and thoſe that look out of the windows be darkened; And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low. Alſo when they ſhall be afraid of that which is high, and fears ſhall be in the way, and the almond-tree ſhall flouriſh, and the graſshopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets. Or ever the ſilver cord be looſed, or the golden bowl be broken at the fountain, or the wheel broken at the ciſtern. Then ſhall the duſt return to the earth as it was, and the ſpirit ſhall return unto God who gave it," Eccleſ. xii. 1—7.

This is a beautiful alluſion to all the infirmities of old age, many of which are often occaſioned by the vices committed in Youth. The ſame wiſe king ſays:

"But if a man live many years and rejoice in them all: yet let him remember the days of darkneſs; for they ſhall be many. All that cometh is vanity. Rejoice, O young man, in thy Youth; and let thy heart chear thee in the days of thy Youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all thoſe things God will bring thee into judgment. Therefore remove ſorrow from thy heart, and put away evil from thy fleſh; for childhood and Youth are vanity," Eccleſ. xi. 8—10.

Theſe expreſſions, particularly the laſt, ſeem to be of an ironical nature, and probably uſed, that they might, if poſſible, have the ſame effect on the mind as ſatire.

With reſpect to the duty of Youth, it is to fear God, as we read that Joſeph did, when he was aſſaulted by a moſt grievous temptation to ſin.

Youth

Youth muſt take care to obſerve their hearts, and labour to ſubdue their paſſions, by removing ſuch of the pleaſures of this world as are of a ſinful nature.

Thus the apoſtle exhorts Timothy:

"If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſter's uſe, and prepared unto every good work. Flee alſo Youthful luſts; but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart," 2 Tim. ii. 21. 22

Nothing can tend ſo much towards improving Youthful minds, as a regular reading of the ſcriptures; for thus the Pſalmiſt writes:

"Wherewith ſhall a young man cleanſe his way? by taking heed thereto according to thy word. With my whole heart have I ſought thee. O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not ſin againſt thee. Bleſſed art thou, O Lord: teach me thy ſtatutes. With my lips have I declared all the judgements of thy mouth. I have rejoiced in the way of thy teſtimonies as much as in all riches. I will meditate in thy precepts, and have reſpect unto thy ways. I will delight myſelf in thy ſtatutes: I will not forget thy word," Pſalm cxix. 9—16.

When an aged perſon looks back upon a well ſpent Youth, employed in the ſervice of God, the conſideration muſt make him more happy than the pomp of a Ceſar, or the conqueſts of an Alexander.

By attending to religion in Youth, we grow up to ſtrength in our more advanced years, and the ſervice of God becomes an habit almoſt impoſſible to be ſhaken off, and the force of temptation is more eaſily oppoſed.

If the fruits of the earth are neglected in ſummer, they will be of no ſervice in winter; and if the ſeaſon of Youth is not properly improved, it will afford no comfort in old age, when under the decays of nature we ſtand moſt in need of it.

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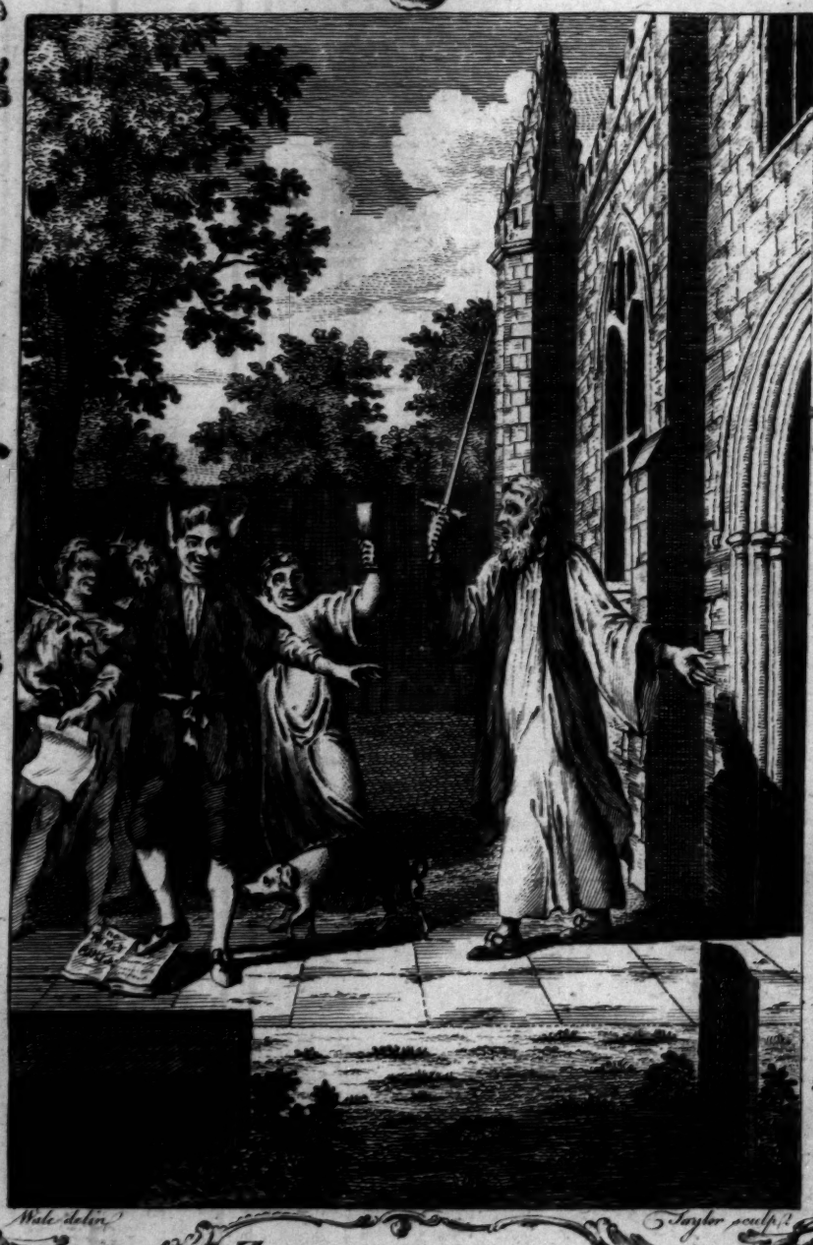

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ZEAL. Gal. IV. 18.

Folly *the Book of Sacred Truth Profanes*
While **Sloth** *presides, and* **Vice** *unbounded reigns—*
Zeal calls with ardour each deluded Mind,
Points to the Temple, and invites the **blind.**

Z

ZEAL, An earneſt deſire to do ſomething, or promote any undertaking, whether it be good or bad. We find it uſed in the following ſenſes:

Firſt, In a religious ſenſe. Thus we read, that when Balaam induced ſome of the Moabites to ſend ſeveral of their moſt handſome women among the children of Iſrael, Phineas, the ſon of Eleazer, went and ſlew all thoſe who had offered ſuch an indignity to the Lord Jehovah, for which his family was to enjoy the prieſthood to the fourth generation.

In the ſame manner, when our Lord entered the temple of Jeruſalem, and ſaw the abuſes that were committed, he was ſo Zealous, that he overturned the tables, and whipped the perſons who traded in that manner out of the temple. This was done, that it might be fulfilled which was written, The Zeal of thine houſe hath eaten me up; and again, My houſe ſhall be called the houſe of prayer; but ye have made it a den of thieves.

Thus we find that our Lord was Zealous to promote his Father's glory; and therefore the ſame becomes a binding duty upon all his followers.

Secondly, Zeal is uſed to denote the heartfelt ſorrow that the people of God feel when they ſee his ordinances profaned, and hear his name blaſphemed. Thus when a miniſter, in particular, ſees the ſacred inſtitutions of his divine Maſter, as contained in the ſcriptures, treated with indignity and diſreſpect by the wicked and prophane, his indignation ariſes againſt them, and his Zeal burns for the honour of his Lord and Redeemer. But that Zeal is tempered with meekneſs; for while his prayer to God is, that ſuch deplorable wretches may be turned from the evil of their ways, he does every thing in his power to diſſuade them from their errors, that they may walk well-pleaſing in the ſight of the Saviour of mankind, who has injoined holineſs as a teſt of our ſincerity in matter of faith.

Thirdly, Zeal is uſed in a moral ſenſe, conſiſtent with the duties of natural religion. Thus when a virtuous man ſees every moral obligation ſet at defiance, and the moſt obvious duties treated with contempt, his indignation ariſes, and he does all in his power to prevent the infection ſpreading.

Thus when a profane perſon goes on in blaſpheming the name of God in the midſt of a company, eſpecially where young perſons are, it is the duty of thoſe who wiſh well to the riſing generation, to turn him out of the place; and in ſo doing, they give a proof of their Zeal for the honour and intereſt of human ſociety.

Laſtly, Zeal may be conſidered in a political light, and, as ſuch, it may be exerciſed conſiſtent with the duties of Chriſtianity.

Thus when a body of Chriſtian people find themſelves oppreſſed by a tyrant, and idolatry ſet up in their places of worſhip, they may, they ought to pull down the images, by which God is diſhonoured, and his name blaſphemed.

True Zeal is a convincing proof that we are earneſt in the ſervice of God and religion, that our whole mind is fixed upon the glory of God, and that nothing ſo much predominates in our hearts.

On the other hand, falſe or blind Zeal is attended with many fatal conſequences, and is always the ſign of a weak mind.

Thus the apoſtle Paul ſays, That the Jews had a Zeal, but not according to knowledge. They were Zealous to promote the law, not conſidering that Chriſt was the end of the law for righteouſneſs to every one that believeth.

Let us therefore be Zealous in the ſervice of God, that we may promote his honour and glory.

ZION, A mountain; but in ſcripture taken in three different ſenſes.

Firſt, It is uſed to denote that hill within the city of Jeruſalem, where Solomon built a palace, and therefore it is called Mount Zion, and Jeruſalem the city of David; becauſe that great king had his mauſoleum, or tomb, in it.

Secondly, It is often uſed to point out the whole viſible church of Chriſt here on earth; for the church is the Mount Zion of God. As Mount Zion, which ſtood near the temple of the Jewiſh kingdom, was the centre of the ſovereignty; ſo the church of Chriſt here below is the centre to which all his bleſſings run, as it were, in one continued channel.

Thirdly, Mount Zion is often uſed in ſcripture to denote heaven, the throne of the living God, and the New Jeruſalem, where all the firſt born will meet together to join in praiſe of their Redeemer.

Mount Zion, in a carnal ſenſe, ſignified a real ſpot of ground; and in a ſpiritual ſenſe, the church; but in its ultimate ſenſe, it points out heaven, where God in Chriſt ſhall be All in All.

In the firſt is meant the place where David found reſt from his troubles; in the ſecond, it denotes the reſt of the church in the ſervice of God; but in the third, the eternal reſt of all the redeemed in heaven, when ſin and ſorrow ſhall be done away.

To obtain everlaſting poſſeſſion of Mount Zion above is the whole work of a Chriſtian while here below; for all his duties flowing from a lively faith in Chriſt Jeſus, tend towards promoting it.

Let this lead us to ſet our affections on things above, that our hearts may be drawn towards Mount Zion; there let us lay up our treaſure; for where our treaſure is, there will our hearts be alſo.

There are ſix things, wherein Mount Zion at Jeruſalem has a ſtriking reſemblance to the church, or the inhabitants of Mount Zion, under the Chriſtian diſpenſation.

Firſt, it ſhews what we are by nature; for upon it originally were towers built by the Jebuſites, which points out that we were by nature enemies to God.

Secondly, A ſtate of grace by which David's taking Mount Zion from the Jebuſites was a figure of Chriſt's reſcuing us from death and hell.

Thirdly, Mount Zion was high, and however low the church may appear in this world, yet ſhe is high in the favour of God.

Fourthly, Mount Zion was an immoveable rock, and the church is built upon the foundation of the prophets and apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone.

Fifthly, Mount Zion was the place God made choice of, out of all nations in the world, to put his name in; and the church is compoſed of his peculiar people, ſuch as ſhall be inhabitants of Mount Zion above.

Laſtly, God loved Zion, and bleſſed all thoſe who wiſhed well to her; and here he loves the church which was purchaſed with the blood of his dear Son.

The faithful citizens, or inhabitants of Mount Zion here below, will be advanced to glory, honour, and immortality in Zion above, where they will dwell with God the Father, Son, and Holy Ghoſt, with all the holy angels, with the bleſſed martyrs, who laid down their lives for the teſtimony of Jeſus, and with all the redeemed of the Lord, to whom be glory for ever and ever. Amen.

Inhabitants of Zion, The church of God throughout all the world. Thus the prophet ſays:

"And in that day ſhall ye ſay, Praiſe the Lord, call upon his name, declare his doings among

among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things; this is known in all the earth. Cry out and ſhout, thou inhabitant of Zion: for great is the Holy One of Iſrael in the midſt of thee," Iſaiah. xii. 4—6.

The Inhabitants of Zion are not confined to any particular ſpot; for where-ever God in in Chriſt is feared and worſhipped, there the inhabitants of Zion are to be found.

The Pſalmiſt was filled with rapture, when he conſidered Mount Zion, where the temple was built:

"We have thought of thy loving-kindneſs, O God, in the midſt of thy temple. According to thy name, O God, ſo is thy praiſe unto the ends of the earth: thy right hand is full of righteouſneſs. Let mount Zion rejoice, let the daughters of Judah be glad, becauſe of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, conſider her palaces: that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death," Pſalm xlviii. 9—14.

If then ſuch was the beauty of the tempo ral Jeruſalem, or Mount Zion, what muſt it be with reſpect to the Lord of Glory, and all his holy angels in heaven!

Thus the apoſtle ſays:

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels. To the general aſſembly and church of the firſt-born, which are written in heaven, and to the judge of all, and to the ſpirits of juſt men made perfect," Heb. xii. 22, 23.

As if he had ſaid, ye are not to approach ſuch a dreadful place as Mount Sinai, in the Wilderneſs, where the law was delivered in all its terrors. Then God was ſeen in his majeſty; but the people were afraid to behold him.

It is different with you; ye can now look up to God, through the merits of Chriſt, who hath taken away ſin by the ſacrifice of himſelf, and reconciled offenders to God.

The Inhabitants of Zion, or Jeruſalem, were ſeparated from all the other nations of the univerſe; for there God vouchſafed to put his name. They were not permitted to marry any woman from other nations; nor was an unclean thing to come within the walls of their city.

In the ſame manner Mount Zion, or the church here below, conſiſts of a holy people, who will not ſuffer any errors to creep in among them, nor will they join themſelves to the people of the world, leſt they ſhould be led away by their example, and ſo defile themſelves by the corruption of the fleſh.

TO THE
READER.

HAVING thus explained every important term, and phraſe uſed in the ſacred ſcriptures, and in the body of Divinity, ſo as to form a perfect ſyſtem, both of Chriſtianity and morality, we ſhall now preſent our readers with an explanation of all the proper names uſed in Scripture, both in the Old and the New Teſtament.

The Hebrew and Greek have has this advantage above all other languages, that every proper name of a man or woman, or even a town or city, conveys a ſtriking idea to the mind. Thus Joſhua is a Saviour, John is Gracious, Peter a Stone, &c.

Nothing of this nature has ever yet been attempted in the Engliſh language except in detached pieces, ſcattered up and down throughout different authors, ſo that the whole cannot be purchaſed, nor even read, by ordinary perſons in general.

In order therefore to furniſh the reader with an explanation of all the proper names in ſcripture, the following plan has been adopted.

Firſt, The name in Hebrew or Greek as it occurs, only that it will be printed in Engliſh characters, for the benefit of ordinary readers, but the Hebrew words will be marked heb. and the Greek gr.

Secondly, A ſimple definition, or the different ſenſes in which it is taken; for many of the Hebrew and Greek words convey more ideas than one.

Thirdly, At leaſt one of the texts of Scripture, where the word is uſed, is quoted without repeating the words, becauſe the reader can eaſily turn to them.

Such is the plan of this part of the work, and there is no doubt but it muſt contribute more towards promoting an acquaintance with the ſcripture than any thing ever yet offered to the public.

A

DICTIONARY

OF

SCRIPTURAL PROPER NAMES,

WITH

The different Senſes in which they were uſed by the ancient JEWS and CHRISTIANS.

A B E

AARON, Heb. a mountain of praiſe; the firſt prieſt of the children of Iſrael. Exod. vi. 20.

Abagatha, heb. Father of the wine preſs; a eunuch, or a chamberlain belonging to Ahaſuerus. Eſther i. 10.

Abana, heb. A building; a river of Damaſcus. 2 Kings v. 12.

Abarim, heb. paſſing along; a mountain. Num. xxvii. 12.

Abdeel, heb. A cloud of God's ſtore; a ſervant to king Zedekiah. Jer. xxxvi. 26.

Abdon, heb. A cloud of juſtice; a city in Canaan. Joſh. xxi. 30.

Abednego, heb. Servant of light, or to ſhine; one of thoſe who were thrown into the firy furnace. Dan. iii. 16.

Abel, heb. Vanity, ſorrow, and mourning; the ſecond ſon of Adam, murdered by Cain. Gen. iv. 8.

Abez, heb. An egg; A city in the tribe of Iſſachar. Joſhua xix. 20.

A B I

Abi, heb. My father; the mother of Hezekiah. 2 Kings xviii. 2.

Abiaſaph, heb. A conſuming father; one of the ſons of Korah. Exod. vi. 24.

Abiathar, heb. Father of a remnant; one of Solomon's prieſts. 1 Kings iv. 4.

Abidah, heb. The father of knowledge; one of the ſons of Midian. Gen. xxv. 4.

Abidan, heb. Father of Judgment; a prince of the Benjaminites. Numb. i. 11.

Abiezer, heb. My father's help; the nephew of Manaſſeh. 1 Chron. vii. 18.

Abigail, heb. My father's joy; the wife of Nabal. 1 Sam. xxv. 3.

Abihail, heb. My father's ſtrength; the wife of Rehoboam. 2 Chron. xi. 18.

Abihu, heb. My father himſelf; one of the ſons of Aaron. Exod. vi. 23.

Abihud, heb. The father of confeſſion; one of the Benjaminites. 1 Chron. viii. 3.

Abijah, heb. The will of the Lord; one of the kings of Judah. 1. Kings xiv. 31.

Abilene, gr. The father's manſion; a city near Libanus. Luke iii. 1.

Abimael, heb. My ſtrong father; the Son of Joktan. Gen. x. 28.

Abimelech, heb. My father the king; a king of Gerar. Gen. xx. 2.

Abinadab, heb. The father of a vow; one of the ſons of Saul 1 Sam xxxi. 2.

Abinoam, heb. The beauty of my father; one of the captains of the Iſraelites. Judges iv. 6.

Abiſhag, heb. My father's error, or ignorance; a young woman who lay with David. 1 Kings i. 4.

Abiſhai, heb. My father's reward; one of David's captains. 1 Chron. ii. 16.

Abiſhua, heb. My father of ſalvation; the ſon of Pula. 1 Chron. viii. 4.

Abiſhua, heb. The father of a ſong, or a wall; the ſon of Shammal. 1 Chron. ii. 28.

Abital, heb. The father of the Dew; one of David's wives. 2 Sam. iii. 4.

Abiud, heb. My father's ſtrength or beauty; the Son of Zorobabel. Matt. i. 13.

Abner, heb. My father's lamp: a great commander. 1 Sam. xiv. 50.

Abram, heb. An high father; the firſt name given to the father of the faithful. Gen. xi. 26.

Abraham, heb. The father of a multitude; and the ſame perſon as Abram. Gen xxii. 2.

Accad, A ſhark; a city where Nimrod lived. Gen. x. 10.

Accho, heb. Thruſt, or preſſed together; the name of a town. Judges i. 31.

Aceldama, heb. A field of blood; the place where Judas hanged himſelf. Acts i. 19.

Achaia, gr. Sadneſs or grief; a province in Greece. Acts xviii. 12.

Achan, heb. A diſturber or troubler; one who ſtole a golden wedge. Joſh. vii. 26.

Achbor, heb. A mount; the top of Baalhannan. Gen. xxxvi. 38.

Achim, heb. Riſing again; the ſon of Zadock. Mat. i. 14.

Achiſh, heb. It is ſurely ſo; the king of Gath, to whom David fled. 1 Sam. xxi. 10.

Achor, heb. Trouble or ſorrow; a valley belonging to Judah. Joſh. vii. 14.

Achſah, heb. A woman finely dreſſed; the daughter of Caleb. Judg. i. 12.

Achſaph. heb. A priſoner; a city in the tribe of Aſſer. Joſh. xi. 1.

Achzib, heb. A lyar; a city in the tribe of Judah. Joſh. xv. 44.

Adadah, heb. The witneſs of an aſſembly; the name of a city. Joſh. xv. 22.

Adah, heb. An aſſembly of people; one of Lamech's wives. Gen. iv. 23.

Adaiah, heb. The witneſs of the everlaſting God; the name of a Levite 1 Chron. vi. 41.

Adoliah, heb. Poverty; the ſon of Haman. Eſther ix. 8.

Adam, heb. A ſon of the earth, or red earth; the natural part of all mankind. Gen. ii. 16.

Adamah, heb. Earthly or red; the name of a city belonging to Napthali. Job xix. 36.

Adami, heb. Naked; the name of a city. Joſh. xix. 33.

Adar, heb. High, or eminent; the name of a city. Joſh. xv. 3.

Adbeel, heb. Vapour, or a cloud; the ſon of Iſhmael. Gen. xxv. 13.

Addan, heb. The foundation; the name of a place. Ezra ii. 59.

Addi, heb. Witneſs; the father of Melchi. Luke. iii. 28.

Addon, heb. Lord of ground; the name of a place. Nehemiah vii. 61.

Adin, heb. Delicious or pleaſing; one of the princes of the Iſraelites. Ezra ii. 15.

Aditbaim, heb. An aſſembly of people; the name of a city. Joſh. xv. 36.

Adnah, heb. Everlaſting reſt; a captain of Manaſſeh. 1 Chron. xii. 20.

Adoni-bezek, heb. The Lord of thunder; a tyrannical king. Judges i. 6. 7.

Adonijah, heb. A ruling Lord; one of the ſons of David. 2 Sam. iii. 4.

Adonikam, heb. The Lord is riſen; one of the princes among the Iſraelites. Ezra ii. 13.

Adoniram, heb. A high Lord; the name of Solomon's treaſurer. 1 Kings iv. 6.

Adonizedeck, heb. The righteouſneſs of the Lord; a king of Jeruſalem. Joſh. x. 1.

Adoraim, heb. The ſtrength of the ſea, a City. 2 Chron. xi. 9.

Adoram,

Adoram, heb. Their praiſe; the name of David's treaſurer. 2 Sam. xx. 24.

Adramelech, gr. The council of the king; one of the ſons of Senacherib. 2 King xix. 37.

Adramyttium, gr. A neat commodity; a city of Myſia, Acts xxvii. 2.

Adriel, heb. The flock of God; the ſon of Barzilai. 2 Sam. xxi. 2.

Adullam, heb. An ornament; the name of a city, Joſh. xii. 12.

Aeneas, gr. Praiſe worthy; the name of a man. Acts ix. 33.

Aenon, gr. A little fountain; the name of a town. John iii. 23.

Agabus, gr. A locuſt, graſs-hopper or lobſter; the name of a prophet. Acts xi. 28.

Agag, heb. A garnet; the king of Amalek. i. Sam. xv. 8.

Agrippa, heb. Pain in childbed; a king of the Jews. Acts xxvi. 1.

Agur, heb. A ſtranger; the name of a wiſe man, Prov. xxx. 1.

Ahab, heb. The brother's father; a wicked king of the Jews. 1 Kings vi. 28.

Aharah, heb. A ſweet meadow; a ſon of Benjamin. 1 Chron. viii. 1.

Ahaſuerus, heb. A prince or head; the ſame perſon called Xerxes by the Greeks. Ezr. iv. 6.

Ahaz, heb. Taking or poſſeſſing; a king of Judah. 11 Kings. xvi. i.

Ahaziah, heb. Poſſeſſion of the Lord; a king of Iſrael. 1 Kings xxii. 40.

Ahi, heb. My brother; the ſon of Adiel. 1 Chron. v. 15.

Ahiah, heb. The Lord's brother; one of Solomon's Scribes. 1 Kings iv. 3.

Ahian, heb. A brother of wine; the ſon of Shemidah. 1 Chron. vii. 19.

Ahiezar, heb. Brother of help; a prince of the tribe of Dan. 1 Chron. xii. 3.

Ahihud, heb. Brother of vanity; a prince of the tribe of Aſher. Num. xxxiv. 27.

Ahikam, heb. A brother ariſing; the ſon of Shephat. Jer. xxvi. 24.

Ahihud, heb. A brother born; the name of David's recorder. 2 Sam. viii. 16.

Ahimaaz, heb. Brother of council; the father of Saul's wife. 1 Sam. xiv. 50.

Ahinan, heb. A prepared brother; one of the ſons of Anak. Num. xiii. 22.

Ahimelech, heb. My brother the king; the name of a prieſt. 1 Sam. xxii. 9.

Ahinoam, heb. A brother of death; a ſon of Elkanah. 1 Chron. vi. 25.

Ahinadab, heb. A willing brother; the ſon of Iddo. 1 Kings iv. 14.

Ahidaan, heb. The brother's beauty; the name of Saul's wife. 1 Sam. xvi. 15.

Ahio, heb. His brother; the ſon of Abinadab. 2 Sam. vi. 3.

Ahria, heb. Brother of iniquity; a prince of Napthali. Num. i. 15.

Ahiram, heb. Brother of craft; a ſon of Benjamin. Num. xvi. 38.

Ahiſamach, heb. Brother of ſubſtance; the father of Aholiab. Exod. xxxi. 6.

Ahiſhahar, heb. Brother of the Morning; the nephew of Benjamin. 1 Chron. vii. 10.

Ahiſhra, heb. Brother of the prince; a ruler of Solomon's houſhold. 1 Kings iv. 6.

Ahitophel, heb. Brother of ruin; David's counſellor. 2 Sam. xv. 12.

Ahitub, heb. Brother of goodneſs; the ſon of Phineas. 1 Sam. xiv. 3.

Ahiah, heb. A hearty, generous brother; a city. Judges i. 31.

Ahiai, heb. A beſeeching brother; the father of Zabad. 1 Chron. xi. 41.

Ahoah, heb. A thiſtle or thorn; a ſon of Bela. 1 Chron. viii. 4.

Aholah, heb. A dwelling in herſelf; a name given figuratively to Samaria. Ezek. xxiii. 4.

Aholiab, heb. The tabernacles, or the righteouſneſs of the father; the ſon of Achiſſamach. Exod. xxxi. 4.

Aholibamah, heb. My tent, or manſion; the wife of Eſau. Gen. xxxvi. ii.

Ahurnai, heb. A meadow, or the brother of waters; the ſon of Jahath. 1 Chron. iv. 2.

Ahuſam, heb. The taking poſſeſſion, or a viſion; the ſon of Naarah. 1 Chron. vi. 6.

Ahuza, heb. Poſſeſſion, apprehenſion, and collection; Abimelech's friend. Gen. xxvi. 26.

Ai, heb. An heap; a city. Joſh. vii. 2.

Aiah, heb. A vulture, or raven; the ſon Zibeon. Gen. xxxvi. 24.

Aiath, heb. An hour; a city. Iſaiah x. 28.

Aijalon, heb. An oak, or ſtrength; a city. Joſh. xix. 42.

Ain, heb. A fountain, or an eye; a city. Num. xxxiv. 11.

Akan, heb. Troubling; the ſon of Ezer. Gen. xxxvi. 27.

Akkub, heb. The print, or mark of a foot: a ſon of Elioenai. 1 Chron. iii. 24.

Alamelech, heb. The council of God; a city. Joſh. xix. 26.

Alameth, heb. A hiding, or youth; a city. 1 Chron. vi. 60.

Alamoth, heb. The Virgin's ſong; the title of Pſalm xlvi.

Alexander, gr. A ſtrong helper; the ſon of Simon the Cyrenian, Mark xv. 21.

Alian, heb. High; a ſon of Shobal. 1 Chron. i. 40.

Allon-bachuth, heb. The oak of weeping; the place where Deborah was buried. Gen. xxxv. 8.

Almodad, heb. The meaſure of God; the ſon of Joktan. Gen. x. 26.

Almon-Diblathaim, heb. Hidden in a heap of fig trees; a place where the Iſraelites encamped. Num. xxxiii. 26.

Alpheus, heb. A captain; the father of James. Matt. x. 3.

Altaſhith, heb. Deſtroy not; the titles of the following Pſalms, lvii. lviii. lxix. lxxv.

Alvah, heb. His riſing up; a duke of Edom. Gen. xxxv. 40.

Alvan, heb. Higher; a ſon of Shobal. Gen. xxxvi. 23.

Aluſh, heb. A mingling together; a place where the Iſraelites encamped. Numb. xxxiii. 13.

Amad, heb. People of witneſs; a city. Joſh. xix. 26.

Amal, heb. Labour; the ſon of Hemel. 1 Chron. vii. 35.

Amalek, heb. A ſtriking people; the ſon of Eſau. Gen. xxxvi. 10—12.

Aman, heb. Mother, or fear of them; a city. Joſh. xv. 26.

Amana, heb. Faith, truth, and a nurſe; a mountain. Cant. iv. 8.

Amariah, heb. The excellency of the Lord; the father of Zechariah. Neh. xi. 4.

Amaſa, heb. Sparing the people; the ſon of David's ſiſter. 1 Chron. ii. 17.

Amaſai. heb. Strong; a ſon of Elkanah. 1 Chron vi. 25.

Amaſhai, heb. The gift, or preſent of the people; the ſon of Azareel. Neh. xi. 13.

Amaſhiah, heb. The ſtrength of the Lord; the father of Joſhah. 1 Chron. iv. 34.

Amaſiah, heb. The burden of the Lord; the ſon of Zichri. 2 Chron. xvii. 16.

Amaziah, heb. The weight of the Lord; the ſon of Jehoaſh. 2 Kings xii. 21.

Amiſhaddai, heb. The people of the Almighty; the father of Abiezer. Num. i. 12.

Amittai, heb. Fearing, or free; the father of Jonah. 2 Kings xiv. 25.

Amizabad, heb. The dowry of the people; the ſon of Benaiah. 1 Chron. xxvii. 6.

Ammeatha, heb. Troubling the law; the father of Haman. Eſther viii. 5.

Ammiel, heb. God be with us; the ſon of Gemalli. Num. xiii. 12.

Amminadab, heb. A free people; the ſon of Ram. 1 Chron. ii. 10.

Ammon, heb. The ſon of my people; a nation derived from Lot. Gen. xix. 38.

Amnon, heb. A ſchool-maſter; the ſon of David. 1 Ch. iii. 31.

Amok, heb. A valley; a prieſt. Neh. xii. 7.

Amos, heb. A burden; a prophet. Amos i. 1.

Amoz, heb. Strong, or mighty; the father of Iſaiah. Iſ. i. 1.

Amphiplits, gr. A city compoſed with walls; a Grecian city. Acts xvii. 1.

Amplias, gr. Make more; the friend of Paul. Rom. xvi. 8.

Amram, heb. A high people; the father of Moſes and Aaron. Exod. vi. 20.

Amraphel, heb. Speaking deſtruction; a king of Shinar. Gen. xiv. 1.

Anab,

Anab, heb. A grape; a city. Josh. xv. 50.

Anah, heb. Sinning, poor, or afflicting; the father of Aholibamah. Gen. xxxvi. 2.

Anaharath, heb. Dryness, burning or wrath; a city. Josh. xix. 19.

Anani, heb. A beloved; a son of Elioenai. 1 Chron. ii. 24.

Ananiah, heb. Divination of the Lord; a man's name. Neh. iii. 23.

Ananias, gr. The grace of God; the high priest. Acts xxiii. 2.

Anath, heb. A song, or an answer; the father of Shamgar. Judges iii. 31.

Andrew, gr. Very strong; an apostle. Luke vi. 1.

Andronious, gr. A victorious captain; a man's name. Rom. xvi. 7.

Antioch, gr. Instead of a chariot; a city. Acts xi. 22.

Antipas, gr. Against all; a martyr. Rev. ii. 13.

Antipatris, gr. Against the father; a city. Acts xxiii. 31.

Anub, heb. A grape; the son of Coz. 1 Chron. iv. 8.

Aphek, heb. Strength; a city. Josh. xii. 18.

Aphrath, heb. Dust; a city. Micah i. 10.

Apollos, gr. A destroyer; a man's name. Acts xviii. 24.

Apollonia, gr. Perdition, or destruction; a city in Macedonia. Acts xvii. 1.

Appaim, heb. A countenance; the father of Ishi. 1 Chron. ii. 30.

Apphia, gr. Bringing forth; a godly woman. Philemon 2.

Aquila, gr. An eagle; the husband of Priscilla. Acts xviii. 2.

Ar, heb. An adversary; a city. Num. xxi. 28.

Ara, heb. Cursing; a son of Jether. 2 Chron. vii. 28.

Arah, heb. Multiplying; a city. Josh. xv. 52.

Arabia, gr. Evening; a country. Gal. i. 17.

Arad, heb. A wild ass; a city. Judges i. 16.

Aran, heb. An ark; the son of Dishan. Gen. xxxvi. 28.

Ararat, heb. Trembling; a mountain. Gen. xx. 4.

Arba, heb. Four; the father of Anak. Josh. xv. 13.

Archelaus, gr. The prince of the people; the son of Herod. Mat. ii. 22.

Archippus, gr. A prince; a man's name. Col. iv. 17.

Areli, heb. The sight of God; the Son of Gad. Gen. xlvi. 16.

Aretas, gr. Virtuous; a king of Damascus. 2 Cor. ii. 32.

Arimathea, gr. A little hill; a man's name. Luke xxiii. 51.

Arioch, heb. A long lion; the king of Elessar. Gen. xiv. 9.

Aristarchus, gr. The best prince; one of Paul's companions. Acts xix. 25.

Aristobulus, gr. The best counsellor; a man's name. Rom. xvi. 10.

Arnon, heb. Rejoicing; a flood. Deut. ii. 24.

Arodi, heb. Ruling, defending, or domineering; the Son of Gad. Gen. xlvi. 16.

Arrer, heb. A watchman; a city. Deut. xxxii. 34.

Arpad, heb. A giant; a region in Syria. 2 Kings xviii. 34.

Arphaxad, heb. Healing; the son of Shem. Gen. x. 22.

Artaxerxes, heb. A strong warrior; the king of Persia. Ezra iv. 7.

Artemas, gr. Whole, or sound; a man's name. Tit. iii. 12.

Asa, heb. A physician; a king of Judah. 1 Kings xv. 8.

Asahel, heb. The work of God; the brother of Joab. 2 Sam. ii. 18.

Asaph, heb. Gathered; the brother of Hinnam. 1 Chron. vi. 39.

Asareel, heb. The blessing of God; the son of Jehaleel. 1 Chron. vi. 16.

Asariah, heb. Blessedness; the son of Asaph. 1 Chron. xxv. 2.

Aſenath, heb. A prieſt; Joſeph's wife. Gen. xli. 45.

Aſhan, heb. Smoke; a city. Joſh. xv. 42.

Aſhbell, heb. An old fire; the ſon of Benjamin. Gen. xlvi. 22.

Aſhdod, heb. The robbing of a country; a city. Joſh. xv. 47.

Aſher, heb. Happy; the ſon of Jacob. Gen. xxx. 13.

Aſhima, heb. The fire of the ſea; the idols of Hamath. 2 Kings xvii. 30.

Aſkelon, heb. The fire of infamy; a city of the Philiſtines. 2 Sam. i. 20.

Aſhnah, heb. Mutation; a valley. Joſh. xv. 33.

Aſhtaroth, heb. Flocks, or riches; the name of an idol. 1 Sam. vii. 3.

Aſiel, heb. The work of God; the father of Seraiah. 1 Chron. iv. 35.

Aſſuppim, heb. The council of elders; the name of a man. 1 Chron. xxv. 15.

Athach, heb. Time; a city. 1 Sam. xxx. 30.

Athaliah, heb. The time of the Lord; a wicked queen of Iſrael. 2 Kings viii. 26.

Athiai, heb. My hour; a man's name. Ez. x. 28.

Attalia, gr. Encreaſing; a city. Acts xiv. 25.

Ava, heb. Iniquity; a city. 2 Kings xvii. 24.

Auguſtus, lat. illuſtrious; the name of a Roman emperor. Luke ii. 1.

Azim, heb. Wicked; a city. Joſh. xviii. 23.

Aza, heb. Strength; the father of Bela. 1 Chron. v. 8.

Azareel, heb. The help of God; the father of Amaſhai. Neh. ii. 13.

Azariah, heb. The ſtrength of God; a King of Judah. 2 Kings xiv. 21.

Azgad, heb. A ſtrong hoſt; the father of Jokanan. Ezra viii. 12.

Aziel, heb. A muſicain; a man's name, 1 Chron. xxv. 2.

Aziza, heb. Strength; the ſon of Zatta. Ezr. x. 27.

Azmaveth, heb. The ſon of ſtrength, or the ſtrength of death; the Son of Adiel. 1 Chron. xxvii. 25.

Azmon, heb. Bone of a bone; a city. Numb. xxxiv. 5.

Aznoth-tabor, heb. Purity, contrition, or the ears of election; a city. Joſh. xix. 34.

Azor, heb. A helper; the father of Sadoc. Mat. i. 13.

Azriel, heb. The help of God; a man's name. 1 Chron v. 24.

Azriham, heb. Help riſing up; the ſon of Neariah. 1 Chron. iii. 23.

Azubah, heb. Forſaken; the wife of Caleb. 1 Chron. ii. 18.

Azur, heb. Helper; the father of Hannaniah. Jer. xxviii.

Azzah, heb. A he goat; a city. Deut. ii. 23.

Azzan, heb. Their ſtrength; the father of Pelliel. Numb. xxxiv. 26.

B

BAAL, heb. A Lord; the name of an idol. Judges viii. 33.

Baalah, heb. Ruling him; a city 1 Kings ix 11.

Baalath-beer, heb. Subjected pity; a city. Joſh ix. 18.

Baal-hamon, heb. The maſter of a multitude; the name of a vineyard. Cant. viii. 11.

Baal-hazor, heb. A gift; a field. 1 Sam. xiii. 23.

Baal-hermon, heb. A poſſeſſor of deſtruction, or of a thing accurſed; a mount. Judges iii. 3.

Baalis, heb. A rejoicing Lord; the name of a king of the Ammonites. Jer. xl. 14.

Baal-meon, heb. The maſter of the houſe; name of a place. Numb. xxxii. 38.

Baal-tamar. heb. The Lord of the Palm tree; a village. Judg. x. 33.

Baal-zebub, heb. The Lord of flies; an idol. 2 King. i. 2.

Baal,

Baal-zephon, heb. The hidden idols; a city. Exod. xiv. 2.

Baanah, heb. Affliction; the ſon of Abibud. 1 King iv. 12.

Baarah, heb. A flame; the wife of Shabarim. 1 Chron. viii. 8.

Baaſha, heb. Preſſing together; a king. 1 Kings xv. 17.

Babel, heb. Confuſion; A tower. Gen. xi. 9.

Baiith, heb. A houſe; a city of the Moabites. Iſaiah xv. 2.

Balaam, heb. The antient of the people; a falſe prophet. Numb. xxii. 5.

Baladan, heb. Without rule, good order or government; a king of Babylon. 2 Kings xx. 12.

Balah, heb. Worn old; a city. Joſh. xix. 3.

Balah, heb. Covering; a king of Moab. Num. xxii. 2.

Bamah, heb. A high place; a city. Ezek. xx. 29.

Bamoth, heb. The high places; a city. Numb. xxi. 19.

Bani, heb. Sons; one of David's captains, 2 Sam. xxiii. 36.

Barabbas, heb. Reproach; a murderer. Mat. xxvii. 20.

Barachel, heb. Bleſſing; the father of Elihu. Job xxxii. 6.

Barah, heb. Lightning; the ſon of Ahinoum. Judg. iv. 6.

Bariah, heb. A fugitive; the ſon of Semaiah. 1 Chr. iii. 22.

Bar-Jeſus, gr. The ſon of Jeſus; a falſe prophet. Acts xiii. 6.

Bar-jonas, gr. The ſon of Jonah; a name given to Peter. Mat. xvi. 17.

Bartholomew, gr. A ſon drawing waters; the name of an apoſtle. Matt. x. 3.

Baruch, heb. Bending the knee; a ſcribe who wrote for Jeremiah Jer. xxxvi. 12.

Barzillai, heb. As hard as iron; a man's name 2 Sam. xix. 30.

Baſhan, heb. Slumbring; the name of a place. Deut. i. 4.

Baſhemath, heb. Aromatical herbs; the name of one of Eſaus wives. Gen. xxxvi. 3.

Batharabbim, heb. Daughters of many; a province. Cant vii. 4.

Bathſheba, heb. The ſeventh daughter; the mother of Solomon. 1 Kings. i. 13.

Bealiath, heb. The Lord caſting himſelf down; one of David's captains. 1 Chron. xii. 5.

Bealoth, heb. Caſt under; a city. Joſh. xv. 24.

Bebai, heb. Empty; the father of Zechariah. Ez. viii. 11.

Becher, heb. The firſt fruits, or firſt born; the Son of Benjamin. Gen. xlvi. 21.

Bedad, heb. Solitary; the father of Hadad. Gen. xxxvi. 35.

Bedaiah, heb. The bar of the Lord; the ſon of Banni. Ezra x. 35.

Bedan, heb. To do juſtice; the name of a Judge 1 Sam. xii. 11.

Beeliada, heb. A maſter of knowledge; a ſon of David. 1 Chron, xiv. 7.

Beeri, heb. To explain; a man's name. Gen. xxvi. 34.

Beer-lahai-roi, heb. The will of him that liveth and ſeeth me; the name of a place. Gen. xvi. 14.

Beer-ſheba, heb. The well of the oath; a city. 1 Sam. xxx. 20.

Behemoth, heb. the beaſt of beaſts; the name of a great fiſh. Job. xl. 15.

Bel. heb. A Lord; the name of an idol. Jer. xix. 5.

Bela, heb. Deſtroying; a city. 1 Chron. iv. 29.

Belial, heb. Wicked cunning men; the name given to falſe accuſers. Deut. xiii. 13.

Belſhazzar, heb. A ſearcher for treaſure; a king of Babylon. Dan v. 1.

Belteſhazzar, heb. A keeper of treaſure; the name given to Daniel. Dan. i. 7.

Ben, heb. A ſon; a Jevite. 1 Chron. xv. 18.

Ben-ammi, heb. The ſon of my people; the ſon of Lot Gen. xix. 38.

Bene-berak, heb. Sons of lightning; the name of a place. Joſh. xix. 45.

Bene jaakam, heb. the ſons of ſorrow; the name of a place. Numb. xxxiii. 41.

Benhadad, heb. The ſon of noiſe; a king of Syria. 1 Kings xx. 1.

Beubeal,

Benhael, heb, The ſon of ſtrength; one of Jehoſhaphat's captains. 1 Chron. xvii. 7.

Benhanan, heb. The ſon of grace; the ſon of Simeon. 1 Chron iv. 20.

Benjamin, heb. The ſon of my right hand; Jacob's young ſon. Gen. xxxv. 18.

Beninu, heb. Our buildings; a man's name. Neh. x. 13.

Beno, heb. His buildings; a man's name. 1 Chron. xxiv. 26.

Benoni, heb. The ſon of Sorrow; a name given to Benjamin. Gen. xxxv. 18.

Benzobeth, heb. The ſon of fear; a man's name. 1 Chron iv. 20.

Beon, heb. Swearing, or affliction; the name of a place. Numb. xxiii 5.

Beor, heb. A flame; the father of Balaam. Numb. xxii. 5.

Bera, heb, To declare well; the king of Sodom. Gen. xiv. 2.

Beraiah, heb. The cheriſhing of the Lord; a man's name. 1 Chron. viii. 21.

Beracbah, heb. Bending of the knee; a valley. 2 Chron. xx. 26.

Berachiach, heb. Speaking well of the Lord; the ſon of Shimeah. 1 Chron. vi. 39.

Berea, gr. Weighty; a city. Acts xvii. 10.

Bered, heb. Hail; a city. Gen. xvi. 24.

Beri, heb. My corn, my ſon, or my choſen; a man's name. 2 Chrpn. vii. 36.

Beriah, heb. Fellowſhip; a man's name. Gen. xlvi. 17.

Berites, heb. Choſen warriors; a people. 1 Sam. xx. 14.

Bernice, gr. A victory; a woman's name. Acts. xxv. 13.

Berodach, heb. the ſon of death, the ſon of the king of Babylon. 2 Kings xx. 12.

Berothai, heb. Purity, or a cyprus tree; a town. Ezek. xlviii. 16.

Beſodaiah, heb. The council of the Lord; a man's name. Neh. i. 27.

Beſſai, heb. Eggs; a man's name. Neh. vii. 25.

Betah, heb. confidence; A city. 2 Sam. viii. 8.

Beten, heb. The belly; a place. Joſh. xix. 25.

Bethabara, heb. a houſe of anger; the name of a place. John i. 28.

Beth-anah, heb. The houſe of affliction; a city. Joſh. xix. 38.

Bethany, heb. The houſe of obedience; a village. Luke xix. 29.

Beth-arabah, heb. The houſe of ſweet ſmell; the name of a place. Joſh. xv. 6.

Beth-aram, heb. The houſe of height; the name of a place. Joſh. xiii. 27.

Beth-arbel, heb. The houſe of the ſtrong ambuſhment; the name of a village. Hoſea x. 14.

Beth-aven, heb. The houſe of grief, or vanity; the name of a place. Hoſea iv. 15.

Beth-azmareth. heb. The houſe of death's ſtrength; the name of a place. Neh. vii. 28.

Beth-halmeon, heb. An idol of the dwelling; a place. Joſh. xiii. 17.

Beth-barah, heb. The choſen houſe; a town. Judges vii. 24.

Beth-Birei, heb. The houſe of my Maker; a town. 1 Cron. iv. 31.

Beth-car, heb. The houſe of knowledge; a town. 1 Sam. vii. 11.

Beth-dagon, heb. A ſealed fiſh, or the houſe of wheat; a place. Joſh. xix. 27.

Beth-diblathaim heb. The houſe of dry figs; a place. Jer. xlviii. 22.

Beth-eden, heb. The houſe of pleaſure; the name of a place. Amos. i. 5.

Bethel, heb. The houſe of God; a place ſo named by Jacob. Gen. xxviii. 17.

Beth-emen, heb. The houſe of deepneſs; a place. Joſh. xix. 27.

Bether, heb. Diviſion; a mountain. Cant. ii. 17.

Bethesda, heb. The houſe of mercy; a pool at Jeruſalem. John iv. 2.

Beth-ezel, heb. My neighbour's houſe; a place. Mic. i 11.

Beth-gadar, heb. A houſe for a mouſe; a man's name. 1 Chron. ii. 51.

Beth-gamul, heb. The houſe of a Camel; the name of a place. Jer. xlviii. 23.

Beth-haccarem, heb. The houſe of the vineyard; a village. Jer. vi. 1.

Beth-hanan, heb. The houſe of grace; a town. 1 Kings iv. 9.

Beth-haran, heb. The houſe of a hill; a city. Num. xxxii. 36.

Beth-jeſhimoth, heb. The houſe of ſolitude; a village. Joſh. xii. 3.

Beth-lebaoth, heb. the houſe of invaſion; a city. Joſh. xix. 6.

Beth-lehem, heb. The houſe of bread; a city. Luke ii. 4.

Beth-maachach, heb. The houſe of bruiſing; village. 2 Sam. xx. 14.

Beth-mercaboth, heb. The houſe of horſemen; a place. Joſh. xix. 5.

Beth-meon, heb. The houſe of the dwelling; a city of Moab. Jer. xlviii. 23.

Beth-nimrah, heb. The houſe of rebellion; a city. Num. xxxii. 36.

Beth-horon, heb. The houſe of anger; a city. Joſh. x. 10.

Beth palet, heb. The houſe of expulſion; a city, Joſh. xv. 27.

Beth-pazez, heb. The houſe of contrition; a village, Joſh. xix. 21.

Beth-peor, heb. The houſe or temple of the idol Peor; a village. Deut. iii. 29.

Beth-phage, heb. The houſe of unripe figs; a village. Mat. xxi. 1.

Beth-rehod, heb. The houſe of enlargement; a city. Judg. xviii. 28.

Beth-rapha, heb. The houſe of health; a man's name. 1 Chron. iv. 12.

Beth-ſaida, heb. The houſe of fiſhing; a city. Luke ix. 10.

Beth-ſhan, heb. The houſe of ivory, a city. 1 Sam. xxxi. 10.

Beth-ſhemeſh, heb. The houſe of bondage; a city. Joſh. xxi. 16.

Beth-ſhittah, heb. The houſe of thorn; a village. Judges vii. 22.

Beth-tappuach, heb. The houſe of an apple-tree; a city. Joſh. xv. 53.

Bethuel, heb. The meaſure of God; a man's name. Gen. xxiv. 24.

Bethul, heb. A virgin; a city. Joſh. xix. 4.

Beth-zur, heb. The houſe of a rock; a city. Joſh. xv. 58.

Betonim, heb. Belly; a city. Joſh. xiii. 26.

Beulah, heb. Married; a name given to the children of Iſrael. Iſaiah lxii. 4.

Bezaleel, heb. In the ſhadow of God; a man's name. 1 Chron. ii. 20.

Bezek, heb. Lightning; a city. Judg. i. 5.

Bezer, heb. Vine-branches; a city. Deut. iv. 43.

Bichri, heb. The firſt fruits; a man's name. 2 Sam. xx. 1.

Bidkar, heb. Coldneſs; a captain. 2 Kings ix. 25.

Bigtha, heb. A place of bread; a man's name. Eſther i. 10.

Bigthau, heb. Giving meat; a man's name. Eſther ii. 21.

Bildad, heb. Old love; one of Job's friends. Job ii. 11.

Bilgah, heb. Ancient countenance; a man's name. 1 Chron. xxiv. 14.

Bilhah, heb. fading; one of Rachel's ſervants. Gen. xxix. 29.

Bilhan, heb. Old, or troubled; a man's name. Gen. xxxvi. 27.

Bilſhan, heb. In the tongue; a man's name. Ezr. ii. 2.

Binnui, heb. Building; A Levite. Ezra. viii. 33.

Berſha, heb. In evil; king of Gommorah. Gen. xiv. 2.

Biſhlam, heb. In peace; a man's name. Ezr. iv. 7.

Biziothiah, heb, Deſpiſe; a city. Joſh. xv. 28.

Blaſtus, gr. A branch of a tree; a man's name. Acts xii. 20.

Boanerges, heb. The ſon of thunder; a man's name. Mark iii. 17.

Boaz, heb. In Strength; the father of Obed. 1 Chron. ii. 12.

Bocheru, heb. Firſt born; the ſon of Azel. 1 Chr. viii. 38.

Bochim, heb. A place of weeping; the name of a village. Judges ii. 1.

Bohan, heb. In them; the ſon of Reuben. Joſh. xv. 6.

Boſcath, heb. In poverty; a village. 2 Kings xxii. 1.

Boſor, gr. Taking away; a man's name. 2 Pet. ii. 15.

Bozez, heb. Dirt; a rock. 1 Sam. xiv. 4.

Bozrah, heb. In tribulation; a city. Gen. xxxvi. 33.

Bukki, heb. Void; a man's name. Numb. xxxiv. 22.

Bukkiah, heb. The diſſipation of the Lord; a man's name. 1 Chron. xxv. 4.

Bunah, heb. Underſtanding; the ſon of Jerhameel. 1 Chron. ii. 25.

Buz, heb. Deſpiſing; a man's name. Gen. xxii. 21.

C

CABBON, heb. A thorough underſtanding; a city. Joſh. xv. 40.

Cabul, heb. A footman; the name of a village, Joſh. xix. 27.

Cadeſh, or *Kadeſh*, heb. Holineſs; a place. Gen. xx. 1.

Caiaphas, heb. A ſearcher; the high prieſt of the Jews. Luke iii. 2.

Cain, heb. Poſſeſſion; the ſon of Adam. Gen. iv. 1.

Cainan, A buyer: a man's name. Luke iii. 36.

Calah, heb. An opportunity; a city. Gen. x. 11.

Calcol, heb. Nouriſhing all things; a man's name. 1 Chron. ii. 6.

Caldea, heb. Robbers; A country lying to the eaſt of Judea. Jer. l. 10.

Caleb, heb. A hart, or a dog; a man's name. Numb. xiii. 6.

Calneh, heb. All we; a place in the land of Shinar Ge n. x. 10.

Calno, heb. Altogether himſelf; a village. Iſaiah x. 9.

Calvary, heb. The place for ſculs; the place where our Lord ſuffered. Luke xxiii. 33.

Carmon, heb. Fine ſeed: a town. Judges x. 5.

Cana, heb. A reſt, zeal, emulation, or paſſion; a city. John ii. 1.

Canaan, heb. A merchant; the name of a man. Gen. ix. 22.

Candace, gr. Having forgiveneſs; a queen of Ethiopia. Acts viii. 27.

Canneh, heb. A wall; a country. Ezek. xxvii. 23.

Capernaum, heb. A field of repentance; the name of a city. Matt. viii. 5.

Caphtor, heb. An apple; a country. Deut ii. 23.

Cappadocia, gr. A towel; a country in Aſia. Acts ii. 9.

Carmel, heb. Knowledge of circumciſion: a city on a mountain. Joſh. xv. 55.

Carmi, heb. My vine; a man's name. Gen. xlvi. 9.

Carpus, gr. Fruit; a man's name. 2 Tim. iv. 13.

Carſhena, heb. A lamb ſleeping; a man's name. Eſther i. 14.

Caſſiphia, heb. Deſire; a town. Ezra. viii. 17.

Caluhim, heb. Hope of life; a man's name. Gen. x. 14.

Caſtor, gr. A beaver; the ſign of a ſhip. Acts xxviii. 11.

Cedar, heb. Tall, or excellent; a tree. Pſ. xcii. 12.

Cedron, or *Kidron*, heb. Black, or ſad; a brook. 1 Kings xv. 13.

Cenchrea, gr. Millet, of pulſe; the name of a place. Rom. xvi. 1.

Cephas, heb. A ſtone, or a rock; a name given by our Lord to Peter. John i. 42.

Chephirah, heb. A little honeſs; the name of a place. Ezra ii. 25.

Chalcedony, gr. Palouſs; a precious ſtone of a pale colour. Rev. xxi. 19.

Chamois, heb. Untamed; a wild goat. Deut. xiv. 5.

Charchemiſh, heb. A lamb; a city. 2 Chron. xxxv. 20.

Charan, or *Haran*, heb. A burning, or rage; a city. Gen. xi. 31.

Chebar, heb. Strength, or power; a river. Ezek. i. 1.

Chedorlaomer, heb. A generation of bondage. Gen. xiv. 1.

Chelal, heb. Night; a man's name. Ezr. x. 30.

Chellauh,

Chelluh, heb. All; the ſon of Bani, Ezr. x. 35.

Chellub, heb. A baſket; a man's name. 2 Chron. iv. 11.

Chelubai. heb. Altogether againſt me; the ſon of Hezron. 1 Chron. ii. 9.

Chemoſh, heb. Stroking; an idol. Judges xi. 24.

Chenaanah, heb. Broken in pieces; a man's name. 1 Kings xxii. 11.

Cherethims, or *Cherethites*, heb. Soldiers; a tribe of the Philiſtines. 1 Sam. xxx. 14.

Cherith, heb. Slaying; a brook. 1 Kings xvii. 3.

Cherub, heb. An able warrior; a heavenly being. 2 Sam. xxii. 11.

Cheſſalon, heb. Truſt; a mountain. Joſh. xv. 10.

Cheſſed, heb. As a devil; a man's name. Gen. xxii. 22.

Cheſil, heb. Fooliſhneſs; a city. Joſh. xv. 30.

Cheſſulloth, heb. Fearfulneſs; a city. Joſh. xix. 18.

Chidon, heb. A dart; a man's name. 1 Chron. xiii. 9.

Chillab, heb. The reſtraint of the father; David's ſon. 2 Sam. iii. 3.

Chilion, heb. Waſted; a man's name. Ruth i. 2.

Chilmad, heb. A taking a country; the name of a merchant. Ezek. xxvii. 23.

Chimham, heb. Like them; a man's name. 2 Sam. xix. 37.

Chinnereth, heb. A harp; a village. Num. xxxiv. 11.

Chios, gr. A confuſed heap; an iſland. Acts xx. 15.

Chiſleu, heb. Hope; the name of the ninth month among the Jews. Neh. i. 1.

Chiſion, heb. The covering of a houſe; the name of a prince. Num. xxxiv. 21.

Chiſloth-tabor, heb. Fear; a city. Joſh. xix. 12.

Chittim, heb. Conſumers; the iſlands in the Mediterranean. Ezek. xxvii. 6.

Chor-aſhan, heb. A river, ſmoak; a town. 1 Sam. xxx. 30.

Chorazin, gr. Here is a myſtery; the name of a city. Mat. xi. 21.

Chozeba, heb. Men that are liars; a town. 1 Chron. iv. 22.

Chub. heb. Blotting out; the country called Arabia. Ezek. xxx. 5.

Chun, heb. Making ready; a city. 1 Chron. xviii. 8.

Chuza, gr. Propheſying; a man's name. Luke viii. 3.

Cilicia, gr. Touching; a city. Acts xxi. 39.

Cinnereth, heb. As a candle; a city. Joſh. xix. 35.

Cis. gr. Hard; a man's name. Acts xiii. 21.

Clauda, gr. A weeping voice; the name of an iſland near Crete. Acts xxvii. 16.

Clement, gr. Quiet, or meek; a man's name. Phil. iv. 3.

Cleophas, gr. All glory; a man's name. John xix. 25.

Col hozeh, heb. A prophet; a man's name. Neh. iii. 15.

Coloſs, gr. Puniſhment; a city. Col. i. 2.

Coniah, heb. The ſtrength of the Lord; a man's name. Jer. xxii. 24.

Coos, gr. I deſire to lie; the name of an iſland. Acts xxi. 1.

Corban, heb. An offering, or a free gift; the money given by the Jews to ſupport the temple. Mark vii. 11.

Core, gr. Bold; the name of a man, and the ſame as Korah in Hebrew. Jude 11.

Corinth, gr. A ſoft bearded young man; the name of a famous city in the Leſſer Aſia. See firſt and ſecond epiſtles to Corinthians.

Cornelius, gr. Of a horn, or the beams of the ſun; the name of a Roman centurion. Acts x. 1.

Coſam, heb. Dividing; the name of a man. Luke iii. 28.

Creſcans, gr. Growing or increaſing; the name of a man. 2 Tim. iv. 10.

Crete, gr. Given to the fleſh; the name of an iſland, now called Candia. Tit. i. 5.

Criſpus, gr. Curled; the name of a man. Acts xviii. 8.

Cuſh, heb. Black; one of the ſons of Ham, from

from whom many nations were derived. Gen. x. 6.

Cuſhan, heb. Blackneſs, or heat; the whole land of Ethiopia. Hab. iii. 7.

Cuſhan-Kiſhathaim, heb. Blackneſs of ſin; the name of a king. Judges iii. 8.

Cuſhi, heb. The ſame as Cuſhan; the father of Zephaniah. Zep. i. 1.

Cuthah, heb. Burning; the name of a country. 2 Kings xvii. 24.

Cyprus, gr. Fair or beautiful; the name of an iſland. Acts xi. 19.

Cyrenea, gr. Coldneſs, or ruſhing againſt one; the name of a city. Mark xv. 21.

Cyrus, heb. An heir, the womb, or a wretch; a king of Perſia. Ezra iv. 3.

D

Dabbaſheth, heb. Infamy, or lying ſlander; the border of a country. Joſh. xix. 11.

Daberath, heb. the word, or the thing; the name of a town. Joſh. xix. 12.

Dabereth, heb. The ſame; the name of a city. Joſh. xxi. 28.

Dagon, heb. Wheat or a fiſh; the idol of the Philiſtines. 1 Sam. v. 4.

Delilah, heb. Poverty; the wife of Sampſon, who deſtroyed him. Judges xvi. 4.

Dalmanutha, heb. a prepared baſket or loaves; a country. Mar. viii. 10.

Dalmatia, gr. Vanity; a country. 2 Tim. iv. 10.

Dalphon, heb. The houſe of calves; the name of a city. Eſth. ix. 7.

Damaris, gr. A little wife; the name of a believing woman. Acts xvii. 34.

Damaſcus, heb. A cup of blood; the chief city in Syria. Iſ. vii. 8.

Dammin, or *Epheſdammin*, heb. Bloody, or dead man; thename of a country. 1 Sam. xvii. 1.

Dan, heb. Judging, or judgment; the name of one of Jacob's ſons. Geneſis xxx. 6.

Daniel, heb. Judgment of God; the name of a holy prophet. See book of Daniel.

Dannah, heb. The ſame as Dan; the name of a city. Joſh. xv. 49.

Dara, heb. The habitation of ſhepherds; a man's name. 1 Chron. ii. 6.

Darda, heb. The dwelling place of knowledge; a man's name. 1 Kings iv. 31.

Darius, heb. Inquiring and requiting; a king of the Medes and Perſians. Dan. v. 31.

Darkon, heb. Buying of a dwelling-houſe; the name of a man. Ezr. ii. 56.

Dathan, heb. Cuſtom or law; the name of a man, who rebelled againſt Moſes. Numbers xvi. 1.

David, heb. Beloved; the king of Iſrael. 2 Sam. vii. 5.

Debir, heb. An orator; a city. Joſh. xv. 15.

Deborah, heb. A word, or a bee; the name of a propheteſs. Judges iv. 5.

Decapolis, gr. Of ten cities; the name of a country. Mat. iv. 25.

Dedan, heb. The beloved of thoſe; a man's name. Gen. x. 7.

Dehavites, heb. Of generation; thoſe who oppoſed the building of the temple. Ezra iv. 9.

Dekar, heb. Force; a man's name. 1 Kings iv. 9.

Delaiah, heb. the poor of the Lord: the name of a Levite. 1 Chron. xxiv. 18.

Delphon, heb. The ſame as *Dalphon*. Eſth. ix. 7.

Demas, gr. The common ſort, or favouring the people; a man's name. 2 Tim. iv. 10.

Demetrius, gr. Mother of earth; the name of a ſilverſmith. Acts xix. 24.

Derbe, gr. incloſed, or a ſtring; the name of a city. Acts xvi. 20.

Devil, gr. A calumniator; the grand adverſary of mankind. Rev. xx. 10.

Deuteronomy, gr. A ſecond law; one of the books of Moſes, wherein he gives an abſtract of the law.

Diana, latin, derived from the gr. Beautiful; an idol. Acts xix. 28.

Diblain, heb. A cluſter of grapes; the name of a woman. Hoſea i. 3.

Dibon, heb. Abundance of knowledge; the name of a place. Num. xxi. 30.

Dibon-gad, heb. The abundance of an unhappy ſon; the name of a place. Num. xxxiii. 45.

Dibri, heb. My word; the name of a man. Num. xxiv. 11.

Didymus, heb. A twin; one of the twelve apoſtles. John xi. 16.

Diklah, heb. His diminiſhing; the ſon of Jocktan. Gen. x. 25.

Dilean, heb. Poor, or the cauſe of t hepoor; a city. Joſh. xv. 38.

Dimnah, heb. Dung; a city. Joſh. xxi. 35.

Dimon, heb. Where it is red; a place. Iſ. xv. 9.

Dimonah, heb. A dunghill; a city. Joſh. xv. 22.

Dinah, heb. Judgment; the daughter of Jacob. Gen. xxx. 21.

Dinhabah, heb. His judgment in thoſe things; a city. Gen. xxxvi. 32.

Dionyſius, gr. From heaven; a believer ſo named. Acts xvii. 34.

Diotrephes, gr. Nouriſhed of Jupiter; an ambitious man. 3 John 9.

Diſhon, heb. Fatneſs; a man's name. Gen. xxxvi. 21.

Dizahab, heb. Plenty of gold; a place. Deut. i. 1.

Dodan, heb. Beloved; a man's name. 1 Gen. x. 7.

Dodanim, heb. The beloved; the ſon of Javan. Gen. x. 4.

Dodavah, heb. Love; a man's name. 2 Chron. xx. 37.

Doddo, heb. His uncle; the father of Puah. Judges x. 1.

Doeg, heb. Careful; a ſervant belonging to Saul. 1 Sam. xxii. 9.

Dophkah, heb. A knocking; a place. Num. xxxiii. 12.

Dorcas, gr. A roe-buck; a religious woman. Acts ix. 36.

Dumah, heb. Silence, likeneſs; a man's name. Gen. xxv. 14.

Dura, heb. Habitation; the name of a place. Dan. iii. 1.

E

EBAL, heb. An heap of rubbiſh; a mountain. Deut. xi. 29.

Ebed, heb. a ſervant; a man's name. Ezr. viii. 6.

Ebed-melech, heb. The king's ſervants; a eunuch. Jer. xxxviii. 7.

Eber, heb. A paſſage; a man's name. Gen. x. 24.

Ebiaſaph, heb. A gathering happy father; the ſon of Elkanah. 1 Chron. vi. 23.

Ebronah, heb. Going over a place; a place. Num. xxxiii. 34.

Edar, heb. A flock; a place. Gen. xxxv. 21.

Eden, heb. Pleaſure; the garden in which God placed our firſt parents. Gen. ii. 8.

Edomites, heb. Red; the deſcendants of Edom, or Eſau, Gen. xxv. 30.

Edrei, heb. Might; a city. Joſh. xiii. 31.

Eglah, heb. A calf, or a chariot; the wife of David. 1 Chron. iii. 3.

Eglaim, heb. Drops of the ſea; a place. Iſa. xv. 8.

Eglon, heb. The ſame as Eglah; a king of Moab. Judges iii. 12.

Egypt, heb. Anguiſh, or habitation; a country. Gen. xii. 10.

Ehi, heb. My brother; a man's name. Gen. xlvi. 21.

Ehud, heb. Praiſing; a judge. Judges iii. 15.

Ekar, heb. Barren, or feeble; a man's name. 1 Chron. ii. 27.

Ekron, heb. Barrenneſs; a city. Joſh. xv. 45.

Eladah, heb. The eternity of God; a man's name. 1 Chron. vii. 20.

Elah, heb. An elm, or oak; a valley. 1 Sam. xvii. 2.

Elam, heb. A young man; a man's name. Gen. x. 22.

Elaſah, heb. The doings of God; the ſon Paſhur. Ezr. x. 22.

Elath, Heb. Strength; a city. 2 Kings xiv. 22.

El-bethel, heb. The God of Bethel; a place. Gen. xxxv. 7.

Eldaah, heb. The knowledge of God; a man's name. Gen. xxv. 4.

Eldad, heb. God's beloved; a man's name. Num. xi. 27.

Elead, heb. God's teſtimony or witneſs; the name of a man. 1 Chron. vii. 21.

Elealdeh, heb. God's aſcenſion; a city. Numb. xxxii. 3.

Eleaſeh, heb. The doings of God; the ſon of Helez. 1 Chron. ix. 43.

Eleazar, heb. The help of God; the name of Aaron's ſon. Exod. vi. 25.

Eleph, heb. Learning; a city. Joſh. xviii. 28.

Elhanan, heb. The mercy of God; a man's name. 2 Sam. xxiii. 24.

Eli, heb. An offering; a prieſt. 1 Sam. iv. 16.

Eliab, heb. God my father; a Levite. 1 Chron. viii. 27.

Eliakim, heb. The reſurrection of God; a man's name. 2 Kings xviii. 18.

Eliam, heb. The people of God; a man's name. 2 Sam. xxiii. 34.

Elias, gr. A reformer; the ſame as Elijah in Hebrew. Mat. xvii. 11.

Eleiaſaph, heb. The Lord encreaſeth; a captain of the Gadites. Numb. i. 14.

Eleiaſhib, heb. The Lord returned; the name of a man. 1 Chron. iii. 24.

Eliatha, heb. My God cometh; the ſon of Heman. 1 Chron. xxv. 4.

Elidad, heb. The beloved of God; a man's name. Numb. xxxiv. 21.

Eliel, heb. God my God; a great captain of the tribe of Manaſſeh. 1 Chron. v. 24.

Elienai, heb. Unto him mine eyes; the ſon of Shaſhak. 1 Chron. viii. 20.

Eliezer, heb. My God is my help; the ſon of Moſes. Exod. xviii. 4.

Elihaba, heb. My God the father; one of David's captains. 2 Sam. xxiii. 32.

Elihoenai, heb. The God of mine eyes; the the Son of Zerakiah. Ezr. viii. 4.

Elihoreph, heb. The God of youth; the ſon of Shiſha. 1 Kings iv. 3.

Elihu, heb. He is my God; the name of a man. Job. xxxii. 2.

Elijah, heb. God the Lord, or a ſtrong Lord; a prophet. 1 Kings xvii. 1.

Elika, heb. The pelican of God; one of David's captains. 2 Sam. xxiii. 25.

Elim, heb. Rams; a place. Exod. xv. 27.

Elimelech, heb. My God the king, or the council of God; the name of a man. Ruth i. 2.

Eliphal, heb. A miracle of God; the ſon of Ur. 1 Chron. xi. 35.

Elipheleh, heb. The God of Judgement; a Levite. 1 Chron xv. 18.

Eliphalet, heb. The God of deliverance; a man's name. 2 Sam. v. 16.

Eliphaz, heb. The endeavour of God; a man's nnme. Gen. xxxvi. 4.

Eliſha, heb. My God ſaveth; a prophet. 1 Kings xix. 16.

Eliſhama, heb, The God of hearing; the name of a man. Numb. i. 10.

Eliſhaphat, heb. My God judgeth; the ſon of Zichri. 2 Chron. xxiii. 1.

Eliſheba, Heb. The oath of God; Aaron's wife. Exod. vi. 23.

Eliſhua, heb. God keeping ſafe; one of the ſons of David. 2 Sam. v. 15.

Eliud, heb. Praiſe of God; A man's name. Mat. i. 14.

Elizabeth, heb. God hath ſworn; the wife of Zeachariah. Luke i. 5.

Elizaphan, heb. My God is hid; the name of a man. Numb. xxxiv. 25.

Elizur, heb. Strength from God; the ſon of Shedeur. Numb. ii. 15.

Elkanah, heb. The zeal of God; the name of a man. 1 Sam. i. 1.

Elkoſhite, heb. Evening; a village. Nah. i. 1.

Ellaſar, heb. A departing; a country. Gen. xiv. 1.

Elmodad, or *Almodad*, heb. God meaſureth; the ſon of Jocktan. Gen. x. 26.

Elnaan,

Elnaam, heb. God's fairneſs; A man's name. Chron. xi. 46.

Elnathan, heb. The gift of God; the ſon of Achbor. Jer. xxxvi. 12.

Elon, heb. Strong; a Hittite. Gen. xxvi. 34.

Eloth, heb. Olives; a city. 2 Chron. xxvi. 2.

Elpaal, heb. God's work; a man's name. 1 Chron. viii. 11.

Elpalet, heb. The God of deliverance; one of David's ſons. 1 Chron. xiv. 5.

Elteketh, heb. The care of God; a city. Joſh. xxi. 23.

Eltekon, heb. God's correction; a city. Joſh. xv. 59.

Elolad, heb. The generation of God; a city. Joſh. xv. 30.

Elul, heb. The ſixth month among the Jews; and anſwers to part of Auguſt and September with us. Neh. vi. 15.

Eluzai, heb. The Strength of God; one of David's captains. 1 Chron. xii. 5.

Elymas, heb. Strengthened of God; a ſorcerer. Acts xiii. 8.

Elzabbad, heb. God's dowry; a great captain. 1 Chron. xii. 12.

Elzaphan, heb. God of the north-eaſt wind; a man's name. Exod. vi. 22.

Emmaus, heb. Fear in council, or an abject people; a village. Luke xxiv. 13.

Emorites, heb. An aſs; aman's name. Gen. x. 16.

Enam, heb. A well; a city. Joſh. xv. 34.

Enan, heb. A cloud; a man's name. Numb. i. 15.

Eneglaim, heb. A well, or the eyes of calves; the name of a place. Ezek. xlvii. 10.

Enhakkor, heb. The fountain of him that prayed; a well. Judges xv. 19.

Enhazor, heb. A well; a city. Joſh. xix. 37.

En-miſhpat, heb. The well of Judgement; the name of a place. Gen. xiv. 7.

Enoch, heb. Taught; a man's name. Gen. v. 18.

Enon, gr. Eyes of the well; a village. John iii. 23.

En-rimmon, heb. The well of height; the name of a city. Neh. xi. 29.

En-rogel, heb. The well of ſearching; the name of a place. Joſh. xv. 7.

Eno-ſhemeſh, The well or fountain of the ſea; the name of a place. ibid.

En-tappuah, heb. The fountain of apples; a city. Joſh. xvii. 7.

Epaphras, gr. Foaming; a man's name. Col. i. 7.

Epaphroditus, gr. Fair, or pleaſant; a man's name. Phil. ii. 25.

Epenetus, gr. Laudable or praiſe worthy; one whom Paul converted. Rom. xvi. 5.

Epheh, heb. Weary; a meaſure containing half a buſhel. Exod. xvi. 36.

Epher, heb. Duſt; a man's name 1 Chron. i. 33.

Epheſus, gr. Deſirable; the metropolis of the leſſer Aſia. Acts xviii. 19.

Ephlal, heb. Praying; a man's name. 1 Chron. ii. 37.

Ephod, heb. To encloſe; a garment worn by the prieſts. Exod. xxxix. 2.

Ephpatha, heb. Be opened; a word ſpoken by our Lord. Mark vii. 34.

Ephraim, heb. Fruitful; the ſon of Joſeph. Gen. xlviii. 17.

Ephratah, heb. Abundance; a city. Ruth iv. 11.

Er, heb. A watchman; the ſon of Judah. Gen. xxxviii. 7.

Eran, heb. A follower; a man's name. Num. xxvi. 36.

Eraſtus, gr. Worthy to be beloved; chamberlain of the city of Corinth. Rom. xvi. 23.

Erech, heb. Length; a city. Gen. x. 10.

Eri, heb. My city; the ſon of God. Gen. xlvi. 16.

Eſar-haddon, heb. Binding, chearfulneſs; a king of Aſſyria. Iſaiah xxxvii. 38.

Eſau, heb. Doing or working; the ſon of Jacob. Gen. xxv. 25.

Eſek, heb. Contention; a well. Gen. xxvi. 20.

Eſh-baal,

Eſh-baal, heb. The fire of the Lord; the ſon of Saul. 1 Chron. viii. 33.

Eſhban, heb. Fire of the ſun; a man's name. Gen. xxxvi. 26.

Eſhcol, heb. A cluſter of grapes, a valley. Num. xiii. 24.

Eſhean, heb. Held up; a city. Joſh. xv. 52.

Eſhek, heb. Violence or force; the name of a man. 1 Chron. viii. 39.

Eſhtaol, heb. A ſtrong woman; a city. Joſh. xix. 41.

Eſhtemoa, heb. A woman's womb; a city. Chron. iv. 17.

Eſhi, gr. Hard by me; a man's name. Luke iii. 25.

Eſrom, heb. A ſong; a man's name. Mat. i. 3.

Eſther, heb. Secret or hidden; the queen of Ahaſueras. See book of Eſther.

Etam, heb. Their birds; a rock. Judges xv. 8.

Etham, heb. Great; a place in the wilderneſs. Num. xxxiii. 6.

Ethan, heb. Strength; a man's name. 1 Kings iv. 31.

Ethanim, heb. Valiant; the ſeventh month with the Jews being part of our September and October. 1 Kings viii. 2.

Eth-baal, heb. Unto an image; a king of Zidonianthes. 1 Kings xvi. 31.

Ether, heb. Talk; a city. Joſh. xv. 42.

Etheiopia, heb. The whole force is bent; a country in Africa. Gen. ii. 13.

Ethnan, heb. A gift; a man's name. 1 Chron. iv. 7.

Ethni, heb. Giving; the Son of Zerah. 1 Chron vi. 41.

Eubulus, gr. Prudent; one who ſaluted Timothy. 2 Tim. iv. 21.

Evi, heb. Unjuſt; a place; Joſh. xiii. 21.

Eunice, gr. Joyful; the mother of Timothy. 2 Tim. i. 5.

Euodias, gr. A good ſmell; a religious women. Phil. iv. 2.

Euphrates, heb. The ruin of nations, or fruitful; a celebrated river in Aſſyria. Gen. ii. 14.

Euroclydon, gr. The north eaſt wind; a ſtorm mentioned, Acts xxvii. 14.

Eutychus, gr. Happy, or fortunate; the name of a young man. Acts xx. 9.

Exodus, gr. A departing, or going out; the name of the ſecond book of Moſes. See the Book.

Ezbai, heb. Exalted; the father of Naarai. 1 Chron. xi. 37.

Ezbon, heb. Hunting to underſtand; the Son of Gad. Gen. xlvi. 16.

Ezekiel, heb. The ſtrength of God; the name of a prophet. Ezek. i. 1.

Ezel, heb. That which ſheweth the way; the name of a place. 1 Sam. xx. 19.

Ezem. heb. A bone; the name of a place. 1 Chron. iv. 29.

Ezer, heb. An helper; the name of a man. Gen. xxxvi. 21.

Ezion-gaber, heb. The council of a man; the name of a place. Num. xxxiii. 35.

Ezion-geber, heb. the ſame; the name of a port on the Red-ſea, from whence Jehoſhaphat ſent ſhips to the Eaſt Indies. 1 Kings xxii. 48.

Ezra, heb. A ſtrong helper; a famous prieſt. Ezra vii. 1.

Ezri, heb. My help; one of David's captain. 1 Chron. xxvii, 26.

Ezron, or *Hezron*, heb. The hope of joys, or the diviſions of a ſong; the ſon of Rueben. 1 Chron. v. 3.

F

FELIX, lat. Happy, or proſperous; the name of a Roman governor. Acts xxiii. 26.

Feſtus, lat. A feſtival, or joy; the name of a Roman governor. Acts xxiv. 27.

Fortunatus, gr. A fortunate man; the name of a Chriſtian convert. 1 Cor. xvi. 17.

G

GAAL, heb. An abomination; a man's name. Judges ix. 26.

Gaba, heb. A hill; the name of a city. Joſh. xviii. 24.

Gabbai, heb. To back or ſupport; a man's name. Neh. xi. 8.

Gabbatha, heb. A pavement; the name of a province. John. xix. 13.

Gabriel, heb. The ſtrength of the great God; the name of an angel. Dan. viii. 16.

Gad, heb. A band, or garriſon; one of the twelve patriarchs. Gen. xxx. 11.

Gadarenes, gr. Walled, or hedged about; the name of a people. Luke viii. 26.

Gaddah, heb. His kid, or his felicity; the name of a city. Joſh. xv. 27.

Gaddi, heb. A kid; the name of a man. Num. xiii. 14.

Gaddiel, heb. The God of felicity; the ſon of Sodi. Num. xiii. 10.

Gaius, gr. The Lord, or a man of the earth; Paul's hoſt. Rom. xvi. 23.

Galal, heb. A rail, or wheel; the name of a Levite. 1 Chron. ix. 15.

Galatia, gr. A milky country; the name of a country near the Black Sea. Gal. i. 2.

Galeed, heb. The heap of witneſſes; a place where Jacob made a covenant with Laban. Gen. xxxi. 48.

Galilee, gr. Turning, or winding; the name of a province of Judea. Mat. iv. 23.

Gallilim, heb. Heaping up together; the name of a place. 1 Sam. xxv. 24.

Gallio, gr. Great; a governor in Aſia. Acts xviii. 12.

Gamaliel, heb. God's reward; a great teacher among the Jews. Acts xxii. 3.

Gamul, heb. A recompence; the name of a Levite. 1 Chron. xxiv. 17.

Gammadims, heb. Dwarfs mentioned, Ezek. xxvii. 11.

Gareb, heb. A ſcab; one of David's captains. 1 Chron. xi. 40.

Gaſhem, heb. or *Geſhem*, Rain; the name of an Arabian. Neh. vi. 2.

Gatam, heb. Their bellowing; the name of a man. Gen. xxxvi. 11.

Gath, heb. A witneſs; the name of a city. Joſh. xi. 22.

Gath-rimmon, heb. A high wine-preſs; a city. Joſh. xix. 45.

Gaza, heb. A goat, or ſtrong; the name of a city. Joſh. xv. 47.

Gazer, heb. A dividing, or a ſentence; a city. 2 Sam. v. 25.

Gazez, heb. Shoving, or paſſing over; a man's name. 1 Chron. ii. 46.

Geba, heb. A hill; the name of a city. Joſh. xxi. 17.

Gebal, heb. The end; a city in the kingdom of Syria. Pſ. lxxxiii. 7.

Gebar, heb. A ſtrong man; a houſe cock. 1 Kings iv. 19.

Gebim, heb. Graſshopper; the name of a city. Iſ. x. 31.

Gedaliah, heb. The greatneſs of the Lord; a man's name. 2 Kings xxv. 22.

Geder, heb. A wall; the name of a city. Joſh. xii. 13.

Gederoth, heb. Hedges; a city. Joſh. xv. 41.

Gederothaim, heb. Fulneſs of hedges; the name of a city. Joſh. xv. 36.

Gehazi, heb. The valley of viſion; the ſervant of Eliſha. 2 Kings v. 2.

Gemaleli, heb. Wares, or a camel; a man's name. Num. xiii. 12.

Gemariah, or *Jeremiah*, heb. perfection; the ſon of Hilkiah. Jer. xxix. 30.

Gera, heb. A pilgrim, or a ſtranger; one of the ſons of Benjamin. Gen. xlvi. 21.

Gerar, heb. Striving; the name of a city. Gen. x. 19.

Gerizim, heb. Hatchers; a mountain. Deut. xi. 19.

Gerſhom, heb. A ſtranger there; the ſon of Moſes. Exod. ii. 22.

Gerſhon, heb. His baniſhment; one of the ſons of Levi. Gen. xlvi. 11.

Geſhan, heb. Drawing out; a man's name. 1 Chron. ii. 47.

Geſhem, heb. Rain; the name of an Arabian. Neh. ii. 19.

Geſhur, heb. A valley encloſed with walls; the name of a country. 1 Chron. ii. 23.

Gethſemene, heb. A plentiful valley; a place near Jeruſalem. Mat. xxvi. 36.

Geuel, heb. God's redemption; the name of a man. Num. xiii. 15.

Gezerites, heb. An ax; the name of a people. 1 Sam. xxvii. 8.

Giah, heb. A ſigh, or a groan; the name of a place. 2 Sam. ii. 24.

Gibbar, heb. Strong, or manly; the children of one who returned from the captivity. Ezra ii. 20.

Gibbethon, heb. A high houſe; the name of a city. Joſh. xix. 44.

Gibea, heb. A hill; the ſon of Shevah. 1 Chron. ii. 49.

Giddel, heb. Great; one whoſe children returned from the captivity. Ezra ii. 47.

Gideon, heb. A breaker, or deſtroyer; the name of a famous captain. Judges vi. 11.

Gidor, heb. A wall or hedges; the name of a man. 1 Chron. viii. 31.

Gihon, heb. A breaſt; or the valley of grace; a river. Gen. ii. 13.

Gilalai, heb. A wheel; the name of a man. Neh. xii. 36.

Gilboa, heb. A revolting; the name of a mountain. 2 Sam. i. 21.

Gilead, heb. The heap of witneſs; a man's name. Num. xxvi. 29.

Gilgal, heb. To him round; a city. Joſh. v. 9.

Giloh, heb. Rejoicing; the name of a city. Joſh. xv. 51.

Gimzo, heb. That bulruſh; the name of a city. 1 Chron. xxviii. 18.

Ginath, heb. A garden; a man's name. 1 Kings xvi. 21.

Giſpa, heb. Coming hither; an overſeer. Neh xi. 21.

Gittah-hepher, heb. Digging a wine-preſs; the name of a place. Joſh. xix. 13.

Gittaim. heb. A wine-preſs; the name of a city. 2 Sam. iv. 3.

Gizonite, heb. Shaving; a man's name. 1 Chron. xi. 34.

Gnidas, or *Cnidas*, gr. A rage; the name of an iſland. Acts xxvii. 7.

Goath, heb. His touching, or his roaring; the name of a place. Jer. xxxi. 39.

Gob, heb. Graſshopper; the name of a city. 2 Sam. xxi. 18.

Gog, heb. The roof of a houſe; the name of a man. 1 Chron. v. 4.

Golan, heb. A paſſing over; the name of a city. Deut. iv. 43.

Golgotha, heb. A place of ſculs, or for ſculls; the place where Chriſt was crucified. Mark xv. 22.

Goliah, heb. Captivity; the name of a giant, ſlain by David. 1 Sam. xvii. 23.

Gomer, heb. Conſuming; the ſon of Japhet. Gen. x. 2.

Gomorrah, heb. A rebellious people; the name of a city. Gen. xiii. 10.

Gopher, heb. Wood; a ſort of cedar. Gen. vi. 14.

Goſhen, heb. A drawing near; a province in Egypt. Gen. xlv. 10.

Gozan, heb. A fleece of wool; the name of a river. 2 Kings xvii. 6.

Gudgodah, heb. The height of felicity; the name of a place. Deut. x. 7.

Guni, heb. A Garden; the ſon of Napthali. Gen. xlvi. 24.

Gur, heb. A Whelp; the name of a city. 2 Kings ix. 27.

Gur-baal, heb. The whelp of the governor; a province in Arabia. 2 Chron. xxvi. 7.

H

HABAIAH, heb. The hiding of the Lord; the name of a prieſt. Ezra ii. 61.

Habakkuk. heb. A wreſtler; the name of a prophet. Hab. i. 1.

Habaziniah, heb. A hiding of the ſhield of the Lord; the father of Jeremiah. Jer. xxxv. 3.

Habergeon, heb. A brigantine; a coat of mail. Exod. xxviii. 32.

Habor,

Habor, heb. A fellow, or partaker; the name of a city. 2 Kings xvii. 6.

Hachaliah, heb. Wanting to the Lord; the name of a man. Nech. i. 1.

Hachmoni, heb. Hope in that; the name of a hill. 1 Chron. xxvii. 32.

Hachiliah, heb. A wiſe man, or the waiting for a gift; a man's name. 1 Sam. xxiii. 19.

Hadad, heb. Rejoicing, or Joy; a king of Edom. Gen. xxxvi. 35.

Hadadezer, heb. Comlineſs, or beauty; a king of Zobah. 2 Sam. viii. 3.

Hadadrimmon, heb. The voice of height; the name of a city. Zach. xii. 11.

Hadar, heb. A chamber; the ſon of Iſhmael. Gen. xxv. 15.

Hedaſhah, heb. News; the name of a city. Joſh. xv. 37.

Hadaſſa, heb. A myrtle tree; the name of Ehſter before ſhe was queen. Eſther ii. 7.

Haddid, heb. Rejoicing, or joy; a man's name. Ezra ii 33.

Hadiai, heb. Loitering; the father of Amaſa. 2 Chron. xxviii. 12.

Hadoram, heb. Their praiſe; the ſon of Joctan. Gen. x. 27.

Hagab, heb. A graſs hopper; the name of a man. Ezr. ii. 46.

Hagabah, heb. The graſs hoppers; the name of a man. Neh. vi. 48.

Hagar, heb. A ſtranger; the mother of Iſhmael. Gen. xvi. 1.

Haggai, heb. Pleaſant; the name of a prophet. Hag. i. 1.

Haggiah, heb. The Lord's feaſt; a man's name. 1 Chron. vi. 30.

Hai, heb. A heap; the name of a city. Gen. xii. 8.

Hakkatan, heb. Little; the father of Jobtraman; one of thoſe who returned from the babyloniſh captivity. Ezra. viii. 12.

Hakkoz, heb. A thorn, the ſummer, or an end; one of thoſe who deſcended from Aaron. 1 Chron. xxiv. 10.

Hakupha, heb. A commandment of the mouth; the name of one whoſe children returned from the Babyloniſh captivity. Ezra ii. 51.

Halah, heb. A moiſt table; the name of a place. 2 Kings xvii. 6.

Halak, heb. A port; the name of a lofty mountain. Joſh. xi. 17.

Halhull, heb. Grief, or the looking for grief becauſe there is ſome reaſon to expect it; the name of a city. Joſh. xv. 58.

Hali, heb. The Beginning, or a precious ſtone; the name of a place. Joſh. xix. 25.

Halloeſh, or *Hallohеſh*. heb. Saying nothing, or an enchanter; one of thoſe who ſealed the Covenant. Neh. x. 24.

Ham, heb. Crafty; the ſon of Noah, from whom the Egyptians and the Canaanites ſprang. Gen. v. 32.

Haman, heb. Making an uproar, cauſing confuſion, or breeding of ſtrife; the name of a great miniſter and favourite belonging to Ahaſuerus, to whom Eſther was married. Eſther iii. 6.

Hamath, heb. Anger, hatred, or diſpleaſure, or the wall that compaſſeth an army; the name of a city. Numb. xiii. 21.

Hamath-zoba, heb. The anger, fury, or the wall; the name of a city. 2 Chron. viii. 3.

Hamital, or *Hamutal*, heb. The heat of the dew in the morning when the ſun ariſes; the name of a woman who was mother to Jehoahaz. 2 Kings xxiii. 31.

Hammedatha, heb. The troubling of the law; the name of Haman's father. Eſther viii. 5.

Hammlech, heb. A king, or a faithful and wiſe counſellor; the name of a man. Jer. xxxvi. 26.

Hammaleketh, heb. The fountain of wiſdom; the name of a woman. 1 Chron. vii. 25.

Hammon, heb. A burning heat, or the ſun; the name of a city. Joſh. xix. 28.

Hammonah, heb. His uproar, or his multitude; the name of a city. Ezek. xxxix. 16.

Hamon-gog, heb. The multitude of the roof of the houſe; the name of a valley. Ezek. xxxix. 11.

Hamor, heb. An aſs, or dirt; the name of Sachem's

Sechem's father, who ſeduced Dinah the daughter of Jacob; and was murdered by her two brethren Simeon and Levi. Gen. xxxiii. 19.

Hamoth-dor, heb. Indignation, or the heat of generation; the name of a city. Joſh. xxi. 32.

Hamul, heb. Godly, or merciful; the name of a man. Gen. xlvi. 12.

Hanameel, heb. The mercy, or goodneſs and long ſuffering of God; the name of a man. Jer. xxxii. 7.

Hanan, heb. Full of Grace; one of the princes of the tribe of Benjamin. 1 Chron. viii. 23.

Hananeel, heb. Grace from God, or the grace of God; the name of a tower. Neh. iii. 1.

Hanani, heb. Giving, gracious, mercifully, or godly; the name of a man who was father to Jehu. 1 Kings xvi. 1.

Hananiah, heb. The grace of the Lord, or the mercy of the Lord; the name of a man. 1 Chron. iii. 19.

Haniel, heb. The gift of God; the name of a man. 1 Chron. vii. 39.

Hannah, heb. Merciful, gracious, or taking reſt; the mother of Samuel. 1 Sam. i. 20.

Hannathon, heb. The gift of grace; the name of a city. Joſh. xix. 14.

Hanoch, heb. Dedicated, or dedication; the name of a man. Gen. xxv. 4.

Hanun, heb. Merciful, or giving; the name of a man. 2 Sam. x. 1.

Hepharaim, heb. Digging, ſearching, or confounding the ſea; the name of a city. Joſh. xix. 19.

Hara, heb. A hill, or a ſhewing forth; the name of a place. 1 Chron. v. 26.

Haradah, heb. Many hills, the name of a place. Numb. xxxiii. 24.

Haran, heb. A place of concealment; the name of a man. Gen. xi. 26.

Harbonah, heb. Deſtruction, or his ſword is ready now; a chamberlain belonging to King Ahaſuerus. Eſther i. 10.

Hareth, heb. Liberty, or freedom; the houſe of a foreſt. 1 Sam. xxii. 5.

Harhaiah, heb. The wrath, or anger of the Lord; the name of a man. Neh. iii. 8.

Harhas, heb. Anger, or the heat of confidence; the name of a man. 2 King. xxii. 14.

Harhur, heb. Made warm, or the heart of liberty; the name of a man. Ezra ii. 51.

Harnepher, heb. The anger of a bull, or encreaſing anger; the name of a man, who was the ſon of Zopha. 1 Chron. vii. 36.

Harod, heb. Fear; the name of a well, where Gideon encamped his army, when he went to battle with the Midianites. Judges vii. 1.

Haroſheth, heb. A wood, or any piece of workmanſhip; the city wherein Siſera dwelt, when he ruled over Iſrael. Judges iv. 2.

Harſha, heb. The ſame as Haroſheth; the name of a man whoſe children returned from the Babyloniſh captivity. Ezra ii. 52.

Harum, heb. High, or throwing down; the name of a man. 1 Chron. iv. 8.

Harumaph, or *Rehum*, heb. Deſtruction; the name of a man. Neh. iii. 19.

Harumaphite, heb. Youth, ſharp, or ſlender; the name of one of thoſe brave men who attended David in all his wars. 1 Chron. xii. 5.

Haruz, heb. Careful; the name of a man whoſe daughter was mother to Ammon. 2 Kings xxi. 19.

Haſubiah, heb. The mercy of the Lord; the name of the ſon of Zerubbabel, who returned along with his father from the Babyloniſh captivity. 1 Chron. iii. 20.

Haſſenaah, heb. Opening with freedom; the father of one who built the fiſh gate of Jeruſalem. Neh. iii. 3.

Haſennah, heb. A bramble, or an army; the name of a man. 1 Chron. ix. 7.

Haſhabiah, heb. The eſtimation of the Lord; a name frequently given to prieſts, or rulers. Neh. xii. 21.

Haſhabnah, heb. The love of the Lord; one who ſealed the covenant, after the return from the Babyloniſh captivity. Neh. x. 25.

Hoſhabniah, heb. The fulneſs of the Lord; the name of one of the Levites. Neh. ix. 5.

Haſhbadanah, heb. An aſſiſtant of one of the Levites,

Levites, who ſtood on the right hand of Ezra while he read the law. Neh. viii. 4.

Haſhem, heb. Named, or the putting two things together; the name of one of the Gibeonites. 1 Chron. xi. 34.

Haſhmonah, heb. The truſting of a valuable gift; the name of a place in the Wilderneſs, where the children of Iſrael encamped. Num. xxxiii. 29.

Haſhub, heb. Eſteemed, or numbered; the name of a man, whoſe ſon returned from the Babyloniſh captivity. 1 Chron. ix. 14.

Huſhupha, heb. Spent, or made bare; the name of one of the children of Iſrael. Neh. vii. 46.

Haſſrab, heb. Wanting, loſs, or affliction; the name of a man. 2 Chron. xxxiv. 22.

Haſupha, heb. The ſame with Xaſhupah; the name of a man. Ezra ii. 43.

Harach, heb. Smiting, or killing; the name of a chamberlain belonging to king Ahaſuerus. Eſth. iv. 5.

Hathath, heb. Fear, or horror; the name of one of thoſe who returned from the Babyloniſh captivity. 1 Chron. iv. 13.

Hatipha, heb. Robbery, or plundering; one whoſe children returned along with Zerubbabel, and aſſiſted in rebuilding the city and temple. Ezra ii. 54.

Hatita, heb. The bending of ſin; the name of another perſon, whoſe children returned at the ſame time. Ezra ii. 42.

Hatticon, heb. Preparation, or middle between the middle; the name of a place. Ezek. xlvii. 16.

Hattil, heb. An howling for ſin; the name of one whoſe children returned from the captivity, along with Zorobabel. Ezra ii. 57.

Hattuſh, heb. The forſaking of ſin; the name of one who ſealed the covenant with Nehemiah, after the return from the captivity. Neh. x. 4.

Havilah, heb. grieving, or ſpeaking to him; the name of a country, where there was much gold, and particularly that part of the world now called the Eaſt Indies. Gen. ii. 11.

Havoth-jair, heb. Town of light; the name of ſeveral ſmall towns, or rather villages, in the province called Gilead. Num. xxxii. 41.

Hauran, heb. Liberty, a bottle, or a witneſs; the name of a province. Ezekiel xlvii. 16.

Hazael, heb. Seeing God; a great king of Syria, who ſlew his maſter Benhadad, and mounted the throne in his ſtead. 1 Kings xix. 15.

Hazaiah, heb. The ſame as Hazael; the name of a man who ſealed the covenant with Nehemiah. Neh. xi. 5.

Huzar addar, heb. A ſad people, or an impriſoned generation; the name of a place near where the children of Iſrael encamped in the wilderneſs. Num. xxxiv. 4.

Hazar-enam, heb. An impriſoned ſoothſayer, or ſorcerer; the name of another place where the children of Iſrael encamped. Numbers xxxiv. 9.

Hazur-gaddah, heb. Felicity, or his impriſoned kid; the name of one of thoſe cities that the childrnn of Iſrael ſubdued. Joſh. xv. 27.

Hazar-hatticon, heb. The middle village; the name of a place. Ezek. xlvii. 16.

Hazar-maveth heb. The uttermoſt village; the name of a man. Gen. x. 26.

Hazeroth, heb. Palaces, or court-yards; a country lying eaſt of the wilderneſs. Num. xi. 35.

Haſar-ſuſah, heb. The high field, or the paſture of a horſe; the name of one of the cities which the children of Iſrael ſubdued. Joſhua xix. 5.

Hazel-elponi, heb. The ſhadow of the countenance; the name of a woman. 1 Chron. iv. 3.

Hazerim, heb. Porches, or the entrance to houſes and temples, according to the faſhion of building in the eaſt; the name of a place. Deut. ii. 23.

Hazezon-tamar, heb. Drawing near to bitterneſs; the name of that province in which the Amorites reſided before they were ſubdued by the children of Iſrael. Gen. xiv. 7.

Haziel, heb. Looking at God; the name of a man. 1 Chron. xxiii. 9.

Hazo, heb. To foretell future events, or to prophecy; the ſon of Nahor, who was related to Abraham. Gen. xxiii. 22.

Hazor, heb. Hay; the name of one of the cities ſubdued by the children of Iſrael. Joſh. xi. 1.

Hebron, heb, Fellowſhip; an ancient city in the land of Judea, where David reſided ſeven years before he took Jeruſalem from the Jebuſites. 1 Kings ii. 11.

Hegai, or *Hege*. heb. Singing, or ſpeech; the name of one of Ahaſuerus's chamberlains. Eſth. ii. 3.

Helam, heb. The army of the mother; the name of a place. 2 Sam. x. 16.

Hebbah, heb. Milk, or grief; the name of a province. Judges i. 31.

Heldai, heb. The world, or raſhneſs; the name of one who returned from the captivity. Zech. vi. 10.

Helek, heb. a part, or a portion given to a ſon; the name of a man. Num. xxvi. 30.

Helem, heb. Healing, or dreaming; the name of a man. 1 Chron. vii. 35.

Heleph, heb. The change, or to paſs over; the name of a province. Joſh. xix. 33.

Helez, heb. Set free and honoured; the name of a man. 2 Sam. xxiii. 16.

Heli, gr. Aſcending, or climbing up; the father of Joſeph. Luke iii. 23.

Helhath, heb. Apart, or a portion; the name of one of thoſe cities ſubdued by the children of Iſrael. Joſh. xxi. 31.

Helkai, heb. The ſame as Hunnaniah; the name of a prieſt. Neh. xii. 15.

Helkath-hazzurim, heb. The field of ſtrong men; the name of a place. 2 Sam. ii. 16.

Helkiah, heb. Gentleneſs, or the portion of the Lord; the name of a man. 2 Kings xviii. 18.

Helon, heb. A window, or grief; the name of one of the children of Iſrael. Num. i. 9.

Heman, heb. Meek, or making an uproar; the name of a wiſe man among the Jews. 1 Kings iv. 31.

Hemath, heb. Anger, heat or a wall; the name of a place. 1 Chron. ii. 55.

Hemdan, heb. Deſire, or heat of judgement; the name of a man. Gen. xxxvi. 26.

Hena, heb. Troubling; the name of a city. Iſaiah xxxvii. 13.

Henadad, heb. Grace of the beloved; the father of Bavai. Neh. iii. 18.

Henoch, heb. Taught, inſtructed and dedicated; the ſon of Midian. 1 Chron. i. 33.

Hepher, heb. A digger or delver in a garden; the name of a province where the Hepherites reſided. Joſh. xii. 17.

Hephzibah, heb. My pleaſure or delight in him; the mother of Manaſſeh. 2 Kings xxi. 1.

Heres, heb. The ſun, or an earthen pot; the name of a mountain. Judges i. 35.

Hereſh, heb. A carpenter; the name of a man. 1 Chron. ix. 15.

Hermogenes, gr. Begotten by Mercury; one of thoſe falſe Chriſtians who forſook St. Paul in his travels. 2 Tim. i. 15.

Hermon, heb. Deſtruction, or dedicated to God; the name of a mountain or hill. Deut. iii. 8.

Herod, gr. The mount of pride; the king of the Jews, who murdered the children of Bethlehem. Matt. ii. 16.

Herodion, gr. The ſong of Juno; one of th e apoſtle Paul's kinſmen. Rom. xvi. 11.

Heſhbon, A number, or a thought; the name of a country. Joſh. xiii. 17.

Heſhmon, heb. A haſty meſſage; the name of one of the cities which the children of Iſrael ſubdued. Joſh. xv. 27.

Heth, heb. Fear or aſtoniſhment; the name of a man. Gen. x. 15.

Hethlon, heb. A houſe of ſtrength to be feared; the name of a place. Ezek. xlviii. 1.

Hezekiah, heb. The gentleneſs of the Lord; the name of a good king of Judah. 2 Kings xvi. 20.

Hezir, heb. A hog, or converted; one that ſealed the covenant along with Nehamiah after the return from the captivity. Neh. x. 20.

Hezrai, heb. An open paſſage, or entry; one of thoſe who commanded under David in his wars. 2 Sam. xxiii. 35.

Hezron, heb. The diviſion of a ſong, or arrows of Joy; one of the ſons of Reuben. Gen. xlix. 9.

Hiddai,

Hiddai, heb. Praiſe, or a cry; one of David's worthies. 2 Sam. xxiii. 30.

Hiddekel, heb. A ſharp voice; the name of a river ſuppoſed to be that now called the Trigris. Gen ii. 14.

Hiel, heb. The Lord liveth, or the life of God; the name of a man, who rebuilt Jericho. 1 Kings xvi. 34.

Hierapolis, gr. A holy or ſacred city. Col. iv. 13.

Hilen, heb. A window, or mourning; the name of a city. 1 Chron. vi. 58.

Hillel, heb. Praiſing; the father of Abdon, one of the Judges of the children of Iſrael. Judg. xii. 13.

Hinnom, heb. The valley of ſlaughter; a valley near Jeruſalem, where the idolatrous prieſts of Baal offered up human ſacrifices. Jer. xxxii. 35.

Hirah, heb. Liberty, or anger; the name of a man. Gsn. xxxviii. 1.

Hiram, heb. The height of life; the name of a king of Tyre, who furniſhed Solomon with many curious materials towards building the temple at Jeruſalem. 1 Kings vii. 13.

Hittites, heb. Aſtoniſhed, or broken aſunder; a people whom God devoted to deſtruction, becauſe of their many abominations. Deut. xx. 17.

Hivites, heb. Living or declaring; another body of people, who were to be deſtroyed for the ſame reaſons. Deut. xx. 17.

Hizkijah, heb. The ſtrength of the Lord; one who ſealed the covenant after the return from the captivity. Neh. x. 17.

Hobah, heb. A concealed place; the name of a province. Gen. xiv. 15.

Hobab, heb. Beloved; the name of a man. Num. x. 29.

Hod. heb. Praiſe or confuſion; the name of a man. 1 Chron. vii. 37.

Hodaiah, heb. The praiſe of the Lord; one of thoſe who returned from the captivity. 1 Chron. iii. 24.

Hodeſh, heb. A table, or news; the name of a woman. 1 Chron. viii. 9.

Hodijah, heb. The praiſe of the Lord; the name of a woman. Neh. x. 18.

Hoglah, heb. Pleaſantneſs, or his compaſſing; the name of a woman. Numbers xxvi. 33.

Hoham, heb. Woe be to them; the name of a king of Hebron. Joſh. x. 3.

Holon, heb. The window of grief; the name of a city, ſubdued by the children of Iſrael. Joſh. xxi. 15.

Hophni, heb. A little fiſh; one of the ſons of Eli. 1 Sam. i. 2.

Hor, heb. A hill, or ſtriving; the name of the mountain, on which Aaron died. Num. xx. 29.

Horam, heb. Their hill; the king of Gezur. Joſh. x. 33.

Horeb, heb. All alone, or forſaken; a mountain in the deſert or wilderneſs of Arabia; and the ſame that is called Sinai. 1 Kings xix. 8.

Horem, heb. An offering dedicated to God; the name of one of the cities ſubdued by the children of Iſrael, Joſh. xix. 38.

Hor-hagidgud, heb. The hill of felicity; the name of a place where the children of Iſrael encamped. Num. xxxiii. 32.

Hori, heb. Ex free born chief or prince; the name of a man. Gen. xxxvi. 22.

Horims, heb. Princes, or tyrants; the name by which giants of old were called. Deut. ii. 12.

Hormah, Dedicated, or ſet apart for deſtruction; a place in Canaan. Numb. xxi. 3.

Horanaim, heb. Raging anger; the name of a city belonging to the Moabites. Iſaiah xv. 5.

Hoſa, or *Hoſah*, heb. Truſting, or having ſome confidence; the name of a city. Joſh. xix. 29.

Hoſhama, heb. Heard, or obeying; the name of a man. 1 Chron. iii. 18.

Hoſana, heb. The higheſt praiſes of God, or I beſeech thee; the exclamation of the Jews when our Saviour went into Jeruſalem. Mat. xxi. 9.

Hoſea, heb. Salvation; the name of a prophet. See the book of Hoſea.

Hoſhaiah, heb. The ſalvation of the Lord; the name of a man. Neh. xii. 32.

Hotham, heb. A ſeal; the name of a man. 1 Chr. vii. 32.

Hotbir,

Hothir, heb. Great, or excelling; the ſon of Hamon. 1 Chron. xxv. 4.

Hukok, heb. A ſcribe, a lawyer, or an engraver; the name of a city. 1 Chron. vi. 75.

Hul, heb. Sorrow, infirmity, or ſad; the ſon of Aram. Gen. x. 23.

Huldah, heb. The circle of the world; the name of a propheteſs. 2 Kings xxii. 14.

Hupham, heb. Their chamber, or bed; the name of a man. Num. xxvi. 39.

Huppah, heb. A chamber; one of the deſcendants of Aaron. 1 Chron. xvi. 13.

Huppim, heb. A covered chamber, or the ſea ſhore; the ſon of Benjamin. Gen. xlvi. 21.

Hur, heb. White, or a witneſs; the name of a perſon who held up Moſes's hands, while the Iſraelites were fighting with the Amalakites. Exod. xvii. 12.

Huram or *Hiram*, heb. Their liberty or a witneſs; the ſon of Bela. 2 Chron. ii. 3.

Huri, heb. Holes, whiteneſs, or the being angry; the name of a man. 1 Chron. v. 14.

Huſhah, heb. Keeping peace; or making haſte; the ſon of Ezer. 1 Chron. iv. 4.

Huſhai, heb. A meaning, or haſtening; the name of a man. 1 Kings iv. 16.

Huſhathih, heb. Senſuality, or the holding one's peace; the name of a tribe of people who inhabited one part of the land of Canaan. 1 Chron. iv. 4.

Huſhim, heb. One who is ſilent, and obedient; the ſon of Dan. Gen. xlvi. 23.

Huz, heb. Counſel, advice, or a piece of wood; the name of a man related to Abraham. Gen. xxii. 21.

Huzoth, heb. Populous, or the ſtreets of a city; the name of a place. Gen. xxii. 39.

Huzzah. heb. Metal molten down; the name of a queen of Aſſyria Nahum ii. 7.

Hymeneus, heb. An epithlamiam, or wedding ſong; the name of one who acted as a falſe friend to St. Paul, and endeavoured to prevent the progreſs of the goſpel. 1 Tim. ii. 20.

Hyacinth or *Jacinth*, Smoke or vapour, a precious ſtone of an azure or ſky colour, found n many parts of Aſia. Rev. xxi. 21.

I

JAAKAN, heb. Labour, tribulation, or violently taking away any man's poſſeſſions; the name of a man. Deut. x. 6.

Jaakobah, heb. The heel, footſtep, a deceiver, or a ſupplanter; the name of a prince. 1 Chron. iv. 35.

Jaala, heb, A little doe, a little goat, or aſcending; the name of a man. Neh. vii. 8.

Jaalah, heb. The ſame as Joala; the name of one whoſe children returned from the captivity. Ezra ii. 56.

Jaalam, heb. Any thing concealed, or the heir to an eſtate; the name of a man. Gen. xxxvi 5.

Jaanai, heb. Making poor, miſerable, or afflicting; the name of a man. 1 Chron. v. 12.

Jaareſhiah, or *Jareſiah*, heb. A little bed, the bed of the Lord, or the Lord hath taken away poverty; the name of a chief prince belonging to the tribe of Benjamin. 1 Chron. viii. 27.

Jaare, or *Jair*, heb. A weaver's beam, or the ſhaft of a ſpear; the name of a courageous warrior. 1 Chron. xx. 5.

Jaaſan, heb. Doing, or my doer; the name of a man whoſe children returned from the captivity. Ezra x. 37.

Jaaſiel, heb. God's work, or the work of God; one of the captains who fought under David. 1 Chron. xi. 47.

Jaazaniah, heb. The poor, or the weapons of the Lord; the name of a man. 2 Kings xxv. 23.

Jaazer, heb. A helper or an aſſiſtant, the name of a city. Numb. xxi. 32.

Jaaziah, heb. The ſtrength of the Lord; the name of a man. 1 Chron. xxiv. 26.

Jaaziel or *Jaziel*, heb. The ſtrength of God; one of the Porters belonging to the temple. 1 Chron. xv. 18.

Jabal, heb. Bringing, building, or falling away; the ſon of Lamech, and the perſon who brought huſbandry to a ſtate of perfection, by building houſes or huts for the people to reſide in during the inclemency of the ſeaſon. Gen. iv. 20.

Jabbok, heb. Wreſtling, ſcattering, or making empty; the name of a ford, or river. Deut. ii. 37.

Jabeſh, heb. Draught or confuſion; the father of Shallum. 2 King xv. 10.

Jabez, heb. Grief, ſorrow or ſadneſs; the name of a city. 1 Chron. iv. 9.

Jabin, heb. Building or underſtanding; the name of a king. Joſh. xi. 1.

Jabneel, heb. The building, or underſtanding of God; the name of a city. Joſh. xv. 11.

Jabneh, heb. Building; The name of a city. 2 Chron. xxvi. 6.

Jachan, heb. Paſſing, or wearing out; one of the children of Gad. 1 Chron. v. 13.

Jachin, heb. Stability, or preparation; the name of a man. Gen. xlvi. 10.

Jacinth, gr. Melancholy; the name of a precious ſtone. Rev. xxi. 20.

Jacob, heb. A ſupplanter, by taking the heel; the name given to the ſon of Iſaac, from whom the twelve patriarchs are deſcended, and from them the whole body of the Jews; while coming into the world he laid hold of his brother's heel, and at laſt he deceived him out of his birthright. This however was done in conſequence of the order of God; and for this reaſon, that men might be convinced that neither ſincerity, nor any other accompliſhments, can entitle them to the divine favour.

Jada, heb. Skilful, or knowing; the name of a man. 1 Chron. ii. 28.

Jadau, heb. His hand or confeſſion; the name of a man. Ezra x. 37.

Jaddua, heb. Known; the ſon of Jonathan. Neh. xii. 11.

Jael, heb. To aſcend; the name of a woman. Judg. iv. 21.

Jagur, heb. A huſbandman, a ſtranger org athering together; the name of a city. Joſh. xv. 21.

Jah, heb. Everlaſting; one of the exalted names given to God in the ſacred ſcriptures, and the ſame as I AM. Exod. iii. 14.

Jahalaleel, heb. Praiſing the everlaſting God; the name of a man. 1 Chron. iv. 16.

Jahalelel, heb. The ſame as Jehalaleel; the father of Azariah. 2. Chron. xxix. 12.

Jahath, heb. Broken in pieces, or fearing; the name of a man. 1 Chron. iv. 2.

Jahaz, heb. Brawling or ſtrife; the name of a place. Deut. ii. 32.

Jahazah, heb. Scolding, or contention; the name of a city. Joſh. xiii. 18.

Jahaziah, heb. The viſion of the Lord; the name of a man. Ezra. x. 15.

Jahaziel, heb. Seeing God; the name of one whoſe children returned from the captivity. 1 Chron. xxiii. 19.

Jahdai, heb. A governor; the name of a man. 1 Chron. ii. 47.

Jahdiel, heb. Seeing God's unity, joy, ſharpneſs, or revenge; the name of a furious man. 1 Chron. v. 24.

Jahdo, heb. I alone, I one, newneſs, or ſharpneſs of wit; the ſon of Buz. 1 Chron. v. 14.

Jahleel, heb. Waiting for God, hoping in his goodneſs, or beſeeching; him in prayer, the name of a man. Gen. xlvi. 14.

Jahmai, heb Warm, or making warm; the Son of Tola. 1 Chron. vii. 2.

Jahazeel, heb. God divideth, or haſteneth; the name of a man. 1 Chron. xxiii. 19.

Jahziel, heb. The ſame as Jahzeel; a man's name, 1. Chron. vii. 13.

Jair, heb. Illuminated, or the riſing of a ſtream; one of the ſons of Maneſſeh. Numb. xxxii. 41.

Jairus, heb. The ſame as Jair; the name of a ruler of one of the Jewiſh ſynagogues. Mark. v. 22.

Jahan, heb. A prince; the ſon of Ezer. 1 Chron. i. 42.

Jakim, heb. Riſing, confirming or eſtabliſhing; one of the chief princes among the Jews, when they returned from the captivity. 1 Chron. viii. 19.

Jalon, heb. Murmuring, or tarrying; the name of a man. 1 Chron. iv. 17.

Jambres, gr. A rebel, bitter, changing, ſea, or poverty; one that withſtood Moſes. 2. Tim. iii. 8

James, heb. A maintainer, or a ſupplanter; there are two perſons of this name mentioned in the New Teſtament, and both eminent for their piety.

Firſt, James the elder, or greater, and brother to St. John the evangeliſt. He preſided over the church of Jeruſalem about twelve years; but at laſt was put to death by order of Herod king of Judeā.

James the leſs, or younger, is ſometimes called the brother of our Lord, becauſe his mother was ſiſter to the Virgin. He ſucceeded the other James in the government of the church of Jeruſalem, and lived to a very advanced age, and was put to death by the Jews a ſhort time before the deſtruction of their city. See Euſebius, Book iv.

Jamin, heb. The ſouth wind, or right hand; the name of a man. Gen. xlvi. 10.

Jamlech, heb. reigning, or aſking counſel; the name of a prince. 1 Chron. iv. 34.

Janna, gr. Humbled, afflicted, bowed down, or beginning to ſpeak; the name of a man. Luke iii. 24.

Jannes, gr. The ſame as Janna; the name of one who withſtood Moſes along with Jambres. 2 Tim. iii. 8.

Janoah, heb. Deriving; the name of a city. 2 Joſh. xv. 29.

Janohah. heb. Reſting, or tarrying; the name of a city. Joſh. xvi. 6.

Janum, heb. Sleeping; the name of a city. Joſh. xv. 53.

Japheth, heb. Enlarged, fair, entering, or pending; the ſon of Noah, from whom were deſcended the people who inhabited Europe after the univerſal deluge. Gen. v. 33.

Japhia, heb. Appearing, lightning, or making fire; the name of a king. Joſh. x. 3.

Japhlet, heb. Delivered over, or baniſhed; a man's name. 1 Chron. vii. 32.

Jareb, heb. A revenger; the name of a king. Hoſ. v. 13.

Japho, heb. Fairneſs, or comlineſs; the name of a city. Joſh. xix. 46.

Jarah, heb. A wood, honey comb, making bare, pouring out, or watching diligently; the name of a man. 1 Chron. ix. 42.

Jared, heb. Ruling, or coming down; the father of Enoch, and one of the ante-diluvian patriarchs. Gen. v. 18.

Jarha, heb. The moon, a table, or a ſweet ſmell; an Egyptian ſervant. 1 Chron. ii. 34.

Jarib, heb. Fighting, chiding, multiplying, or avenging; the name of a prieſt. Ezra x. 18.

Jarmuth, heb. Fearing death, throwing down death, or ſeeing death at a great diſtance; the name of a city. Joſh. xxi. 29.

Jaroah, heb. Breathing, a mouth, or making a ſweet ſmell; the name of a man. 1 Chron. v. 14.

Jaſhen, heb. Antient, or ſleeping; the father of Jonathan. 2 Sam. xxiii. 32.

Jaſher, heb. Righteous; the name of a city. Joſh. x. 13.

Jaſho-boam, heb. The people ſitting, the controverſy of the people, or the captivity of the people; one of David's worthies. 1 Chron. xxvii. 2.

Jaſhub, heb. A returning, or a dwelling place; the name of a man. 1 Chron. vii. 1.

Jaſon, gr. Healing; the name of a man. Acts xvii. 5.

Jathniel, heb. The gift of God; a man's name. 1 Chron. xxvi. 2.

Jathir, heb. A remnant, or excellent; the name of a city. Joſh. xxi. 14.

Javan, heb. Making ſad; the ſon of Japhet. Gen. x. 2.

Jazar, heb. A helper; the name of a city. 2 Sam. xxiv. 5.

Jaziel, heb. The ſtrength of God; the name of a Levite. 1 Chron. xi. 47.

Jaziz, heb. Brightneſs; one of David's worthies. 1 Chron. xxvii. 31.

Ibhar, heb. Choſen; one of David's ſons. 2 Sam. v. 15.

Ibleam, heb. The ancient of the people, or the people decreaſing; the name of a city. Joſh. xvii. 11.

Ibneiah, heb. The building of the Lord, or a ſon of adoption; the name of a man. 1 Chron. ix. 8.

Ibri, heb. Paſſing over, being angry, or being with young; the name of a man. 1 Chron. xxiv. 27.

Ibzan, heb. The father of coldneſs, or the father of Jaget; the name of a Judge. Judges xii. 7.

Icabod,

Ichabod, heb. Where is glory, or the glory is departing; the ſon of Phineas, ſo called, becauſe the ark was taken by the Philiſtines. 1 Sam. iv. 21.

Iconium, gr. Coming; the name of a city in Aſia. Acts xiii. 51.

Idalah, heb. the hand of ſlaughter, or curſing; the name of a city. Joſh. xix. 15.

Idbaſh, heb. Flowing with honey, or the land of deſtruction; the name of a man. 1 Chron. iv. 3.

Iddo, heb. His hand, power, or confeſſion; the name of a man. 1 Kings iv. 14.

Idumea, gr. Red, or bloody; the name of a province in Arabia, where the Edomites reſided. Mark iii. 8.

Jearim, heb. A heap, or woods; the name of a mountain. Joſh. xv. 10.

Jeatirai, heb. Searching out; a man's name. 1 Chron. vi. 21.

Jeberechiah, heb. Speaking well of the Lord, or bowing the knee to the Lord; the name of a man. Iſa. viii. 2.

Jebus, heb. A treading undet foot, or a tumbling down; the ancient name of Jeruſalem. Judges xix. 10.

Jechamiah, heb. The reſurrection, or confirmation of the Lord; a man's name. 1 Chron. iii. 18.

Jecoliah, heb. The perfection, or power of the Lord; one of the kings of Judah. 1 Chron. iii. 16.

Jeconiah, The ſtability of the Lord; one of the kings of Judah, who was carried captive to Babylon. 1 Chron. iii. 16.

Jedaiah, heb. The hand of the Lord; a man's name. 1 Chron. iv. 37.

Jehdeiah, heb. The joy of the Lord; the name of a man. 1 Chron. xxiv. 20.

Jediael, heb. The knowledge of God; one of the ſons of Benjamin. 2 Chron. viiii. 6.

Jediah, heb. Beloved of the Lord; the name given to Solomon when he was born. 2 Kings xxii. 1.

Jediel, heb The unity of God, or Joy of God; one of David's worthies. 1 Chron. xii. 20.

Jeduthun, heb. Confeſſing, or belonging to the law; the name of a muſician. 1 Chron. xvi. 41.

Jeezer, heb. The iſle of help; the name of a man, Num. xxvi. 30.

Jegar-ſahadutha, heb. The heap of witneſſes; a place named by Laban. Gen. xxxi. 47.

Jehaziel, heb. Seeing God, or the viſions of God; one of David's captains. 1 Chron. xii. 4.

Jehdeiah, heb. Only to the Lord; another of David's captains. 1 Chron. xxvii. 30.

Jehezekel, The ſtrength of God; one of the ſons of Aaron. 1 Chron. xxiv. 16.

Jehiah, heb. The Lord liveth; a doorkeeper of the ark. 1 Chron. xv. 24.

Jehiel, heb. God hath taken away; the name of a man. 1 Chron. ix. 35.

Jehizkiah, heb. The ſtrength of the Lord, or the taking of the Lord; the name of a man. 2 Chron. xxviii. 12.

Jehohadah, heb. The congregation, or teſtimony of the Lord; the ſon of Ahaz. 1 Chron. viii. 36.

Jehoaddun, heb. The pleaſures of the Lord; the name of a woman. 2 Chron. xxv. 1.

Jehoahaz, heb. The poſſeſſion of the Lord; The ſon of Jehu. 2 Kings x. 35.

Jehoaſh, or Joaſh, heb. The fire of the Lord; a wicked king of Judah. 2 Kings xi. 2.

Jehohanan, heb. The grace, mercy, or gift of the Lord; the name of a porter belonging to the temple. 1 Chron. xxvi. 3.

Jehoiada, heb. The knowledge of the Lord; the name of a pious high prieſt. 2 Kings xi. 9.

Jehoiakim, heb. The riſing, avenging, or eſtabliſhing of the Lord; the name of one of the kings of Judah. 2 Kings. xxiii. 34.

Jehoachin, heb. The ſtability of the Lord; the ſon of Jehoaiakim. 2 Kings xxiv. 6.

Jehoiarib, heb. The wrath, chiding or multiplying of the Lord; the name of a prieſt. 1 Chron. ix. 10.

Jehonadab, heb. Willingneſs; the name of a man. 2 Kings x. 15.

Jehonathan, heb. The gift of a dove, or the gift of the Lord; the name of a man. 2 Chron. xvii. 8.

Jehoram, heb. The right of the Lord; the name

name of one of the kings of Judah. 1 Kings xxii. 50.

Jehoſhaphat, heb. The Lord is a judge as a witneſs; the name of a moſt pious king of Judah. 1 Kings iv. 17.

Jehoſheba, or *Jehoſhabeath*, The fulfilling the oath or promiſe of the Lord; the name of that brave captain who ſucceeded Moſes in commanding the children of Iſrael. See book of Joſhua.

Jehovah, heb. A ſelf-exiſting being; the name of God. Exod. vi. 3.

Jehovah-jireh, heb. The Lord will ſee, or the Lord will provide; the name of the place, where Abraham intended to have offered up his ſon Iſaac. Gen. xxii. 14.

Jehovah-niſſi, heb. The Lord is my helper; the name of a place. Exod. xvii. 15.

Jehovah-ſhalom, heb. May the Lord ſend peace; the name of a place. Judg. vi. 24.

Jehozabad, heb. Having a dowry, or the Lord's dowry; the name of a man. 2 Kings xii. 21.

Jehozadak, heb. Juſt is the Lord; the ſon of Serajah. 1 Chron vi. 14.

Jehu, heb. He that is; the name of a valiant king of Iſrael, whom God raiſed up to puniſh the houſe of Ahab. 2 Kings ix. 6.

Jehubbah, heb. A beloved hiding place; the name of a man. 1 Chron. vii. 34.

Jehuial, heb. Mighty, perfect, or waſted; the name of a city. Jer. xxxvii. 3.

Jehud, heb. Praiſing, or confeſſing; the name of a city. Joſh. xix. 45.

Jehudi, heb. The ſame; a man's name. Jer. xxx. 14.

Jehudijah, heb. To confeſs, or praiſe the Lord; the name of a woman. 1 Chron. iv. 18.

Jehuſh, heb. Keeping counſel; the name of a man. 1 Chron. viii. 39.

Jeiel, heb. God hath taken away; the name of a ſcribe. 2 Chron. xxvi. 11.

Jekabzeel, heb. The congregation of God; the name of a city. Neh. xi. 25.

Jekamiah, heb. The Lord ſhall ariſe; the ſon of Shallum. 1 Chron. ii. 41.

Jehamiam, heb. The people ſhall ariſe; the name of a man. 1 Chron. xxiii. 19.

Jehuchiel, heb. The hope of the congregation of God; the name of a man. 1 Chron. iv. 18.

Jemuel, heb. God's day; the ſon of Simeon. Gen. xlvi. 10.

Jephthah, heb. Opening; the name of a valiant man among the Jews. Judges xi. 1.

Jephunneh, heb. Beholding; the father of Caleb. Numb. xiii. 6.

Jerah, heb. Smelling ſweet; the name of a man. 1 Chron. i. 20.

Jerah-meel, heb. The beloved of God; the name of a man. 1 Chron. ii. 9.

Jared, heb. Ruling, or coming down; the name of a man. Gen. v. 15.

Jeremai, heb. Throwing forth waters; one of thoſe who returned from the captivity. Ezra x. 33.

Jeremiah, heb. Exalting the Lord; the name of a great prophet. See the book of Jeremiah.

Jeremoth, heb. Fearing death; the ſon of Hurſian. Ezra x. 27.

Jeriah, heb. The fear or viſion of the Lord; a man's name. 1 Chron. xxiii. 19.

Jeribai, heb. Multiplying, or fighting; the name of a brave commander. 1 Chron. xi. 46.

Jericho, heb. The moon, or a month; the name of a city. Joſh. vi. 1.

Jeriel, heb. Beholding of God; the ſon of Tala. 1 Chron. vii. 2.

Jerioth, heb. Rettles, or panns; the name of a woman. 1 Chron. xii. 7.

Jeroam, heb. High and merciful; the name of a man. 1 Chron. xii. 7.

Jeroboam, or Jereham, heb. Encreaſing the people; the firſt king of the ten Tribes. 1 King. xii. 20.

Jeroham, heb. Beloved; the name of a man. 1 Sam. i. 1.

Jerubbaal, heb. Let Baal avenge; one of the Judges in Iſrael, and the ſame with Gideon. Judges vi. 32.

Jeruel,

Jeruel, heb. The fear of God; the name of a place in the wilderneſs. 2 Chron. xx. 16.

Jeruſalem, heb. The viſion of peace; the capital city of the Jewiſh kingdom. Matt. iii. 5.

Jeruſha, heb. Baniſhment; the name of a woman. 2 Kings xv. 33.

Jeſaiah, heb. The health or ſalvation of the Lord; the name of a man. 1 Chron. iii. 21.

Jeſhebeab, heb. The captivity of the father; one of thoſe who divided the land. 1 Chron. xxiv. 13.

Jeſher, heb. Ruling; the ſon of Cabel. 1 Chron ii. 18.

Jeſhimon, heb. Wildnerneſs; the name of a place. Numb. xxi. 20.

Jeſhiſhai, heb. Rejoicing exceedingly; the name of a man. 1 Chron. v. 14.

Joſhua, heb. The ſame as Jeſus, or a Saviour, the ſon of Nun. Num. xiv. 30.

Jeſſiah, heb. A diſtilling from the head of the Lord; one who aſſiſted David againſt his enemies. 1 Chron. xii. 6,

Jeſimiel, heb. The naming of God; the name of a prince. 1 Chron. iv. 36.

Jeſſe, heb. A gift; the name of David's father. Ruth iv. 22.

Jeſhurum, or Jeſhurun, heb. Beloved; a general name given to the children of Iſrael, as the beloved people of God. Deut. xxxiii. 5.

Jeſus, heb. A Saviour; the name given to our Lord in the New Teſtament, becauſe he came to ſave his people from their ſins. Matt. i. 21.

Jether, heb. Searching out diligently; the name of a man. Judges viii. 20.

Jetheth, heb. Giving; the name of a duke. Gen. xxxvi. 40.

Jethro, heb. The ſame with father; the name of a prieſt, father in law to Moſes. Exod. iii. 1.

Jetun, heb. An order; one of the ſons of Iſhmael. Gen. xxv. 14.

Jevel, heb. God hath taken away; the name of a man. 1 Chron. ix. 6.

Jehuſh, heb. Preſſing down; or gathered together, the ſon of Eſau. Gen. xxxvi. 5.

Jezaniah, heb. The ſword, or weapon of the Lord; a man's name, Jer. xl. 8.

Jezebel, heb. Woe to the houſe; the name of a wicked queen of Iſrael. 1 Kings xix. 1.

Jezer, heb. The iſle of help; the name of a man. Gen. xlvi. 24.

Jeziel, heb. The ſprinkling of God; the name of a man. 1 Chron. xii. 3.

Jezrahiah, heb. The Lord ariſeth, a ſinger. Neh. xii. 42.

Jezreal, heb. The ſeed of God; A city. Joſh. x. 26.

Igeal, heb. Redeemed; the ſon of Joſeph. 1 Chron. iii. 22.

Igdaliah, heb. The greatneſs of the Lord; the name of a man. Jer. xxxv. 4.

Igeal, heb. Defiled; the ſon of Semaiah. 1 Chron. iii. 22.

Jibſam, heb. Baſhfulneſs, or confuſion; the ſon of Tola. 1 Chron. vii. 2.

Jidſaph, heb. Droppings of the houſe; a man's name. Gen. xxii. 22.

Jiebarim, heb. Heaps of angry men; the name of a place. Num. xxxiii. 44.

Jim, heb. Paſſers over; the name of a city. Joſh. xv. 29.

Jimla. heb. A repleniſhing, or building; the name of a man. 2 Chron. xviii. 7.

Jimnah, heb. The right hand; the ſon of Aſher. Gen. xlvi. 17.

Jion, heb. A fountain, or an eye; the name of a city. 1 Kings xv. 20.

Jiphta, heb. Opening; the name of a city. Joſh. xv. 43.

Jiphthaliel, heb. God's opening; the name of a valley. Joſh. xix. 14.

Ikkeſh, heb. Froward, or wicked; the father of Ira. 2 Sam. xxiii. 26.

Immanuel, heb. God with us; one of the names given our Lord in ſcripture. Mat. i. 23.

Immer, heb. Speaking; the name of a man. 1 Chron. ix. 12.

Imrah, heb. Changing, a rebel, or waxing bitter; the ſon of Zephah. 1 Chron. vii. 36.

Imri, heb. Exalting; the ſon of Bani. 1 Chron. ix. 4.

Indıa, heb. Comely, or fair; the name of a large extenſive country in the eaſt of Aſia. Eſth. i. 1.

Joab, heb. Willing, or ready to obey; the captain general of David's army. 1 Sam. ii. 18.

Joah, heb. Brotherhood; the name of a man. 2 Kings xviii. 18.

Joahaz, heb. Apprehending; a man's name. 2 Chron. xxxiv. 8.

Joanna, heb. The grace, gift, or mercy of the Lord; the name of a man. Luke iii. 27.

Joaſh, heb. Diſagreeing, or fiery; the father of Gideon. Judges vi. 11.

Job, heb. Sorrowful, or boiling; the name of a holy man in the eaſt. See the book of Job.

Jochebed, heb. Glorious; the name of a woman. Exod. vi. 20.

Joed, or Jedaiah, heb. Witneſſing, detracting, or taking away; the name of a man. Nehemiah xi. 7.

Joel, heb. Beginning, or ſwearing; the name of a holy prophet. See the book of Joel.

Joelah, heb. The taking away of ſlander; the ſon of Jeroam. 1 Chron. xii. 7.

Joezer, heb. Helping; the name of a man. 1 Chron. xii. 6.

Jogbehah, heb. Exalting; the name of a city. Num. xxxii. 35.

Jogli, heb. To turn back, or rejoice; the father of Bukki. Num. xxxiv. 22.

Joha, heb. Making lively; the name of a man. 1 Chron. viii. 16.

Johanan, heb. The grace of God; the name of a man. 2 Kings xxv. 23.

John, gr. The ſame as Jonathan; one of the four Evangeliſts. See the goſpel of St. John.

Jojarib, heb. The battle; the name of a man. Neh. xi. 5.

Jokdeam, heb. Crookedneſs; the name of a city. Joſh. xv. 56.

Jokim, heb. Making the ſun ſtand ſtill; the ſon of Shulah. 1 Chron. iv. 22.

Jokneam, heb. Building of the people; the name of a city. Joſh. xxi. 34.

Jockmeam, heb. Confirmation; the name of a city. 1 Chron vi. 68.

Jokſhan, Knocking, or hardneſs; the ſon of Abraham, by Keturah. Gen. xxv. 2.

Jocktam, heb. Wearineſs, or ſtrife; the ſon of Eqer. Gen. x. 25.

Joktheel, heb. The rock; the name of a city. 2 Kings xiv. 7.

Jona, gr. The gift of the Lord; the father of Peter. Mat. xvi. 17.

Jonadab, heb. Voluntary, is willing; the brother of David. 2 Sam. xiii. 32.

Jonah, heb. A dove; the name of a prophet, who was ſent to preach to the people of Nineveh. See book of Jonah.

Jonathan, heb. The gift of the Lord; the ſon of Saul. 1 Sam. xiv. 29.

Joppa, heb. Fairneſs, or comelineſs; the name of a city. Acts x. 5.

Jora, heb. Done ſuddenly at a time; the name of one whoſe children returned from the captivity. Ezra ii. 18.

Joram, heb. The height of the Lord; a man's name. 2 Sam. viii. 10.

Jordan, heb. The river of judgment; the name of a river which divided itſelf into two, that the children of Iſrael might paſs over on dry land. Joſh. vi. 7.

Jorim, gr. The exaltation of the Lord; the name of a man. Luke iii. 29.

Joſabad, heb. Having a portion; the name of a man. 1 Chron. xii. 4.

Joſe, gr. Sparing, or lifted up; one of our Lord's predeceſſors according to the fleſh. Luke iii. 29.

Joſeph, heb. Increaſing, or perfection; the ſon of Jacob. Gen. xxx. 24.

Joſes, gr. Sparing, bringing, or lifting up; the brother of James. Mat. xxvi. 56.

Jozabad, heb. Having riches; the chief of the Levites. 2 Chron. xxxv. 9.

Joſhah, heb. Forgetfulneſs; the name of a man. 1 Chron. iv. 34.

Joſhaphat, heb. The Lord is the judge; the name of one of thoſe who returned from the captivity. 1 Chron. xi. 43.

Joſhaniah, heb. The equity, or plainneſs of the Lord; a man's name. 1 Chron. xi. 46.

Joſhbekaſhah, heb. Requiring, begging, or praying to the Lord that ſomething might be granted; the name or a man. 1 Chron. xxv. 4.

Joſhua, heb. A ſaviour, the ſame as Jeſus; the captain who brought the children of Iſrael into the land of Canaan. See the book of Joſhua.

Joſiah, heb. The fire, or the burning of the Lord; the name of a pious king of Judah. 2 Kings xxi. 24.

Joſibiah, heb. The captivity of the Lord; the name of a man. 1 Chron. iv. 35.

Joſiphiah, heb. The encreaſe of the Lord; the name of a man. Ezra viii. 10.

Jotham, heb. Abſolute, or perfect; the ſon of Gideon. Judges ix. 7.

Jozabad, heb. Endowed; the name of one of David's captains. 1 Chron. xii. 20.

Jozachar, heb. Remembering; the name of a man. 2 Kings xii. 21.

Jphedeiah, heb. The redemption of the Lord; a man's name. 1 Chron. viii. 25.

Ira, heb. A watchman, or a ruler; the ſon of Ikkeſs. 2 Sam. xx. 26.

Irad, heb. A wild aſs; the ſon of Enoch. Gen. iv. 18.

Iram, heb. A city of watchmen; the name of a man, Gen. xxxvi. 43.

Iri, heb. Fair, or light; the ſon of Bera. 1 Chron. xvii. 7.

Irijah, heb. The throwing forth of the Lord; the name of a man. Jer. xxxvii. 13.

Irpeel, heb. A medicine, or health; the name of a city. Joſh. xviii. 27.

Iſaiah, heb. The health, or ſalvation of the Lord; the name of a prophet. See the book of Iſaiah.

Iſeah, heb. Shadowing or anointing; the name of a woman. Gen. xi. 29.

Iſcariot, gr. An haling, or bag bearer; the name given to Judas, who betrayed our Lord. John xiii. 29.

Iſhbah, heb. It is void, or made void; the ſon of Abraham by Keturah. Gen. xxv. 2.

Iſhbiſhenoh, heb. Taken captive in prophecy; the name of a giant. 2 Sam. xxi. 16.

Iſhboſheth, heb. A man of ſhame; the ſon of Saul. 2 Sam. ii. 8.

Iſhi, heb. It is the Lord that reigneth; the name of a celebrated commander. 1 Chron. ii. 31.

Iſhiah, heb. The ſame as Iſhi; the name of a man. 1 Chron. vii. 3.

Iſhma, heb. Put into deſolation; the father of Elam. 1 Chron. iv. 3.

Iſhmael, heb. The hearing of God; the ſon of Abraham's ſervant woman. Gen. xvi. 11.

Iſhmaiah, heb. Hearing the Lord; the name of a man. 2 Chron. xxvii. 19.

Iſhmerai, heb. A keeper; the ſon of Elpaal. 1 Chron. viii. 18.

Iſhpan, heb. Hidden, or broken aſunder; the ſon of Shaſhah. 1 Chron. viii. 22.

Iſhtob, heb. A good man; the name of a man. 2 Sam. x. 6.

Iſhuah, heb. Plainneſs of ſpeech; one of the ſons of Ather. Gen. xlvi. 17.

Iſmachiah, heb. Clearing to or ſeeing over, or joined to the Lord, the name of a man. 2 Chron. xxxi. 13.

Iſpah, A Jaſper ſtone; the name of a man. 1 Chron. viii. 16.

Iſrael, heb. A prince of the ſtrong God; the name given to Jacob at Peniel. Gen. xxxii. 28.

Iſſachar, heb. Hire, wages, or reward; the name of one of the twelve patriarchs. Gen. xxx. 18.

Italie, or *Italy*, gr. A country abounding with calves; the name of that extenſive territory in Europe, where the chief ſeat of the Roman empire was placed formerly. Taking it altogether, it forms a very long peninſula being waſhed on the eaſt by the Adriatick ſea, on the ſouth and weſt by the mediterranean, and on the north by Helvetia, or Switzerland. Acts xxvii. 1.

Ithai, heb. A plough ſhare, or any thing ſtrong; the name of one of David's worthies. 1 Chron. xi. 31.

Ithamar, heb. Woe to the change; the name of Aaron's youngeſt ſon. Exod. vi. 23.

Ithiel, heb. God be with you; the name of a man. Neh. xi. 7.

Ithmah, heb. An orphan, marvelling or perfection;

fection; one of David's worthies. 1 Chron. xi. 46.

Ithnan, heb. Surprize; the name of a city. Josh. xv. 23.

Ithra, heb. A remnant; the name of a man. 2 Sam. xvii. 25.

Ithream, heb. The excellency of the people; the son of David. 2 Sam. iii. 5.

Itbrite, heb. Remaining, or excelling; the name of a man. 2 Sam. xxiii. 38.

Ittah-kazim, heb. An hour, or the time of a prince; the name of a city. Josh. xix. 13.

Iturea, gr. Kept; the name of a mountain. Luke iii. 1.

Jvah, heb. Integrity; the name of a city. 2 Kings xviii. 34.

Jubal, heb. A trumpet; the son of Lamech, who first invented organs, and other musical instruments. Gen. iv. 21.

Jucal, heb. Perfect or mighty; the name of a man. Jer. xxxviii. 1.

Juda, gr. Confession, or praise; a man's name. Luke iii. 26.

Judah, heb. The same as Juda; one of the twelves patriarchs, from whom our Saviour was descended according to the flesh. Gen. xxxv. 23.

Judas, gr. The same with Judah; one of the relations of the Virgin Mary; and likewise the name of the person, who betrayed our Lord to the Jews. Mat. xxvi. 25.

Judea, gr. The same as Judah; the name of the country called sometimes Palestine, where the seat of the Jewish kingdom was, till they were destroyed by the Romans. Matt. iii. 1.

Judith, heb. Praising, or confession; the name of a woman. Gen. xxvi. 34.

Julia, gr. Full of cotton; the name of a woman. Rom. xvi. 15.

Junia, gr. One born in the month of June; the name of one of St. Paul's kinsmen. Rom. xvi. 7.

Jupiter, gr. The author of life; the imaginary deity of the Greeks, to whom they supposed all others subordinate. Acts xiv. 12.

Jushubhesed, heb. A dwelling place, the seat of mercy, or the changing of mercy; the name of a man. 1 Chron. iii. 20.

Justus, gr. One who worships God; the name of a man. Acts. i. 23.

Juttah, heb. Turning away; the name of a city. Josh. xxi. 16.

Izkar, heb. Clearness, or pertaining to them; the name of a man. Exod. vi. 18.

Izrahiah, heb. The Lord ariseth; the name of a man. 1 Chron. vii. 3.

Izreel, heb. The seed of God; the name of a city. Josh. xix. 18.

Izrites, or Jezerites, heb. a fastening, or a making of earth; the name of a people. Numb. xxxi. 49.

K

KABZEEL, heb. The congregation of God; the name of a city. Josh. xv. 21.

Kadesh, heb. Holiness; the name of a city, sometimes called Enmishpat. Gen. 14. 7.

Kadesh, or Cadesh-baruea, heb. the holiness of corn; the name of a place. Numb. xxxii. 8.

Kadmill, heb. God of antiquity; the name of a Levite. Ezra ii. 40.

Kadmonites, heb. Chiefs, or ancients; the name of a people. Gen. xv. 19.

Kallai, heb. Light, or roasting by fire; the name of a man. Neh. xii. 20.

Kanah, heb. Reeds; the name of a river. Josh, xvi. 8.

Karkaa, heb. A floor; the name of a city. Josh. xxi. 3.

Kastan, heb. A calling, reading, or meeting; the name of a city. Josh. xxi. 34.

Kedar, heb. Sadness, or blackness; the name of a place. Psal. cxx. 5.

Kedemah, heb. Old, or the first; the name of a man. Gen. xxv. 15.

Kedemoth,

Kedemoth, heb. The crookedneſs of death; the name of a city. Joſh. xxi. 37.

Kedeſh, heb. The place of holineſs; the name of a place. Joſh. xv. 23.

Kehelathah, heb. A whole; the name of a place. Numb. xxxiii. 22.

Keilah, heb. Diſſolving; the name of a city. Joſh. xv 44.

Kelaiah, heb. The voice of the Lord; the name of a Levite. Ezr. x. 23.

Kelitah, or *Kelita*, gr. Gathering together; the name of a Levite. Neh. x. 10.

Kemuel, heb. God hath riſen; the name of a man. Gen. xxii. 21.

Kenan, heb. A buyer or owner; the name of a man. 1 Chron. i. 2.

Kenath, heb. Bewailing; the name of a city. Numb. xxxii. 42.

Kenaz, heb. Bewailing the loſs of a poſſeſſion; the name of a man. Gen. xxxvi. 11.

Kenites, heb. Poſſeſſion, or a bird's neſt; the name of a people. 1 Sam. xv. 6.

Kerenhappuch, heb. The child of beauty; one of Job's daughters. Job xlii. 14.

Kerioth, heb. Cities, or places to aſſemble in; the name of a city. Joſh. xv. 25.

Keros, heb. Crooked; the name of one whoſe children returned from the captivity. Ezra ii. 44.

Keturah, heb. Contending for ſomething; the name of Abraham's ſecond wife. Gen. xxv. 1.

Keziah, heb. Fine ſpecies; the name of Job's ſecond daughter. Job xlii. 14.

Keziz, heb. Contended for; the name of a valley. Joſh. xviii. 21.

Kibroth-hattavah, heb. The graves of duſt; the name of a place. Numb. xi. 34.

Kibzaim, heb. The congregation; the name of a city. Joſh. xxi. 22.

Kidron, heb. Making black, or ſad; the name of a brook. 1 Sam. xv. 23.

Kir, heb. A wall, or a block; the name of a city. Amos i. 5.

Kir-hareſeth, heb. A wall of workmanſhip; the name of a city. 2 Kings iii. 25.

Kir-hereſh, heb. The meeting of the ſun; the name of a city. Iſ. xlviii. 31.

Kirjath arba, heb. The fourth city; the name of a city. Joſh. xiv. 15.

Kirjath-ariem, heb. The city of cities; the name of a city. Ezra ii. 25.

Kirjath baal, heb. A ruler, or poſſeſſor; the name of a city. Joſh. xv. 60.

Kirjath-huzoth, heb. The city of ſtreets; the name of a place. Num. xxii. 39.

Kirjath-jearim, heb. A City of woods; the name of a place. Joſh. ix. 17.

Kirjiath-ſanna, heb. A city of black, long trees; the name of a city. Joſh. xv. 49.

Kirjiath-ſepher, heb. A city of letters; the name of a city, ſometimes called Debir. Joſh. xv. 15.

Kiſh, heb. Hard; the name of a man. 1 Sam. ix. 1.

Kiſhon, heb. Hardneſs, or ſoreneſs; the name of a city. Joſh. xix. 20.

Kithliſh, heb. A wall pulled down by violence; the name of a city. Joſh. xv. 40.

Kittim, heb. Breaking ſmall; the name of a man. Gen. x. 4.

Koa, heb. Hope, a line or a rule; the name of a people. Ezek. xxiii. 23.

Koath, heb. Bluntneſs, or wrinkled; the ſon of Levi. Gen. xlvi. 11.

Kolaiah. heb. The voice of the Lord; the name of a man, Neh. xi. 7.

Korah, heb. Ice or froſt; the name of a man. Gen. xxxvi. 5.

Kore, heb. A partridge, or crying; the name of a man. 1 Chron. ix. 19.

Kuſhaiah, heb. Gravity, or ſolidity; the name of a man. 1 Chron. xv. 17.

L

LAADAH, heb. To aſſemble together; one of thoſe who returned from the captivity. 1 Chron. iv. 21.

Laadan, heb. Declaring judgment, or a witneſs; the name of a man. 1 Chron. xxvii. 7.

Laban, heb. White, gentle, ſhining, or brittle; Jacob's father in law. Geneſis xxiv. 29.

Lachiſh, heb. Walking; the name of a city. Joſh. x. 31.

Lael, heb. To the mighty; the name of a man. Num. iii. 24.

Lahad, heb. Praiſing, or being thankful; a man's name. 1 Chron. iv. 2.

Lahai-roi, heb. The well of viſion; the name of a well. Gen. xxiv. 62.

Lah-mas, heb. The bread of the people; the name of a city, Joſh. xv. 40.

Lahmi, heb. My bread, or my ſight; the the name of a man. 1 Chron. xx. 5.

Laiſh, heb. A lion; the name of a city. Judges xviii. 7.

Laodicea, gr. A juſt people; the name of a city in the upper Aſia, where there was a church in the moſt early times, to which St. John wrote an epiſtle from the iſland of Patmos. Rev. i. 11.

Lapidoth, heb. Lightning; the name of a man who was husband to Deborah, the famous propheteſs. Judges iv. 4.

Laſea, gr. Thick and wiſe; the name of a city. Acts xxvii. 8.

Laſha, heb. To anoint; the name of a city. Gen. x. 19.

Leah, heb. Painful, or wearied; the daughter of Laban, and wife of Jacob. Gen. xxix. 16.

Lebana, heb. The moon, or brightneſs; a man's name. Ezra ii. 45.

Lebnah, heb. The ſame; the name of a city. Joſh. xv. 42.

Lebnon, heb. The ſame; the name of a famous mountain, often mentioned in ſcripture. Deut. iii. 25.

Lebaoth, heb. A ſign of the heart; the name of a city. Joſh. xv. 32.

Lebbeus, heb. Praiſing; the name of one of Chriſt's followers. Mat. x. 3.

Lechah, heb. Walking or going; the name of a man. 1 Chron. iv. 21.

Lehabim, heb. Inflamed, or ſwords; the name of a man. Gen. x. 13.

Lehi, heb. A jaw; the name of a place. Judges xv. 9.

Lemuel, heb. He who is the ſtrong God; the name of a man. Prov. xxxi. 1.

Letuſhim, heb. A ſmith; the name of a man. Gen. xxv. 3.

Levi, heb. Joined, or added to him; the third ſon of Jacob, from whom all the Jewiſh prieſts were deſcended. Gen. xxix. 34.

Libnah, heb. Frankincenſe; the name of a city. Joſh. xxi. 13.

Lybia, gr. A fat, or fertile country; the name of a large kingdom, ſouth of Egypt. Acts ii. 10.

Libya, gr. Rich, fat; the name of a country. Acts ii. 10.

Linus, gr. A net; the name of a man. 2 Tim. iv. 21.

Loammi, heb. Not my people; a name given by the prophet to the children of Iſrael for their many ſins. Hoſ. i. 9.

Lois, gr. Better; the name of a moſt religious woman, who was grandmother to Timothy. 2 Tim. i. 5.

Lo-ruhamah, heb. Without mercy, or not having obtained mercy; a name given to the children of Iſrael. Hoſ. i. 6.

Lot, heb. Wrapped up, or folded together; the name of Abraham's kinſman. Gen. xi. 27.

Lotan, heb. The ſame as Lot; the name of a man. Gen. xxxvi. 20.

Lubim, heb. The heart of a man; the name of a country. Nahum iii. 9.

Lucas, or *Luke*, gr. Ariſing to him; the name of one of the four evangeliſts. 2 Tim. iv. 11.

Lucifer, heb. Bringing light; a name given to the Devil, and figuratively to Babylon, a city wherein were committed many abominations. Iſ. xiv. 12.

Lucius, gr. Of light; the name of a teacher. Acts. xiii. 1.

Lud, heb. Nativity, or generation; the name of a man. Gen. x. 22.

Luith, heb. A floor made of boards; the name of a hill. Iſ. xv. 5.

Luz, heb. An almond; the name of a city. Gen. xxviii. 19.

Lycaonia, gr. A wall; the name of a country in Aſia. Acts xiv. 6.

Lydda, gr. A ſtanding pond of water; the name of a city. Acts ix. 32.

Lydia,

Lydia, gr. The ſame; the name of a woman. Acts xvi. 14.

Lyſanias, gr. Diſſolution; the name of a governor. Luke iii. 1.

Lycia, gr. A wild beaſt; the name of a country. Acts xxvii. 5.

Lyſias, gr. The ſame; the name of a captain. Acts xxiii. 26.

Lyſtra, gr. The ſame; the name of a city. Acts xiv. 6.

M

MAACAH, *Maaha*, or *Maaſhah*, heb. Preſſed down, worn out, or ſoftened, the name of a woman who was concubine to Nahor the kinſman of Abraham. Gen. xxii. 24.

Maachathi, heb. The ſame, the name of a place in the wilderneſs where the children of Iſrael encamped. Deut. iii. 14.

Maadai, heb. Yearly, pleaſant, flowing, teſtifying, or paſſing over; the name of one of thoſe who returned from the Babyloniſh captivity. Ezr. x. 34.

Maai, heb. A belly or heaping up; a ſon of one of the prieſts. Neh. xii. 36.

Maaleh-acbrabim, heb. The going up to a mountain; the name of one of the places ſubdued by the children of Iſrael. Joſh. xv. 3.

Maarath, heb. The pouring out of waters, the making empty, or a den; the name of a city. Joſh. xv. 59.

Maaſeiah, heb. The work of the Lord, or any thing wonderful; the name of a man who was ſlain in battle. 2 Chron. xxviii. 7.

Maaſiah, or *Maſſia*, heb. The defence truſt or ſure ſtrength of the Lord; the name of a Levite of the ſecond degree. 1 Chron. xv. 20.

Maath, gr. Sweeping away, breaking or defacing, or ſwearing; the name of a man. Luke iii. 26.

Maaz, heb. Wood or timber; the name of a man. 1 Chron. ii. 27.

Maaziah, heb. The ſtrength or ſuccour of the Lord; one of the prieſts who returned from the captivity, and ſealed the covenant along with Nehemiah. Neh. x. 8.

Macedonia, gr. Beautiful; a large province of Greece, where Alexander the great was born. It was then conſidered as a moſt flouriſhing ſtate, but in time it became ſubject to Rome, and at preſent the inhabitants are either followers of the impoſtor Mahomet, or ſuperſtitious Greeks. Acts xvi. 9.

Mach-benah, or *Maahbanai*, heb. Poverty, the ſmiting of his ſon, the poverty of underſtanding, or the ſmiting of the builder; the name of a man. 1 Chron. ii. 49.

Machi, heb. A ſmitter, or poor; the name of one of thoſe who returned from the captivity, and ſealed the covenant. Numb. xiii. 15.

Machir, heb. Knowing or ſelling; the ſon of Manaſſeh. Gen. l. 23.

Machnadebai, heb. A poor man making a vow or a promiſe; the name of one of thoſe who returned from the Babyloniſh captivity. Ezra x. 40.

Machpelah, heb. Double; the name of the parcel of ground which Abraham bought in order to bury his beloved wife Sarah. Gen. xxiii. 9.

Madai, heb. A garment, or a right judging; the name of a man. Gen. x. 2.

Madian, gr. Striving, chiding, or judging; the name of a country. Acts vii. 29.

Madmannuh. heb. A dunghill, the name of a gift or prepararion; the name of a city. Joſh. xv. 31.

Madmenah, heb. The ſun; the name of a city, near the confines of Aſſyria, or Nineveh Iſaiah x. 31.

Madon, heb. A chiding, a grant, or his meaſure; the name of a city. Joſh. xi. 1.

Magbiſh, heb. Heighth; or excellency, the name of one whoſe children returned from the captivity. Ezr. ii. 30.

Magdala, gr. A tower, or majeſtic greatneſs, the name of a city. Mat. xv. 39.

Magdalen

Magdalen, gr. Magnified or exalted, or a tower; the ſurname of that holy woman who from a great ſinner became a moſt ſincere penitent, and waſhed our Saviour's feet with her tears. She was the firſt to attend his precious body in the ſepulchre on the firſt day, and to her the angel ſpake glad tidings of peace. Mat. xxvii. 56.

Magdiel, heb. The apple or choſen fruit of God, or preaching the will of God to men; the name of a duke. Gen. xxxvi. 43.

Magog, heb. Melting or covering; the name of a man. Gen. x. 2.

Magor-miſſabib, heb. Tear round about; the name of a man. Gen. xx. 3.

Magpiaſh, heb. A body thruſt hard together, or gathering together; one of thoſe who ſealed the covenant, after the return from the Babyloniſh captivity. Neh. x. 20.

Mahalah, heb. Infirmity, or ſickneſs, a company of decrees, a harp, or a pardon; one of the ſons of Hammoleketh. 1 Chron. vii. 18.

Mahaleeb, heb. Praiſing God, or God's illumination; the name of a man. Neh. xi. 4.

Mahalath, heb. The ſame; the name of a woman. Gen. xxviii. 9.

Mahanaim, heb. Tents, or two armies of ſoldiers; the place where the angels of God appeared to Jacob. Gen. xxxii. 3.

Mahaneh dan, heb. The tryal of judgment; the name of a place. Judges xviii. 12.

Maharai, heb. Haſting; the name of a captain. 2 Sam. xxvii. 13.

Mahath, heb. Fearing, breaking, or wiping away; the name of a man. 1 Chron. vi. 35.

Mahari, heb. Declaring a meſſage, or blotting out, or the marrow of the bones; the name of a man. 2 Chron. xxiii. 28.

Mahaz, heb. Summer watching above, or an end; the name of a place. 1 Kings iv. 9.

Maziox, heb. Seeing, a ſign or ſeeling of a letter; the ſon of Hermon. 2 Chron. xxv. 4.

Maher-ſhalal-haſh-baz, heb. In making ſpeed to the ſpoil, or he haſteneth after the prey; the ſon of Iſaiah. Iſaiah viii. 1.

Mahlah, heb. The ſame as Mahalah; the name of a woman. Numb. xxvi. 33.

Mahli, heb. Infirmity; the name of a man. Exod. vi. 19.

Mahlon, heb. The ſame; the name of a man. Ruth iv. 10.

Mahol, heb. The ſame; the father of Darda. 1 Kings iv. 31.

Makkeloth, heb. Churches, temples, or congregations; the name of a place where the children of Iſrael encamped. Numb. xxxiii. 25.

Makkedah, heb. A Burning worſhipping, or fire; the name of a city. Joſh. xv. 41.

Malachi, heb. My meſſenger, or my angel; the name of the laſt prophet under the old Teſtament diſpenſation, whoſe writings conclude that ſacred book. See book of Malachi.

Malcham, heb. Their king, or their counſellor; the name of a man. 1 Chron. viii. 9.

Malchiah, heb. The Lord, my king or the Lord my counſellor; the name of a man. Ezra x. 25.

Malchiel, heb. God is my king, or my counſellor; a man's name. Gen. xlvi. 17.

Malchijah, or *Malchia*, heb. Proſperity; the name of a man. 1 Chron. ix. 12.

Malchiſhinah, or *Malchiſhua*, heb. My king the Saviour, or the king of health; the ſon of Saul. 1 Sam. xxxi. 2.

Malchus, gr. My king, kingdom or counſellor; the name of the high prieſt's ſervant who was healed by our Lord, although ſent out to apprehend him as a common malefactor. John xviii. 10.

Mallothi, heb. Circumciſion or fulneſs; the ſon of Heman. 1 Chron xxv. 4.

Mallach, heb. Keeping, or concealing; the name of a man. 1 Chron vi. 44.

Manaen, gr. A comforter, or an inſtrument of God; one of the miniſters belonging to the church of Antioch. Acts xiii. 1.

Manathites, heb. My promiſe of reſt; the name of a people. 1 Chron. ii. 54.

Manaſſeh, heb. Forgotten, or forgetfulneſs; the name of a wicked king of Judah who filled Jeruſalem with innocent blood from the one

one end to the other. He was taken priſoner by the king of Babylon, where the ſeverity of his afflictions made him a ſincere penitent, and God in his infinite mercy reſtored him to his kingdom. 2 Kings xx. 21.

Mandrakes, heb. Lovely; the name of a fruit, which Reuben, the firſt born ſon of Jacob, pulled and brought to his mother Leah. Gen. xxx. 14.

Manoah, or *Manoa*, heb. Reſt, or a gift; the name of Sampſon's father. Judges xiii. 2.

Maoch, heb. Kept hard or faſt together; the name of a king of Gath. 1 Sam. xxvii. 2.

Meon, heb. A dwelling place; the name of a city. Joſh. xv. 55.

Mara, heb. Bitter or bitterneſs; the name of a woman. Ruth i. 20.

Marah, heb. The ſame; the name of a place where the children of Iſrael encamped, after they had croſſed the Red Sea. Exod. xv. 23.

Maranatha, gr. Let him be accurſed; a word uſed by the primitive Chriſtians, when they excommunicated any of their members. 1 Cor. xvi. 22.

Marcus, gr. A field, or made fine; the name of a man. Col. iv. 10.

Mareſhah, heb. From the head, or the beginning of an inheritance; the name of a city. Joſh. xv. 44.

Mark, gr. Repentance; the name of one of the Evangeliſts. See the goſpel according to St. Mark.

Maroth, heb. The ſame as Mara; the name of a city. Micah i. 12.

Marſena, heb. The mirth of the enemy, or bitterneſs; one of the ſeven princes of Perſia. Eſther i. 14.

Martha, gr. Stirring up, bitter, provoking, or a lady; the ſiſter of Mary and Lazrus who attended our Lord. John xi. 1.

Mary, gr. Exalted, or the lady of the ſea; the name of the bleſſed virgin, who conceived and bare our Saviour. Mat. i. 16.

Maſchil, heb. Inſtructing, or making prudent; the title of the following Pſalms. viz. xxxii. xlii. xliv. xlv. lii. liv. lxxiv. lxxviii. lxxxviii. lxxix. cxlii.

Maſhal, heb. A parable, governing, or ruling; the name of a city. 1 Chron. vi. 74.

Maſhmannah, or *Miſhmannah*, heb. His fatneſs or oil; one of David's worthies. 1 Chron. xii. 10.

Maſeha, heb. An hiſſing, or the drawing of vanity; the name of a city. Gen. xxxvi. 36.

Maſſah, or *Maſſa*, heb. A burthen; the name of a man. Gen. xxv. 14.

Maſſah, heb. Temptation; the name of a place. Exod. xvii. 7.

Matred, heb. The rod of government; or a mace carried before a chief magiſtrate; the name of a woman. Gen. xxxvi. 39.

Matri, heb. A priſon, or rain; the name of a family. 1 Sam. x. 21.

Mattan, heb. His gift, or their loins; the prieſt of Baal, who offered up idolatrous ſacrifices in the temple of Jeruſalem. 2 Kings xi. 18.

Mattanah, heb. A gift; the name of a city. Numb. xxi. 18.

Mattaniah, heb. The gift of the Lord, or the loins; the name of a man. 2 Kings xxiv. 17.

Mattatha, gr. His gift; the ſon of Nathan. Luke iii. 31.

Mattithiah, or *Mattithiah*, heb. The gift of the Lord; the name of a muſician. 1 Chron. xv. 21.

Mattenai, heb. His gift; the name of one of thoſe who returned from the captivity. Ezra x. 33.

Matthai, gr. Giving; the ſon of Levi. Luke iii. 24.

Matthathias, gr. The gift of the Lord; the ſon of Amos. Luke iii. 25.

Matthew, gr. A reward; the name of the firſt evangeliſt, who wrote the life of our Saviour. See the goſpel according to St. Matthew.

Matthias, gr. The ſame as Matthew; the name of the apoſtle who was choſen in room of Judas. Acts i. 26.

Mazzaroth, heb. The ſtars of the ſouth; the twelve ſigns of the Zodiac. Job xxxviii. 32.

Meah, heb. An hundred cubits; the name of a tower. Neh. iii. 1.

Mearah, heb. A den, or a cave; the name of a place. Josh xiii. 4.

Mehunnai, heb. Understanding; the name of one of David's worthies, who assisted him in his wars. 2 Sam. xxiii. 27.

Mecherathite, heb. Selling, or knowledge; another of David's worthies. 1 Chron. xi. 36.

Medad, heb. Measure, or the water of the beloved; the name of a prophet. Numb. xi. 26.

Medan, heb. Judging, or a garment; the name of a man. Gen. xxv. 2.

Medeba, heb. The waters of grief; the name of a city. Josh. xiii. 9.

Medes, heb. Abounding in name; the name of a warlike people, who subdued the kingdom of Persia. Ezra vi. 2.

Media, heb. A garment; the country where the Medes resided. Esther i. 3.

Megiddo, heb. An apple, or chosen tree; the name of a city. 1 Chron. vii. 29.

Mehetabel, heb. How good is God; the name of a woman. Gen. xxxvi. 39.

Mehida, heb. A riddle, or the sharpness of wit; the name of one whose children returned from the captivity. Neh. vii. 54.

Mehir, heb. A reward; the name of a man. 1 Chron. iv. 11.

Meholathite, heb. The same; the name of a man. 2 Sam. xxi. 8.

Mehujael, heb. God blotting out; the name of a man. Gen. iv. 18.

Mehuman, heb. Troubled or making an uproar; the name of a servant, belonging to Ahasuerus. Esther i. 10.

Melathiah, heb. Deliverance of the Lord; the name of a man. Neh. iii. 7.

Melchi, gr. My king, or my counsellor; the name of one of our Lord's progenitors according to the flesh. Luke iii. 24.

Melchizedeck, or *Melchezedeh*, heb. The king of peace; the name of that great person who came out to meet Abraham after he had defeated the kings who had robbed his kinsman Lot. According to Josephus, this man was king of that city since called Jerusalem; but the most eminent Christian divines believe him to have been our Lord and Saviour in a human shape. This seems the more probable, because Abraham was blessed by him; and the greater is nver blessed of the lesser. See Gen. xiv. 18. and Heb. vii. 2.

Melea, gr. A queen, a counsellor, or abundance; the name of a man. Luke iii. 31.

Melech, heb. A governor, or a counsellor; the name of a man who returned from the captivity. 1 Chron. viii. 35.

Melita, gr. Flowing with honey; the name of an island in the Mediterranean, of which take the following account.

It is situated between the island of Sicily and the continent of Africa; and is about one hundred miles in circumference. It was anciently inhabited by the Greeks, who sent a colony thither, and afterwards it became subject to the Carthaginians, from whom it was taken by the Romans.

It was subject to them during the reign of the emperor Claudius, when Paul was brought before him; for we read, that the ship in which they had sailed from Caesarea being dashed to pieces, the passengers got on shore, and were kindly treated by the people.

In the thirteenth century, the island of Rhodes being taken by the Turks from the knights of St. John of Jerusalem, they were allowed Melita to reside in, and ever since it has by an easy corruption of a Greek termination been called Malta.

The knights of Malta are about three thousand in number, under one chief, called Grand Master. They wear gold crosses on their breasts, and are sworn in the most solemn manner never to make peace with the Turks. Acts xxviii. 1.

Melzar, heb. The circumcision, or a narrow place; the name of a steward set over Daniel by the eunuchs. Dan. i. 11.

Memphis, gr. The mouth; the name of the first city built in Egypt, and in Hebrew called Noph. It was the seat of the ancient Egyptian idolatry; but it was destroyed long before the time of Alexander the Great. Hosea ix. 6.

Memucan, heb. Made poor, or smitten; the name of one of the Persian princes. Esth. i. 21.

Menahem, heb. A comforter; the name of a man. 2 Kings xv. 17.

Menam,

Menan, gr. Prepared, or made ready; the name of one of our Lord's progenitors according to the fleſh. Luke iii. 31.

Mene, heb. God hath fixed the time, or numbered the years of thy reign; one of the words that were ſupernaturally wrote on Belſhazzar's palace wall.

Belſhazzar king of Babylon having been beſieged two years in his capital city by Cyrus king of Perſia, he made a grand entertainment for his nobles, thinking that he had tired out the beſiged, and that they would be obliged to retire.

According to the cuſtom of thoſe times, he ordered the veſſels which had been taken in the temple of Jeruſalem to be filled with wine; but while the company were drinking, the form of a hand appeared, writing on the wall; the words being in Hebrew and contracted, no perſon could be found to read them but Daniel.

In the mean time Cyrus having drained the bed of the river that ran through the city, the whole ſtream was led into a new channel, and the Perſians marched into the city of Babylon, while the people were ſunk in all manner of debauchery.

This event had been foretold by the prophet Jeremiah, whoſe prediction is proved by the concurrent teſtimony of Xenophon, and ſeveral other heathen writers. Dan. v. 26.

Meonenim, heb. Chambers, or places of retirement; the name of one of the places near where the Iſraelites reſided after the death of Joſhua. Judges ix. 37.

Meonathai, heb. The force of waters; the name of a man. 1 Chron. iv. 14.

Mepaath, heb. An appearance of waters; the name of a city. Joſh. xxi. 37.

Mephiboſheth, heb. Shame of the mouth; the ſon of Jonathan. 2 Sam. ix. 6.

Merab, heb. Multiplying, chiding, or teaching, or the office of a maſter; the name of a woman. 1 Sam. xiv. 49.

Meraioth, heb. Changing, triteneſs, or rebellion; the name of a man. 1 Chron. vi. 6.

Merari, heb. Provoked, or made angry; the ſon of Levi. Gen. xlvi. 11.

Merathaim, heb. The land of thoſe that rule, or the land of rebellious ones; the name of a country. Jer. l. 21.

Mercurius, gr. Merchandize; the name of one of the Heathen gods, commonly called Mercury, to whom was aſcribed the power of ſpeech. Acts xiv. 12.

Mered, heb. Bearing rule, going down, or rebellion; the name of a man. 1 Chron. iv. 17.

Meremoth, heb. Myrrh of death; one of the ſons of Bani. Ezra x. 26.

Meres, heb. Water running from the head and eyes; the name of one of the Perſian princes. Eſth. i. 14.

Meribah, heb. Contention or ſtrife; the name of a place where there was water. Exod. xvii. 7.

Meribaal, heb. Rebellion, or fighting againſt Baal; the name of a man. 1 Chron. viii. 34.

Merimoth, heb. The bitterneſs of death; the name of one of thoſe who returned from the captivity, and ſealed the covenant along with Nehemiah. Neh. xii. 3.

Merodach, heb. Bitter contention; the name of a king of Babylon. Iſ. xxxix. 1.

Merom, heb. Height; the name of a river. Joſh xi. 5.

Meronothite, heb. My ſinging, rejoicing, or crying out; David's officer over his aſſes. 1 Chron. xxvii. 30.

Meroz, heb. Secret or lameneſs; the name of a city. Judges v. 23.

Meſhac, heb. Salvation, or a burden; the name of a city. Gen. x. 30.

Meſhac, heb. Containing the waters of a river within proper bounds; the name of one of Daniel's companions. Dan. ii. 49.

Meſech, heb. The ſame; the name of a country. Pſ. lxx. 5.

Meſhelemiah, heb. The recompence of the Lord, or the perfection of a place; the name of a man. 1 Chron. ix. 21.

Meſhizabeel, heb. God taking away, or a flowing; one of thoſe who returned from the captivity, and ſealed the covenant along with Nehemiah. Neh. x. 21.

Meſhiezabel, heb. The ſame; the name of a man. Neh. xi. 24.

Me-

Meſhillemoth, heb. Peaceable, perfect, going again, or the parable of death; the ſon of Immer. 1 Chron. ix. 12.

Meſhillemoth, heb. Making peace; the name of a man. 2 Chron. xxviii. 12.

Meſhulam, heb. A peace maker, or the ſpeaker again of parables; the name of a chief man. Ezra viii. 16.

Meſobaite, heb. The ſtanding place of the Lord; the name of a man. 1 Chron. xi. 47.

Meſopotamia, gr. Middle of waters; the name of an eaſtern country, lying between the two rivers, Tygris and Euphrates. Acts ii. 9.

Meſſiah, or *Meſſias*, gr. Anointed; the name given by the Jews to that great and heavenly perſon, who had long been promiſed to them. John i. 41.

Metheg-ammah, heb. The bridle of bondage; the name of a city. 2 Sam. viii. 1.

Methezedath, or *Mathedath*, heb. Breaking the law; the name of a man. Ezra iv. 7.

Methuſael, heb. Asking death, or a grave; the name of a man who was deſcended from Cain, and father to Lamech. Gen. iv. 18.

Methuſelah, heb. The ſpoil of death; the name of the oldeſt man that ever lived in the world; and whoſe death commenced the ſame year with the deluge. Gen. v. 21.

Meunim, heb. Dwelling places; the name of one whoſe children returned from the captivity. Neh. vii. 52.

Mezahab, heb. Gilded, or the waters of gold; the name of a man. Geneſis xxxvi. 39.

Miamin, heb. The right hand; the name of a man. Ezra x. 25.

Mibhar, heb. Youth, or choſen; the name of a man. 1 Chron. xi. 38.

Mibſam, heb. Confounding them, or ſmelling ſweet; the ſon of Iſhmael. Gen. xxv. 13.

Mibzar, heb. Defended, walled round, or taken away; the name of a duke. Gen. xxxvi. 42.

Micah, heb. Poor, lowly, or humbling; the name of a man, and a prophet. See the book of Micah.

Micaiah, heb. Who is like the Lord? or the poverty of the Lord; the name of a prophet, who foretold the death of Achab. 1 Kings xxii. 8.

Micha, or *Michah*, heb. The name of a man. 2 Sam. ix. 12.

Michael, heb. God ſmiting; the name of a great angel, who fought againſt the dragon. Rev. xii. 7.

Michah, heb. The ſame as Micha; the name of a man. 1 Chron. xxiii. 20.

Michal, heb. Who is perfect; the name of a woman. 1 Sam. xviii. 27.

Michmaſh, heb. A ſmiter; or the poor man taken away; the name of a city. Neh. xi. 31.

Michmethath, heb. The gift of a ſmiter; the name of a city. Joſh. xvi. 6.

Michri, heb. Knowledge; the name of a man. 1 Chron. ix. 8.

Michtam, heb. The ſhining of poliſhed gold; the titles of the following Pſalms, Pſ. xvi. lvi. lvii. lviii. lix. lx.

Middin, heb. The judgment; the name of a city. Joſh. xv. 61.

Midian, heb. Contention; the name of an extenſive country in the weſtern parts of Arabia. Gen. xxv. 2.

Migdaliel, heb. The tower of God; the name of a city. Joſh. xix. 38.

Migdal-gad, heb. a happy tower; the name of a city. Joſh. xv. 37.

Migdal, heb. Greatneſs; the name of a city. Exod. xiv. 2.

Migron, heb. Fear, or the throat; the name of a city. 1 Sam. xiv. 2.

Mikloth, heb. Looking downwards the name of a man. 1 Chron. viii. 32.

Miikniah, heb. The poſſeſſion of the Lord; the name of a Levite. 1 Chron. xv. 18.

Milalai, heb. My ſpeech; the ſon of a prieſt. Neh. xii. 36.

Milchah, heb. A queen, or a woman capable of giving counſel; the name of a woman. Gen. xi. 29.

Milcom, heb. Their king, or their counſellor; the name of an idol, and the ſame with Molah. 1 Kings xi. 5.

Miletum, or *Miletus*, gr. Red kernels; the name of a city in Aſia. Acts xx. 15.

Mille,

Millo, heb. Fulneſs, or abundance; the name of a place. 1 Kings ix. 15.

Miniamin, heb. Preparing waters, or the right hand; the name of a prieſt. Neh. xii. 41.

Minni, heb. Proviſion, or a gift; the name of a country. Jer. li. 27.

Minnith, heb. The ſame; the name of a city. Ezek. xxvii. 17.

Miriam, heb. Exalted, or the lady of the ſea; the ſiſter of Moſes. Ex. xv. 20.

Mirma, heb. Deceit; the name of a man. 1 Chron. viii. 10.

Miſgab, heb. The high places; the name of a city. Jer. xlviii. 1.

Miſhael, heb. Who demandeth, or who hath taken away; the name of one of Daniel's companions. Dan. i. 7.

Miſhal, heb. Pearls, governing, or ruling; the name of a city. Joſh. xxi. 30.

Miſham, heb. My Saviour, who has a regard for me; the name of a man. 1 Chron. viii. 12.

Miſheal, The touching of God, or a pit; the name of a city. Joſh. xix. 26.

Miſhma, heb. Hearing attentively, and obeying; the name of a man. 1 Chron. iv. 25.

Miſhmannah, heb. The taking away of proviſion, or a gift; the ſon of Gad. 1 Chron. xii. 10.

Miſhraites, heb. Spread abroad; the name of a people, 1 Chron. ii. 53.

Miſpar, heb. A gathering, or numbers; the name of one who returned from the captivity, and ſealed the covenant. Ezra ii. 2.

Miſſrephoth-maim, heb. Burning, or hot water; a place where the children of Iſrael made ſalt. Joſh. xi. 8.

Miſſar, or *Mizar*, Little; the name a of hill. Pſ. xlii. 6.

Mithcah, heb. Sweetneſs or pleaſantneſs; the name of a place. Numb. xxxiii. 28.

Mithnite, heb. A gift, or hope; the name of a man. 1 Chron. xi. 43.

Mithredath, heb. Going down to death; the name of a man. Ezr. i. 8.

Mizpah, heb. A beacon, or a watch tower; the name of a place. Gen. xxxi. 49.

Mizpeh, heb. The ſame; the name of a place. 1 Sam. x. 17.

Mizraim, heb. Straitneſs, or confienment; the ſon of Ham, by whoſe deſcendants Egypt was peopled. Gen. x. 6.

Mizzah, heb. Dropping, corruption, or waſting away; the name of a man. Gen. xxxvi. 13.

Mnaon, gr. A diligent ſearcher, or betrothing; the name of an old diſciple. Acts xxi. 16.

Moab, heb. Of the father; the ſon of Lot, and father of the Moabites. Gen. xix. 37.

Moladdah, heb. Nativity, or generation; the name of a city. Joſh. xv. 26.

Molech, heb. A counſellor; the name of an idol. 1 Kings xi. 7.

Molid, heb. A circumciſed land; the name of a man. 1 Chron. ii. 29.

Mordecai, heb. Bitter contrition; the name of a man, who by his prudent conduct prevented the deſtruction of the Jews. Eſth. ii. 7.

Moreh, heb. Heat; the name of a place, where there was a hill, and a plain. Deut. xi. 30.

Moriah, heb. The fear of God; the name of a mountain, and the ſame place upon which Solomon built the temple. Gen. xxii. 2.

Moſerah, or *Moſera*, heb. Learning, or diſcipline; the name of the mountain where Aaron died. Deut. x. 6.

Moſes, heb. Drawn up or taken up; the name of that great man, who led the children of Iſrael out of the land of Egypt, and conducted them through the wilderneſs. He was admitted to ſee God on Mount Sinai, where he received the tables of the law; and in many reſpects was a type of Chriſt. Exod. ii. 11.

Moza, heb. Sound, or making clean; the name of a man. 1 Chron. ii. 46.

Mozah, heb. Pulling down; the name of a city. Joſh. xviii. 26.

Muppim, heb. Out of the mouth; the name of a man. Gen xlvi. 21.

Myra, gr. Flowing; the name of a city. Acts xxvii. 5.

Myſia, gr. A crime of a deteſtable nature; the name of a province. Acts xvi. 7.

Mytelene, gr. Cleanlineſs; an iſland. Acts xx. 14.

N

NAM, heb. Fair or pleaſant; the ſon of Caleb. 1 Chron. iv. 15.

Naamah, heb. Fair, beautiful, pleaſant, or moving; the name of a woman. Gen. iv. 22.

Naaman, heb. The ſame as the above; the name of a great man who commanded the armies of the king of Syria. He came to the prophet Eliſha to be cured of the leproſy, and when the holy man deſired him to waſh himſelf in Jordan, he was offended becauſe he thought the rivers of Damaſcus more ſalutary. At laſt, however he complied with the means as preſcribed by the prophet, who refuſed to take any reward from him; but his ſervant Gehazi did, and in conſequence thereof was ſmitten with the leproſy. 2 Kings v. 1.

Naamathite, heb. Greatly moving; the name of the family or country of Zophar one of Job's friends, who came to comfort him in his afflictions. Job. ii. 11.

Naarah, heb. A maid, a young woman, watching or ſhaking off; the wife of Aſhur. 1 Chron. iv. 5.

Naarai, heb. The ſame; the name of a city. 1 Chron xi. 37.

Naaran, heb. The ſame; the name of a city. 1 Chron. vii. 28.

Naarath, heb. The ſame; the name of a city. Joſh. xvi. 7.

Naaſhon, *Naaſſon*, or *Naſſon*, heb. A ſtruggling, roaring aloud or making a noiſe; the name of a man. Exod. vi. 23.

Nabal, heb. Churliſh, or a fool; the name of a rich husbandman, who refuſed to give David and his men any aſſiſtance when they were in want of proviſions. 1 Sam. xxv. 3.

Naboth, heb. A ſpeech, prophane, or budding forth; the name of a man. 1 Kings xxi. 1.

Nachon, heb. Ready, or ſure; the name of a man. 2 Sam. vi. 6.

Nachor, heb. Hoarſe, angry or dry; the ſon of Terah. Joſh. xxiv. 2.

Nadab, heb. A prince, liberal, vowing, or of his own accord; the ſon of Aaron, who along with his brother was ſlain for profaning the ſacrifices of the Lord. Exod. vi. 23.

Nagge, gr. Clearneſs or light; the name of a man. Luke iii. 25.

Nahallal, heb. Praiſed, bright, or a foot; the name of a city. Joſh. xix. 15.

Nahaliel, heb. The intention flowing, wandering or inheritance of God; the name of a place, where the children of Iſrael encamped in the wilderneſs. Numb. xxi. 19.

Naham, heb. A comforter, or a leader of the people; the name of a man. 1 Chron. iv. 19.

Nahamani, heb. The ſame; one of thoſe who returned from the captivity. Neh. vii. 7.

Naharai, heb. A making weapons; the name of an attendant, or ſword bearer to Joab, who commanded the armies of David. 2 Sam. xxiii. 37.

Nahaſh, heb. Propheſying, a ſnake or a ſerpent; the name of a king of Ammon. 1 Sam. xvii. 29.

Nahath, heb. Reſt, a leador, or going down; the name of a man. Gen. xxxvi. 13.

Nahbi, heb. Very ſecret, hidden, my beloved, reſting with me, or my leader; the name of a man. Numb. xiii. 14.

Nahor, heb. The ſame with Nachor; the name of a man. Gen. xi. 24.

Nahum, heb. The reſt of the people; the name of a prophet. See book of Nahum.

Nain, gr. Fairneſs, beauty, or delight; the name of a city, where our Lord wrought ſeveral miracles. Luke vii. 11.

Naioth, heb. His pleaſing dwelling; the name of a place. 1 Sam. xix. 18.

Naomi, heb. Comely; the name of a woman. Ruth. i. 2.

Naphiſh, heb. A ſoul, or multiplying; the name of a man. Gen. xxv. 15.

Naphtali, heb. Crookedneſs, or comparriſion; the ſon of Jacob, one of the twelve Patriarchs. Gen. xxx. 8.

Naptuhim, heb. An opening; the name of a man. Gen. x. 13.

Narciſſus, gr. Aſtoniſhed; the name of a man, who lived in brotherly friendſhip with St. Paul. Rom. xvi. ii.

Nathan, heb. Giving, or rewarded; the name of a prophet who came to rebuke David for having ſeduced Bathſheba, and cauſing her huſband Uriah to be ſlain. 2 Sam. xii. 1.

Nathaniel, gr. The gift of God; the name of a holy man whom our Saviour called an Iſraelite, in whom there was no guile. John i. 45.

Nathan-melech, heb. The king's reward; the name of a chamberlain. 2 Kings xxiii. 11.

Naum, gr. Comforted; the name of a man. Luke. 3. 25.

Nazarene, gr. Derived from Netzer, a Hebrew word, and ſignifies a branch; a name given to our Saviour. Mat. ii. 23.

Nazareth, heb. A city in Galilee, belonging to the Jews, where our Saviour reſided, before he entered upon the public work of the miniſtry. Mat. ii. 23.

Nazarite, heb. One ſet apart to the Lord; the name given to thoſe who made vows. Num. vi. 2.

Neah, heb. Moving; the name of a city. Joſh. xix. 13.

Neapolis, gr. A new city; the name of a place. Acts xvi. 11.

Neariah, heb. The child of the Lord; the name of a man. 1 Chron. iii. 23.

Nebai, heb. Budding forth or propheſying; one that ſealed the covenant after the return from the captivity. Neh. x. 19.

Nebajoth, heb. Buds, or fruit; the name of a city. Gen. xxv. 13.

Nebalet, heb. Hidden; the name of a city. Neh. xi. 34.

Nebai, heb. Beholding. 1 King xi. 26.

Nebo, heb. Looking out; the name of a city. Numb. xxxii. 38.

Nebuchadnezzar, heb. The naming of the generation, or waiting for judgment; the name of a great king of Babylon, who deſtroyed Jeruſalem, and led the Jews into captivity. 2 Kings xxiv. 1.

Nebuſhaſhbon, heb. Speak, or promiſe; the name of a prince. Jer. xxxix. 13.

Nebuzaradan, heb. A pillar; the name of a captain. 2 Kings xxv. 8.

Nedabiah, heb. The vow, or the prince of the Lord; the name of a man. 1 Chron. iii. 18.

Neginah, heb. Playing on an inſtrument; the title of Pſalm lxi.

Neginoth, heb. The air in Muſick; the titles of the following Pſalms. iv. vi. liv. lxvii. lxxvi.

Nehelamite, heb. A drain, or a valley overflowed with waters; the name of a man. Jer. xxix. 24.

Nehemiah, heb. Penitent, comfort, or the reſt of the Lord; the name of a holy man, who returned from the captivity, and promoted a reformation in the Jewiſh church and ſtate by baniſhing all thoſe who committed idolatry. See book of Nehemiah.

Nehuſhta, heb. Brazen, or a ſerpent; the nnme of a woman. 2 Kings xxiv. 8.

Nehuſhtan, heb. The ſame; the name given to the brazen ſerpent that Moſes ſet up in the wilderneſs. 2 Kings xviii. 4.

Neiel, heb. Commotion, or the moving of God; the name of a city. Joſh. xix. 27.

Neked, heb. A pipe; the name of a place. Joſh. xix. 33.

Nekoda, heb. Painted, or a ſhepherd; the name of a city. Ezra ii. 48.

Nemuel, heb. The ſlaying of God; the name of a man. Num. xxvi. 12.

Nepheg, heb. Weak or ſlackened; the name of a man. Ex. vi. 21.

Nephiſh, heb. Reſt, or the ſoul; the name of a place. 1 Chron. v. 19.

Nephiſheſim, heb. Diminiſhed, or torn in pieces; the name of a man. Neh. vii. 52.

Nepoah, heb. Open; the name of a fountain. Joſh. xv. 9.

Ner, heb. Land ſowed every year; the name of a man. 1 Sam. xiv. 51.

Nereus,

Nereus, gr. Great and humble; the name of a man who was a friend of St. Paul. Rom. xvi. 15.

Nergal, heb. Searching out, a footman, or a candle; the name of an idol. 2 Kings xvii. 30.

Neri. gr. A lamp; the ſon of Melchi. Luke iii. 28.

Neriah, heb. The light of the Lord; the father of Baruch. Jer. xxxii. 12.

Nethaneel, heb. The ſame as Nathaniel, the gift of God; a chief of the Levites. 2 Chron. xxxv. 9.

Nethaniah, heb. The county of the Lord; the name of a man. 2 Kings xxv. 23.

Netophah, heb. Dropping down; the name of a place. Neh. vii. 26.

Netophathi, heb. The ſame; the name of a place. Neh. xii. 28.

Neziah, heb. A conqueror, ſtrong, or everlaſting. Ezra ii. 54.

Nezib, heb. The adorning of a title, or right; the name of a city. Joſh. xv. 43.

Nibbaz. heb. A viſion, or ſpeaking; the name of an idol. 2 Kings xvii. 31.

Nibſhan, heb. Springing forth; the name of a city. Joſh. xv. 62.

Nicanor, gr. Victo ious; the name of one of the ſeven deacons. Acts vi. 5.

Nicodemus, gr. The victory of the people; the name of a great ruler aamong the Jews, who came and converſed with our Saviour by night. John iii. 1.

Nicolaitans, gr. Lawleſs or profane; the name of a ſet of vile hereticks, who aroſe in the apoſtolic age, and taught that men and women ſhould live together in common, without any regard to modeſty or decency. While they lived in that ſcandalous and abominable manner, they took upon themſelves the name of Chriſtians, and it often happened that their errors were by the heathens imputed to the moſt holy and unblameable of our Lord's diſciples. Rev. ii. 6.

Nicolas, gr. A victor, and one who overcometh; the name of one of the firſt ſeven deacons, and by ſome ſuppoſed to be the father of the Nicolaitans; but that is a wrong conjecture, not being ſupported by any proofs from hiſtory. Acts vi. 5.

Nicopolis, gr. The city of victory; a city in Greece. Tit. iii. 12.

Niger, lat. Black, or dark; the ſurname of a man. Acts xiii. 1.

Nineveh, heb. Bitterneſs; the name of a place in the wilderneſs. Num. xxxii. 3.

Nimrim, heb. A leopard, or a charge; the name of a city. Iſ. xv. 6.

Nimrod, heb. Rebellious, or an apoſtat; the name of a great warrior, and the firſt who eſtabliſhed kingly government, after the deluge. He is called a mighty hunter; but by this is meant that he was an ambitious tyrant, who, added the eſtates of his neighbours to his own and ſo formed one great kingdom.

He is ſuppoſed to have laid the foundation of the great city of Babylon, which was finiſhed by his ſucceſſors; and continued to flouriſh many years afterwards. Gen. x. 8.

Nimſhi, heb. A tranſgreſſor; the father of Jehu, who deſtroyed the family of Ahab. 1 Kings xix. 16.

Nineveh, heb. Fair, or beautiful; the name of a great city built ſoon after Babylon, and for many years the ſeat of the kings of Aſſyria.

It is ſaid to have been fifty miles in circumference; and we read, that the prophet Jonah was three days in travelling through it. Like Babylon it is now utterly deſtroyed, nor is the exact ſpot where either of them ſtood perfectly known. See book of Jonah.

Niſan, heb. A Banner, or ſiege, carried before an army; one of the months among the Jews, anſwering to part of our March and April. Neh. ii. 1.

Niſrech, or *Niſroch*, heb. Flight, or a tender banner; the name of an idol. 2 Kings xix. 37.

No, heb. Stirring up, or forbidding; a city in Egypt, and by moſt people ſuppoſed to have been in the ſame place where Alexandria was built. Jer. xlvi. 25.

Noadiah, heb. The congregation of the Lord;

Lord; the name of a man. Ezra viii. 33.

Noah, heb. A ceaſing from labour; the name of that holy man who feared God, when all the reſt of the world was ſunk in wickedneſs.

God commanded him to ſpend one hundred and twenty years in preaching repentance to the people; and in the mean time to build an ark, in order that his own family might be preſerved, while the others, who remained impenitent, were deſtroyed. He accordingly complied with the divine command; and after he had ſeen all his fellow creatures, except his wife, three ſons, and their wives, drowned, he remained in the ark about a year, and then ſeeing the earth dry, he came out, and ſet up the worſhip of the true God. Geneſis, chap. vi. vii. viii. ix.

Nod, heb. The land, or reſidence of fugitives; the name of a country. Geneſis iv. 16.

Nodab, heb. Rouſing of his own accord; the name of a people. 1 Chron. v. 19.

Noga, heb. Brightneſs; the ſon of David. 1 Chron. iii. 7.

Nohah, heb. Reſting on a guide; the ſon of Benjamin. 1 Chron. viii. 2.

Noph, heb. A honey comb, or a ſieve; the name of a city. Iſ. xix. 13.

Nophah, heb. Fearful, or binding; the name of a place. Num. xxi. 30.

Novice, gr. New; one not thoroughly inſtructed in the principles of the Chriſtian religion. 1 Tim. iii. 6.

Nymphas, gr. A bridegroom; the name of a worthy man who embraced the Chriſtian religion, in conſequence of the apoſtle's preaching. Col. iv. 15.

O

OBADIAH, heb. The ſervant of the Lord; the name of a good man in bad times, namely, the ſteward of Ahab's houſhold, who hid many of the prophets of the Lord in caves, leſt they ſhould have been put to death by Jezebel. 1 Kings xviii. 3.

Obal, heb. Flowing forward, or antiquity; the name of a man. Gen. x. 28.

Obed, heb. A workman, or a ſervant; the ſon of Boaz by Ruth, and according to the fleſh, one of our Lord's progenitors. Ruth iv. 17.

Obed-edom, heb. A ſervant of a red man; the name of a Gittite. 2 Sam. vi. 10.

Ocran, heb. Troubleſome, or troubling; the name of a man. Num. i. 13.

Oded, heb. Suſtaining, or lifting up; the name of a man. 2 Chron. xv. 1.

Og, heb. Roaſted bread, a holding down; the name of the king of Baſhan. Num. xxi. 33.

Ohad, heb. Praiſing or confeſſing; the name of one of the ſons of Simeon. Geneſis xlvi. 10.

Ohel, heb. A tabernacle; the ſon of Zerubbabel, who returned with his father from the captivity. 1 Chron. iii. 20.

Olivet, or *Olives*, gr. Refreſhing; the name of a mountain, ſituated near two miles eaſt of Jeruſalem. Between it and the city was the valley of Jehoſhaphat, and through the middle of the valley ran the brook Kidron. It was much frequented by our Lord and his diſciples. Mat. xxi. 1.

Olympas, gr. Heavenly; the name of a man. Rom. xvi. 15.

Omega, gr. The laſt; the laſt letter of the Greek alphabet, and one of the names given to our Lord in ſcripture, becauſe he is the end,

as well as the beginning of all things. Rev. i. 8.

Omar, heb. Speaking, or exalting; the name of a man. Gen. xxxvi. 11.

Omri, heb. A bundle, or a rebellious bitter people; the name of a wicked king of Iſrael. 1 Kings xvi. 21.

On, heb. Sorrow, ſtrength, or iniquity; the name of a city in Egypt, and alſo the name of a man. Num. xvi. 21.

Onam, heb. The wickedneſs thereof; the name of a man. Gen. xxxvi. 23.

Onan, heb. Laſcivouſneſs; the ſon of Judah, a wicked youth. Gen. xlvi. 12.

Oneſimus, gr. profitable; the name of a ſlave who ran away from his maſter Philemon, and was converted to Chriſtianity by the apoſtle Paul. See epiſtle to Philemon.

Oneſiphorus, gr. Bringing profit; the name of a worthy perſon, who ſhewed great kindneſs to the apoſtle Paul. 2 Tim. i. 16.

Ono, heb. Strength, or great; the name of a city. 1 Chron. viii. 12.

Ophel, heb. A tower, darkneſs, or a cloud; the name of a city. 2 Chron. xxvii. 3.

Ophni, heb. Wearineſs, or a folding together; the name of a city. Joſhua xviii. 24.

Ophir, heb. Aſhes; the name of a man. Gen. x. 29.

Ophrah, heb. Lead, or a young fawn; the name of a city. Joſh. xviii. 23.

Oreb, heb. The evening, pleaſant, or a commander; the name of a prince of the Midianites. Judges vii. 25.

Oren, heb. A ſcoffer, or a ſlanderer; the name of a man. 1 Chron. ii. 25.

Orion, gr. Trouble, or a fool; the name of a ſtar, that makes its appearance in December. Job. ix. 9.

Ornan, heb. Rejoicing, or the light of the ſun; the name of a man. 1 Chron. xxi. 15.

Orpah, heb. Making the neck ſtiff, or raiſing up the head; the name of a woman. Ruth i. 14.

Othni, heb. My time, or my hour; the name of a man. 1 Chron. xxvi. 7.

Othniel, The time or hour of God; the name of a man. Joſh. xv. 17.

Ozem, heb. The faſting of the people; the name of a man. 1 Chron. ii. 25.

Ozni, heb. A goldſmith's balance; the ſon of Gad. Num. xxvi. 16.

P

PAARAI, heb. A gaping, or an opening; one of David's worthies. 2 Sam. xxiii. 35.

Padan, heb. His redemption, or the yoke of an ox; the name of a man. Ezra ii. 44.

Pagiel, heb. God hath met, or the requiring pardon of God; the name of a man. Num. i. 13.

Pahath-moab, heb. Power; the name of a duke of Moab. Neh. iii. 11.

Pai or *Pau*, heb. Howling or groaning; the name of a city. 1 Chron. i. 50.

Palal, heb. Thinking or judging; the name of a man. Neh. iii. 25.

Paleſtina, or *Paleſtine*, heb. The waters of decay; the ſouthern part of the land of Canaan, near where the Philiſtines reſided. Iſaiah xiv. 29.

Pallu, or *Phallu*, heb. Marvellous, wonderful, or hidden; the ſon of Reuben. Gen. xlvi. 9.

Palti, heb. Deliverance from baniſhment; the name of a man. Num. xiii. 9.

Paltiel, heb. The baniſhment of God; the ſon of Azzan. Num. xxxiv. 26.

Pamphylia, gr. A nation compoſed of different tribes; a province in the leſſer Aſia. Acts ii. 10.

Paphos, gr. Strength, lofty, or elevated; the name of a city in Cyprus, where the virgins, previous to their marriage, uſed to offer ſacrifices to Venus, and proſtitute themſelves to the prieſts of that idol.

It was in this city that the apoſtle Paul converted Sergius Paulus, the proconſul, whom Elymas the ſorcerer endeavoured to turn away from the faith. Acts xiii. 6.

Parah, heb. A cow, increaſing, or ſtirring up; the name of a city. Joſh. xviii. 23.

Paran, heb. Pleaſant, or aſpiring; the name of a place in the Wilderneſs. Geneſis xxi. 21.

Parmaſhta, heb. The breaking up of a foundation; the name of a man. Eſth. ix. 9.

Parnach, heb. A bull puſhing; the name of a man. Num. xxxiv. 25.

Paroſh, heb. A fly, or a gnat; the name of one whoſe children returned from the captivity. Neh. iii. 25.

Parthians, heb. Baniſhed men; the name of a warlike people in Aſia. Acts ii. 9.

Paruah, heb. Freſh or flouriſhing; the name of a man. 1 Kings iv. 17.

Paſach, heb. Diminiſhing or breaking to pieces; the ſon of Japhlet. 1 Chron. vii. 33.

Paſ-dammim, heb. A portion, or the diminiſhing of blood; the name of a place. 1 Chron. xi. 13.

Paſeah, heb. A paſſing over or hatting; the ſon of Eſhton. 1 Chron. iv. 12.

Paſhur, heb. Encreaſing or liberty, or ſpreading out of whiteneſs; the name of a man. 1 Chron. ix. 12.

Patara, gr. White with lime; the name of a famous city in Lyſia. Acts xxi. 1.

Pathros, heb. A morſel of dough; the name of a country. Jer. xliv. 1.

Pathruſim, heb. The ſame; the name of a man. Gen. x. 14.

Patmos, gr. Deadly, or bringing death; the name of a ſmall barren iſland, to which John the Evangeliſt was baniſhed by order of the emperor Domitian. How long the apoſtle continued in this iſland, is not certain; but as he was baniſhed to it in the year 94 of Chriſt, and as the emperor Domitian was murdered in 96, ſo it is reaſonable to imagine, that it did not exceed two years.

But however ſolitary and barren the place might be, and notwithſtanding the many afflictions which he muſt have ſuffered, yet God did not leave him without comfort. There it was that his divine Redeemer manifeſted himſelf to him, and ſhewed him what would be the ſtate of the church till the end of the world, and there it was that he wrote the Revelations. Rev. i. 9.

Patrobas, gr. Pertaining to the father; the name of one whom St. Paul converted to the faith. Rom. xvi. 14.

Pau, heb. Howling or ſighing; the name of a city. Gen. xxxvi. 39.

Paul, heb. Marvellous, gr. The entring into a flock. Latin, little. The name of the great apoſtle of the Gentiles. He was born of very reputable parents at Tarſus in Cilicia, and brought up at Jeruſalem, in all the myſteries of the Moſaic law.

Soon after the crucifixion of our Saviour, he became a moſt inveterate perſecutor of his diſciples, aſſiſted at the ſtoning to death of St. Stephen, and in conſequence of his rage the Chriſtians were ſcattered up and down throughout different provinces.

Paul, at that time called Saul, finding that many of thoſe people had ſettled in Damaſcus, went to the high prieſt in order to procure letters to bring them to Jeruſalem, where they might be tried according to the Jewiſh law. But here it muſt be obſerved, that all theſe Chriſtian converts were natives of Judea; for to ſuch only did the power of the high prieſt extend.

Paul, having received letters from the governor of Damaſcus, ſet out for that city accompanied by proper officers; but in his way thither God appeared to him in a ſhining light, and Chriſt ſpoke to him from heaven.

Being baptized, he went through moſt provinces of the Roman empire, preaching the goſpel, and ordaining miniſters in every city. He was ſo zealous to promote the ſalvation of men, that he thought no trouble too great, nor any hardſhips too many.

At laſt having fulfilled the work for which he was appointed, and become ripe for heaven, he was crowned with martyrdom, by order of the

the emperor Nero, about the year of Chriſt 66. Acts ix. 1.

Pedadel, heb. The Redemption of God; the name of a man. Numb. xxxiv. 28.

Pedahzur, or *Pedajah*, heb. A ſtrong Redeemer; the name of a man. Numb. i. 10.

Pedaiah, heb. The Lord Redeemer; the ſon of Jeconiah. 1 Chron. iii. 18.

Pedaiah, heb. The miracle, or work of the Lord; the name of a man. 2 King sxxiii. 39.

Pekah, heb. Opening; the name of a man. 2 Kings xv. 25.

Pekahiah, heb. The opening of the Lord; the name of a man. 2 Kings xv. 22.

Pekod, heb. Noble, or a ruler; the name of a country. Ezek. xxiii. 23.

Pelaliah, heb. Thinking on the Lord, or intreating the Lord; the ſon of Amzi. Neh. xi. 12.

Pelatiah, heb. The deliverance, ſettin g fire, or baniſhment of the Lord; the name of a man. 1 Chron. iii. 21.

Peleg, heb. A diviſion; one of the ſons of Heber. Gen. x. 15.

Pelet heb. Deliverance; the name of a man. 1 Chron. xii. 3.

Peleth,, heb. Judging, or carrying; the father of On. Numb. xvi. i.

Pelonites, heb. Falling, hidden or ſecret; the name of a people. 1 Chron. xi. 27.

Peniel, heb. The face of God; the name of a place. Gen. xxxii. 30.

Peninnah, heb. A jewel or a precious ſtone; the name of a woman. 1 Sam. i. 2.

Peor, heb. Gaping; the name of a hill. Numb. xxiii. 28.

Perazim, heb. Breaches or diviſions; the name of a man. Iſaiah xxviii. 21.

Peres, heb. Divided; one of the words which the hand wrote upon the wall, and which was explained to Belſhazzar, by the prophet Daniel. Dan. v. 28.

Pereſh, heb. A horſeman, or a warrior going out to battle; the name of a woman. 1 Chron. vii. 16.

Perez, heb. A diviſion; the name of a man. 1 Chron. xxvii. 3.

Perez-uzzah, heb. The diviſion of ſtrength; the name of a place. 2 Sam. vi. 8.

Perga, gr. Near the earth; the name of a city in Pamphylia. Acts xiii. 13.

Pergamus. gr. Height; a celebrated city in Aſia, to which St. John wrote one of his epiſtles while he was confined in the iſle of Patmos. The ſubſtance of that epiſtle is ſtill extant in the book of Revelation; but whether there was any more of it, or not, cannot now be certainly known. Rev. ii. 12.

Perida, heb. A ſeparation; the name of a place in the wilderneſs, where the children of Iſrael encamped. Neh. vii. 57.

Perizzites, heb. Rural, or dwelling in villages; the name of a people. Gen. xiii. 7.

Permenas, gr. Continuing, or ſtedfaſt; one of the ſeven deacons. Acts vi. 5.

Perſia, heb. Heb. A crooked noſe, or a horſe-hoof; the name of a country in Aſia much celebrated both in the ſcriptures, and in the Grecian and Roman hiſtory. Dan. v. 28.

Perud, heb. A ſeparation, or diviſion; the name of a man. Ezra ii. 55.

Peter, gr. A rock, or a ſtone; the name of one of our Lord's twelve apoſtles.

He was earneſt in preaching the goſpel, and ſo zealous was he for his divine Maſter, that he cut off the ear of the high prieſt's ſervant. Self-ſufficiency, however, made him boaſt too much of his own ſtrength; and he even went ſo far as to deny our Lord; for he curſed and ſwore that he knew him not. Standing warming himſelf by a fire in the outer hall of the high-prieſt's houſe; our Saviour, under the care of the Roman ſoldiers, looked on him, which ſtruck Peter ſo much, that he immediately went to a private place, and wept bitterly.

He was the firſt of the apoſtles who preached the goſpel after the Holy Ghoſt deſcended upon them; and by his miniſtry three thouſand were converted in one day.

He was likewiſe the firſt who baptized one of the Gentiles, namely Cornelius, a Roman centurion; for, before that time, they preached to the Jews only.

We are told by Euſebius, that he ſuffered death by being crucified in the reign of Nero, and

and that he ſuffered with his head downwards. As for the Papiſts calling him the preſident among the twelve apoſtles, and the head of the church, it is all a fable, invented by themſelves; for none of the apoſtles ſought any ſuperiority. 1 Pet. i. 1.

Pethahiah, heb. The Lord opening, or the gate of the Lord; the name of a man. 1 Chron. xxiv. 16.

Pethor, heb. A table; the name of a city. Num. xxii. 5.

Pethuel, heb. God's morſel, or his perſuaſion; the father of Joel. Joel i. 1.

Peulthai, heb. My work; the name of a man. 1 Chron. xxvi. 5.

Phalec, heb. The dividing of waters; the name of a man. Luke iii. 35.

Phalti, heb. Deliverance, or baniſhment; the ſon of Laiſh. 1 Sam. xxv. 44.

Phanuel, heb. Seeing God, or the face of God; the name of a man, whoſe daughter was Anna the propheteſs.

This aged woman was ſo converſant with the ſacred ſcriptures, that ſhe knew from the propheſies of Daniel, that the time of the Meſſiah was not far diſtant; and therefore ſhe watched night and day, praiſing God in the temple.

Thus we find, that when Joſeph and Mary brought the child Jeſus into the temple, ſhe told the people, that he was the Meſſiah.

The Papiſts, among their other legends, have invented a ſtory, namely, that this aged woman was the mother of the Virgin Mary; but nothing can be more falſe; for we read, that when the child was brought into the temple, Anna ſpoke of him by the ſpirit of prophecy. Luke ii. 36.

Pharaoh, heb. Free, avenger, or ſpreading abroad; a name given to all the kings of Egypt, from the foundation of their monarchy, till the time of Alexander the Great, after which they were always called Ptolemy. Exod. x. 1.

Phares, heb. A diviſion; the ſon of Jacob. Luke iii. 33.

Pharpar, heb. Diminiſhed, or the cultivating of fruit; the name of a river near Damaſcus. 2 Kings v. 12.

Phebe, gr. Clear, bright, or the moon; the name of a godly woman, with whom the apoſtle Paul ſent his epiſtle to the Chriſtians in Rome. Rom. xvi. 1.

Phenice, gr. Red, purple, or plain; the name of a country in the ſouthern parts of Syria, where Tyre and Sidon ſtood. Acts xi. 19.

Phibeſeth, or *Pibeſeth*, gr. Treading under foot, from the mouth; the name of a city in Egypt. Ezek. xxx. 17.

Philadelphia, gr. The love of the brethren; the name of a famous city in Aſia, where there was a church, and to which St. John was commanded to write. Rev. iii. 7.

Philemon, gr. Embraced of God; the name of one to whom the apoſtle Paul wrote an epiſtle, and he ſeems to have been a rich man, becauſe he kept ſlaves. See epiſtle to Philemon.

Philetus, gr. Beloved; the name of an apoſtate. 2 Tim. ii. 17.

Philip, gr. A warrior, or a lover of horſes; the name of one of the ſeven deacons, who was employed to baptize the eunuch. Acts vi. 5.

Philippi, gr. Warlike men; a city in Greece, where was a church, to which Paul wrote an epiſtle.

Philippi was built by Philip, king of Macedon, about three hundred and forty years before the coming of our Lord. The Romans took it from the Greeks, and being a place of great ſtrength, Brutus and Caſſius took poſſeſſion of it, after they had murdered Julius Cæſar. There they were attacked by Auguſtus and Mark Antony, and being defeated, they laid violent hands on themſelves.

Theſe particulars are in all the Roman hiſtories, to whom this city was ſubject at the time the apoſtle Paul preached the goſpel to the people. See epiſtle to the Philippians.

Philiſtines, heb. Making ruin; the name of a warlike people, often mentioned in the Old Teſtament.

For many years they carried on the moſt bloody wars againſt the children of Iſrael; and in latter times, they obtained the names of Tyrians and Phœnicians.

The Carthaginians were a colony of theſe people, and what is very remarkable, they cut

off the ſcalps of their priſoners in the ſame manner as is done now by the ſavages in North America.

That ſuch was a practice common with them, appears evident from Sampſon having cut off ſome of their foreſkins, or ſcalps, which not being a Jewiſh cuſtom, was done upon the principles of retaliation. 1 Sam. iv. 1.

Philologus, gr. A lover of the word; the name of a pious and learned man, whom Paul converted. Rom. xvi. 15.

Phinthas, heb. A bold countenance; the name of a prieſt. Exod. vi. 25.

Phlegon, gr. Burning; the name of a man. Rom. xvi. 14.

Phrygia, gr. Broiling with the heat of the ſun; the name of an extenſive country in Aſia. Acts ii. 10.

Phurah, heb. Swiftneſs; the name of a man. Judges vii. 10.

Phut, heb. A hot country; the antient name of Africa. Ezek. xxvii. 10.

Phudah, or *Phuvah*, heb. A pair of bellows; the name of a man. Gen. xlvi. 13.

Phygellus, gr. A fugitive; the name of one who firſt embraced the Chriſtian religion; and then became an apoſtate. 2 Tim. i. 15.

Pilate, gr. Hair, or armed with a dart; the name of a Roman governor of Judea under whom our Saviour was crucified; he was recalled from Judea by the emperor Caligula, who baniſhed him to one of the provinces in Gaul, now called France, where he ſtabbed himſelf with his ſword and died. Matt. xxvii. 2.

Pinon, heb. A precious ſtone, or the mouth of the ſun; the name of a Duke. Gen. xxxvi. 41.

Piran, or *Piram*, heb. The bull of the mother or a wild aſs; the name of a king. Joſh. x. 3.

Pirathon, heb. Breaking or making bare; the name of a city. Judg. xii. 15.

Piſgah, heb. Height or proviſions; the name of that mountain from whence Moſes took a view of the promiſed land. Numb. xxi. 20.

Piſidia, gr. A pitch tree; the name of a province in Aſia. Acts xiii. 14.

Piſon, heb. The inlarging of the mouth; the name of a river, that ran out of the garden of Eden, and by moſt commentators ſuppoſed to be the Euphrates. Gen. ii. 11.

Piſpah, heb. The diminiſhing of the mouth; the name of a man. 1 Chron. vii. 38.

Pithom, heb. The perfection of the mouth; the name of a city. Exod i. 11.

Pithon, The gift of the mouth; the name of a man. 1 Chron. viii. 35.

Pochereth, heb. Baniſhment, or the cutting off the mouth of war; the name of a city. Ezra ii. 57.

Pollux, gr. A young ſwan; the name of a pagan idol, whom the Greeks believed to be the ſon of Jupiter by Leda. Acts xxviii. 11.

Pontus, gr. The ſea; the name of a country in Aſia. 1 Pet. i. 1.

Porcius, gr. A fiſherman; the name of a governor of Judea. Acts xxiv. 27.

Potipherah, heb. Scattering abroad, or the diſtribution of plenty; the father of Joſeph's wife. Gen. xli. 45.

Priſca, gr. Ancient; the name of a woman. 2 Tim. iv. 19.

Prochorus, gr. A company of ſingers; the name of one of the firſt ſeven deacons. Acts vi. 5.

Ptolemais, gr. A warlike city; the name of a famous city in Aſia. Acts xxi. 7.

Puah, or *Phuvah*, heb. A buſh of hair, or the corner of the mouth; the name of a man. Gen. xlvi. 13.

Publius, Latin, Common; the name of a great man, who governed the iſland of Melita, when the apoſtle and his companions were ſhipwrecked on it. Acts xxviii. 7.

Pubites, or *Puhites*, heb. Breadth, or a mouth ful; the name of a family. 1 Chron. ii. 53.

Pudens, gr. Shamefaced; the name of a man. 2 Tim. iv. 21.

Pul, heb. A bean, or decay; the name of a king of Aſſyria. 2 Kings xv. 19.

Punites, heb. Beholding my face; the name of a people. Numb. xxvi. 23.

Punon, heb. A precious ſtone; the name of a place. Numb. xxxiii. 42.

Pur or *Purim*, heb. Lot or lots; the name uſed by the Jews for deciding controverſies, by caſting lots, when they had no witneſſes to prove the facts. Eſther iii. 7.

Puteoli

Puteoli, gr. An unhealthy place; the name of a place near Rome. Acts xxviii. 13.

Putiel, heb. The riches of God; the name of a woman. Exod. vi. 25.

Pygarg, heb. Highneſs; the name of a wild bird. Deut. xiv. 5.

Q

QUARTUS, Latin, the fourth; one whom St. Paul converted to the Chriſtian religion. Rom. xvi. 23.

Quarternion, Latin, the number of four; the name of an officer, who commanded one fourth of a century or twenty-five men. Acts xii. 4.

R

RAAMAH, heb. A breaking; the name of a man. Gen. x. 7.

Raamiah, heb. The ruler of the land, or the lord of the land; the name of a man, who returned from the Babyloniſh captivity, and ſealed the covenant with Nehemiah. Neh. vii 7.

Rabbah, heb. Greatneſs or fighting; the name of a city. Joſh. xiii. 25.

Rabbi, heb. Maſter; the name given to thoſe learned doctors among the Jews, who expounded the law to the people. There were ſome of them in every city, and, like the ſchoolmen in latter ages, they eſtabliſhed their own ſentiments inſtead of the pure ſenſe and words of the ſacred ſcripture. Matt. xxiii. 7.

Rabbith, heb. Learning; the name of a city. Joſh. xix. 20.

Rabboni, heb. The ſame as Rabbi, one of the names by which our Saviour was called. John xx. 16.

Rabmag, heb. Diſperſing the multitude; the name of a prince. Jer. xxxix. 3.

Rab-ſaris heb. Keeper of Eunuchs; the name of a prince. 2 King. xviii. 17.

Rabſhakeh, heb. The maſter's favour, or the keeper of the wife; the name of a famous Aſſyrian general. 2 Kings xviii. 17.

Racha, heb. Vain, empty, light-headed; a term of reproach uſed by the Jews when they depreciated the merits or accompliſhments of their brethren. Mat. v. 22.

Rahab, or *Rohab*, heb. Deſpicable; the name of a woman.

Rahab was a woman who kept a houſe to entertain ſtrangers over one of the gates of Jericho, and therefore ſhe was called a harlot; for it was ſuppoſed that no woman would follow ſuch an employment unleſs ſhe was diveſted of modeſty.

In all the chronological accounts of this woman, we never find her name mentioned as the mother of Boaz, except in St. Matthew's goſpel; but ſeveral circumſtances prove that ſhe was ſo.

The ſpies, who were ſent to view the land, were entertained by her; and as ſhe was ſaved by Joſhua, ſo there is no wonder that Joſhua ſhould give her in marriage to ſome very honourable perſon. And here let it be obſerved, that the name harlot in that age did not convey any other meaning than that the woman was not married; and that inſtead of living with her parents in the Haram, or ſecret tent, ſhe choſe rather to live at large.

Salmon was at that time prince of the children of Judah, or head of the tribe; and as Rahab had been of ſuch ſignal ſervice to the children of Iſrael, it was natural that ſhe ſhould be properly rewarded, as Dr. Hammond has fully illuſtrated. Joſh. ii. 1.

Rachal, heb. To whiſper, or an apothecary; the name of a city. 1 Sam. xxx. 29.

Rachel, heb. A ſheep; the daughter of Laban, and moſt beloved wife of Jacob. She was the mother of Joſeph and Benjamin, two of the twelve patriarchs. Gen xxix. 10.

Raddai

Raddai, heb. Ruling or coming down; the name of a man. 1 Chron. ii. 14.

Ragau, heb. A friend; the name of a man. Luke iii. 35.

Raguel, heb. The ſhepherd of God, the friend of God, or the breaking aſunder of God; the father of Hobah. Num. x. 29.

Rahab, heb. Proud, ſtrong, broad, inlarged, or a ſtreet; the name of a place. Pſ. lxxxix. 10.

Raham, A friend, mercy, or compaſſion; the name of a man. 1 Chron. ii. 44.

Rakem, heb. Void, vain, or paintings; the ſon of Shereſh. 1 Chron. vii. 16.

Rakkath, heb. Emptineſs, ſpittle, or time; the name of a city. Joſh. xix. 35.

Ram, heb High, or caſting away; the name of a man. Ruth. iv. 19.

Rama, or *Ramah*, heb. The ſame as Ram; the name of a city. Joſh. xviii. 25.

Ramath, heb. The ſame; the name of a city. Joſh. xix. 8.

Ramathaim, heb. The caſting away; the name of a city. 1 Sam. i. 1.

Ramathite, heb. Lofty, or exalted; the name of a city. 1 Chron. xxvii. 27.

Ramath-lehi, heb. The lifting up of the jaw-bone; the name of a place. Judges xv. 17.

Ramath-mizpeh, heb. Travelling; the name of a city. Joſh. xiii. 26.

Rameſes, heb. Broken in pieces, or a moth; the name of a city in Egypt, Geneſis xlvii. 11.

Ramaiah, heb. Exaltation of the Lord; the name of a man. Ezra x. 25.

Ramoth, heb. Seeing, or looking upon death; the name of a city. Ezra, x. 29.

Rapha, heb. Releaſe, medicine, or a giant; the name of a man. 1 Chron. viii. 2.

Repa, heb. The ſouth, or lying by; the name of a king of Midian. Numb. xxxi. 8.

Rebekah, heb. Contention for food; the name of a woman who was mother of Eſau and Jacob, from whom deſcended many nations. Gen. xxiv. 67.

Rechab, heb. A rider, or a cart driven with four horſes; the name of a man. 2 Kings x. 15.

Reelaeah, heb. A ſhepherd, or a companion to the Lord; one who returned from the captivity. Ezra ii. 2.

Regem, heb. Stoning, or the people; the name of a man. 1 Chron. ii. 47.

Regem-melech, heb. Stoning the king, or a counſellor cloathed in purple; the name of one who was ſent into the houſe of God to pray for the people, that they might not be diſcouraged. Zech. vii. 2.

Rehabiah, heb. The breadth or ſtreet of the Lord; the name of a man. 1 Chron. xxiii. 17.

Rehob, heb. The running out of water in a ſtreet; the name of a city. Joſhua xxi. 31.

Rehoboam, heb. The breadth of the people, or ſavour of the people; the ſon of Solomon, who by his imprudent conduct loſt the ten tribes. 1 Kings xi. 43.

Rehobath, heb. Breadth or room; the name of a city. Gen. x. 11.

Rehum, heb. Pitiful, or a friend; the name of a man who returned from the captivity. Ezr. ii. 2.

Rei, heb. Breaking aſunder, or a companion; the name of a man. 1 Kings i. 8.

Rekem, heb. Void or vain; the name of a king. Num. xxxi. 8.

Remaliah, heb. The exaltation, or the greatneſs of the people; the name of a king's father. 2 Kings xv. 25.

Remeth, heb. High, or caſt away; the name of a city. Joſh. xix. 21.

Remmon, heb. An apple tree; the name of a city. Joſh. xix. 7.

Remmon-methoar, heb. A garden where much fruit grows; the name of a place. Joſhua xix. 13.

Rephah, heb. The releaſing of the ſnare; the name of a man. 1 Chron. vii. 25.

Rephael, heb. The medicine of God; the name of a man. 1 Chron. xxvi. 7.

Rephaiah, heb. The recreating of the Lord; the name of a man. 1 Cor. iv. 42.

Rephaim, heb. A giant, or a ſtrong man; the name of a valley. 2 Sam. v. 18.

Rephaims, heb. Preſervers; the name of a warlike people among the Moabites. Gen. xiv. 5.

Rephidim, heb. Bending weak things, and joining them together; the name of a place. Exod. xvii. 1.

Reſen, heb. A bridle; the name of a city. Gen. x. 12.

Reu, heb. A ſhepherd, companion, friend, or breaking aſunder; the name of a man. Gen. xi. 18.

Reuben, heb. The ſon of viſion, or ſeeing his ſon; the ſon of Jacob, and firſt born of the twelves patriarchs. Gen. xxix. 32.

Reumah, heb. High or elevated, Nahor's concubine. Gen. xxii. 24.

Rezeph, heb. A fiery ſtone or a burning coal; the name of a city. 2 King xix. 12.

Rezia, heb. A meſſenger; the name of a city. 1 Chron. vii. 39.

Rezin, heb. A runner or affection; the name of a king. 2 Kings xv. 37.

Rezon, heb. Small, lean ſecret or a prince; the name of a man. 1 Kings xi. 23.

Rhegium, gr. A breaking out; the name of a city. Acts xxviii. 13.

Rheſa, gr. A head or a meeting; the name of one who returned from the captivity, and ſettled in Judah. Luke iii. 27.

Rhoda, gr. A roſe; the name of a young woman. Acts xii. 13.

Rhodes, gr. The ſame; the name of an iſland in the Ægean ſea. Acts xxi. 1.

Ribai, heb. Strife, chiding or multiplying; the name of a man. 2 Sam. xxiii. 29.

Riblah, heb. Flowing downward; the name of a city. 2 Kings xxiii. 33.

Rimmon, heb. An apple tree, or ſomething exalted; the name of an idol worſhipped by the Syrians. 2 Kings v. 18.

Rimmon-parez, heb. The garden of the gods; the name of a place in the wilderneſs, where the children of Iſrael encamped. Numb. xxxiii. 19.

Rinnah, heb. A ſong, or rejoicing; the name of a man. 1 Chron. iv. 20.

Riphath, heb. Medicine or releaſe; the name of a man. Gen. x. 3.

Riſſah, heb. A ſprinkling upon, or the droppings of a houſe; the name of a place where the children of Iſrael encamped in the wilderneſs. Numb. xxxiii. 21.

Rithmah, heb. A ſound, or a juniper-tree; the name of a place. Numb. xxxiii. 18.

Rizpah, heb. Stretched out; the name of a woman. 2 Sam. iii. 7.

Rogelim, heb. A footman, or a perſon employed to ſearch; the name of a city. 2 Sam. xvii. 27.

Rohgah, heb. Filed or drunk with wine, or ſtuped with too much talk; the name of a man. 1 Chron. vii. 34.

Romamti-ezer, heb. Exalting aid, or I have exalted my palace; the name of a man. 1 Chron. xxv. 4.

Rome, Latin prevailing, mighty, ſtrong, exalted or high; the name of a famous city in Italy. Rome was founded by Romulus about the year ſeven hundred and forty three before the birth of Chriſt, and continued to be the ſeat of empire, till the middle of the fourth century, when Conſtantine the Great built the city of Conſtantinople.

From that time it has been the reſidence of the popes, who exerciſe both a civil and ſpiritual juriſdiction. It is ſituated on the river Tiber about ſix miles from that part of the Mediteranean ſea, that waſhes the weſtern coaſt of Italy; but it is not now ſo grand and flouriſhing as formerly.

Here it was that the apoſtle Paul eſtabliſhed a church which flouriſhed in purity for many years after, but at preſent Rome conſidered in in a religious ſenſe is the mother of harlots, and abomination of the earth. See epiſtle to the Romans, and the book of Revelations.

Roſh, heb. The top, or the beginning; the name of a man. Gen. xlvi. 21.

Rufus, Latin, Red; the name of a man. Rom. xvi. 13.

Ruhamah, heb. Having obtained mercy; a word uſed by the prophet Hoſea. Hoſea ii. 1.

Rumah, heb. High, exalted, or caſt away; the name of a city. 2 Kings xxiii. 36.

Ruth, heb. Watered, or made drunken; the name of a woman. See Book of Ruth.

S

SABDI, or *Zabdi*, heb. A portion, or flowing with abundance; the name of a man, whom David employed to keep his vineyards. 1 Chron. xxvii. 27.

Sabeans, heb. Going about in a roving manner, or leading into captivity; the name of a people. Job. i. 15.

Sabtah, heb. Compaſſing; the name of a man. Gen. x. 7.

Sabtecha, heb. The cauſe of ſmiting; the name of a man. Gen. x. 7.

Saçar, heb. A price, wares or darkneſs; the name of a man. 1 Chron. xi. 35.

Sadoc, heb. Juſt or juſtified; the name of a man. Mat. i. 14.

Sala, gr. A dart; the name of a man. Luke iii. 35.

Salamis, gr. Moved, or broken in pieces; the name of an iſland. Acts xiii. 5.

Salathiel, heb. Beſought of God; the name of one of our Lord's progenitors, according to the fleſh. Mat. i. 12.

Salcah, or *Salchah*, heb. The baſket, or lifting up; the name of a city. Joſh. xii. 5.

Salem, heb. Peace; the ancient name of Jeruſalem. Heb. vii. 1.

Salim, heb. Foxes; the name of a place, where John baptized many people. John iii. 23.

Sallai, heb. Treading under foot; the name of a man. Neh. xi. 8.

Shallum, heb. Peaceable, or a peace maker; the name of a man. 1 Chron. iii. 15.

Salma, heb. Peace or perfection; the name of a man. 1 Chron. ii. 11.

Salmanaſer, heb. Perfection, or taking away; the name of a powerful king of Aſſyria. 2 Kings xvii. 3.

Salmon, heb. A peace maker; the name of a man. Ruth iv. 20.

Salmone, gr. A flowing, or breaking in pieces; the name of a hill. Acts xxvii. 7.

Salome, heb. Perfect peace; the name of a woman. Mark xvi. 1.

Salomon, or *Solomon*, heb. The peaceable and beloved of the Lord; the name of David's ſon.

Solomon was the wiſeſt king that ever we read of in hiſtory; for beſides the moſt excellent books now extant, under his name, we are aſſured that he wrote many others on the moſt hidden ſubjects in nature.

He built the famous temple of Jeruſalem, which according to the teſtimony of many Roman authors was the moſt noble and beautiful ſtructure the ſun ever ſhone upon.

He eſtabliſhed a port on the Red Sea, from whence he ſent ſhips for gold to Ophir, by which muſt be meant ſome province in the Eaſt Indies.

Some part of his conduct was not, however, free from blame; for his ſtrange women led him to worſhip ſtrange Gods; but he repented at laſt. 2 Sam. xii. 24.

Salu, heb. Treading under foot; the name of a man. Num. xxv. 14.

Samaria, heb. The dregs of the people, or an adamant ſtone; the name of a famous city, where the kings of the ten tribes reſided till they were carried away into captivity. After that period it was inhabited by a mixture of Jews and Pagans, and their worſhip was compoſed of both.

Although conſidered as part of the Jewiſh kingdom during the time our Saviour was on earth, yet the people hated, and were hated by the Jews. John iv. 9.

Samgar-nebo, heb. Pepper, or a ſtranger propheſying; the name of a warrior. Jer. xxxix.

Salmah, heb. A ſtranger; the name of a king of Edom. Jer. xxxix. 3.

Samos, gr. Full of gravel; the name of an iſland near the coaſt of Africa. Acts xx. 15.

Samo-thracia, gr. The ſame as Samos; and the name of another iſland. Acts xvi. 11.

Samſon, heb. The ſecond time; the name of the

the ſtrongeſt man whom we read of in hiſtory.

He ſlew a thouſand men with the jaw-bone of an aſs; and with his hands pulled down the temple of Dagon, by which a great number of the Philiſtines were killed. He is taken notice of for his faith in the divine promiſes by St. Paul. Heb. xi. 32.

Samuel, heb. Heard of God; the name of a great prophet who ruled Iſrael many years. He was a child of promiſe; for his mother prayed for him: and when he was weaned, ſhe dedicated him to the Lord. See the firſt book of Samuel.

Sanballat, heb. A bramble hid in a ſecret place; the name of a man who attempted to hinder the Jews from rebuilding the temple. Neh. ii. 10.

Sanacherib, or *Sennacharib*, heb. The bramble of deſtruction; the name of a warlike king of Aſſyria, who ſubdued Egypt, Syria, and many other provinces. At laſt, having beſieged Jeruſalem, the Lord ſent an angel into his camp, who in one night ſlew one hundred and eighty-five thouſand of his men. Reduced to the utmoſt diſtreſs, he retired to Nineveh, his capital city, where he was ſoon after murdered by two of his ſons. 2 Kings xviii. 13.

Saph, heb. A baſon to waſh our feet in, or a bulruſh; the name of a ſtrong man. 2 Sam. xxi. 18.

Saphir, heb. A pleaſant dwelling; the name of a place. Mich. i. 11.

Saphira, heb. Declaring, or numbering; the name of a woman. Acts v. 1.

Sarah, heb. A queen, princeſs, or a lady; the name of Abraham's wife, who was delivered of a ſon when ſhe was ninety years of age. Gen. xxi. 1.

Sarai, heb. My miſtreſs; the original name of Sarah. Gen. xi. 29.

Saraiah, or *Sarajah*, heb. Princely; the name of one who returned from the Babyloniſh captivity. Ezra ii. 2.

Sardis, gr. The prince of pleaſantneſs, or the ſong of Joy; the name of a famous city in the Leſſer Aſia, where there was a church in the primitive times. Rev. iii. 1.

Sardites, heb. The putting an end to ſtrife; the name of a people. Num. xxvi. 26.

Sarepta, gr. A goldſmith's ſhop; the name of a city. Luke iv. 26.

Sargon, heb. Taking away, or a defence; the name of a king of Aſſyria. Iſ. xx. 1.

Sarid, heb. Left remaining, or the head of a prince; the name of a city. Joſh. xix. 10.

Saron, heb. The plain field, or a ſong; the name of a country. Acts ix. 35.

Sarſechem, heb. A covering, or ſetting ſomething before; the name of a prince. Jer. xxxix. 3.

Saruch, heb. Palm trees, or a twig cut off; the name of a man. Luke iii. 35.

Saveh, heb. The king's dale; the name of a valley, not far from Jeruſalem. Gen. xiv. 17.

Sceva, gr. Set in order; the name of a Jew who had ſeven ſons exorciſts. Acts xix. 14.

Scythians, gr. Tanners, or coblers; the name of a numerous warlike people, who inhabited the northern parts of Aſia, and who ſent colonies to many other nations. Col. iii. 11.

Seba, or *Siba*, heb. Captivity, or compaſſing about; the name of a man. Gen. x. 7.

Sebat, heb. A ſcepter, or rod; the name of a month among the Jews, which anſwers to part of our January and February. Zecha. i. 7.

Secacah, heb. A ſhadow, a covering, or a defence; the name of a city. Joſhua xv. 61.

Secaniah, heb. The habitation of the Lord; the name of a man. 1 Chron. iii. 22.

Sechu, heb. A defence, or ſaying nothing; the name of a city. 1 Sam. xix 22.

Secundus, lat. The ſecond; one of the apoſtle Paul's companion. Acts xx. 4.

Segub, heb. Made ſtrong, or lifted up; the name of a man. 1 Kings xvi. 34.

Seir, heb. Briſtled, hairy, a kid, tempeſt, or the devil; the name of a hill. Gen. xxxii. 3.

Selah, or *Sela*, heb. A rock, or ſitting up; an expreſſion uſed in the temple ſervice of Jeruſalem.

rusalem, thereby intimating, that when the people praise God, they are said to lift up their hearts to him. Ps. iii. 2.

Seloa-hamablekoth, heb. The rock of divisions; the name of a place. 1 Sam. xxiii. 28.

Seled, heb. Affliction, or warning; the name of a place. 1 Chron. ii. 30.

Seleucia, gr. Troubled, or broken in pieces; the name of a city. Acts xiii. 4.

Semâbiah or *Shemiah*, heb. Cleaving, or joining to the Lord; the name of a man. 1 Chron. xxvi. 7.

Semaiah, heb. The same; the name of a man. 1 Chron. iii. 22.

Semei, gr. Hearing, or obeying; the name of a man. Luke iii. 26.

Senir, heb. A candle, or a teacher; the name of a hill. 1 Chron. v. 23.

Seorim, heb. Estimation, or hairy goats; the name of a man. 1 Chron. xxiv. 8.

Sephar, heb. Declaring, or a rock; the name of a mountain. Gen. x. 30.

Sepharad, heb. A demanding, or perfection; the name of a country in the eastern parts of Asia. Obad. i. 20.

Serah, heb. The song of favour; the name of a man. Gen. xlvi. 17.

Seraiah, heb. The song of the Lord; the name of a scribe. 2 Sam. viii. 17.

Sered, heb. A dyer's vat; the name of a man. Gen. xlvi. 14.

Sergeant, gr. A rod; the name of an officer. Acts xvi. 35.

Sergius, gr. A nat; the name of a man whom Paul converted to Christianity. Acts xiii. 7.

Serug, A bough, or a plant; the name of a man. Gen. xi. 22.

Shaababbin, heb. The understanding, or the son of a fox; the name of a city. Joshua xix. 42.

Shaablim, heb. Looking back, or foxes; the name of a place. 1 Kings iv 9.

Shaabonite, heb. The son of a fox; the name of a place. 2 Sam. xxiii. 32.

Shaaph, heb. Thinking, or flying; the name of a man. 1 Chron. ii. 47.

Shaashgaz, heb. A fleece of wool; the name of a man who was chamberlain to king Ahasuerus. Esth. ii. 14.

Shabbethai, heb. My rest; the name of a Levite. Ezra x. 15.

Shadrach, heb. A little young dog, or a pleasant field; the name of one of Daniel's companions, who was cast into the fiery furnace, but preserved in the most miraculous manner. Dan. i. 7.

This ought to teach people, especially those who pretend to the character of a Christian, or believers of divine revelation, that God can, when he thinks proper, set aside the ordinary course of nature; for man's wisdom is foolishness with God.

Shage, heb. Ignorance; the name of a man. 1 Chron xi. 34.

Shaharaim, heb. Black, or troublesome; the name of a man. 1 Chron. viii. 8.

Shalem, heb. Peace; the name of a city. Gen. xxxiii. 18.

Shalim, heb. Pathways; the name of a place. 1 Sam. ix. 4.

Shallum, heb. A peace-maker; the name of a place. 2 Kings xv. 10.

Shalmai, heb. My garment; the name of a man. Neh. vii. 48.

Shama, heb. Hearing, or obeying; the name of a man. 1 Chron. xi. 44.

Shamed, heb. Destroying, or wearing out; the name of a man. 1 Chron. viii. 12.

Shamer, heb. Hardness, sharpness, or a horn; the name of a man. 1 Chron. vi. 46.

Shamgar, heb. Desolation of a stranger; the name of a judge, who ruled the children of Israel. Judges iii. 31.

Shamhuth, heb. Destroying iniquity; the name of one of David's captains. 1 Chron. xxvii. 8.

Shamir, heb. A keeper, hardness, thorns or dregs; the name of a city. Josh. xv. 48.

Shamma, heb. Desolation; the name of a man. 1 Chron. vii. 37.

Shammai, heb. My name, or the heavens; the name of a man. 1 Chron. ii. 28.

Shammoth, heb. Astonishment; the name of one of David's worthies. 1 Chron. xi. 27.

Sham-

Shammua, heb. Hearing or obeying; the name of a man. Numb. xiii. 4.

Shamſherai, heb. A hero or conqueror; the name of a man. 1 Chron. viii. 26.

Shapham, heb. Breaking down; the name of a man, who was chief of the tribe of Gad. 1 Chron. v. 12.

Shaphan, heb. Banks or a lip; the name of a man. 2 Kings xxii. 3.

Shaphat, heb. A judge, or judging, the name of a man. 1 Chron. iii. 22.

Shapher, heb. My prince; the name of a mount near where the children of Iſrael encamped. Numb. xxxiii. 23.

Sharai, heb. My Lord; the name of a man. Ezra x. 40.

Sharaim, heb. My ſong; the name of a city. Joſh. xv. 36.

Sharar, heb. Singing or thought; the father of Ahiam. 2 Sam. xxiii. 33.

Sharezer, heb. A treaſurer, or one ſinging; the name of a man. 2 Kings xix. 37.

Sharon, heb. A plain field; the name of a city. 1 Chron. v. 16.

Shaſhai, heb. Rejoicing or linen; the name of a man. Ezra x. 40.

Shaſhak, heb. The cup of Joy; the name of a man. 1 Chron. viii. 14.

Shaveh, heb. The plain; the name of a place. Gen. xiv. 5.

Shealtiel, heb. Aſked, or the love of God; the father of Zerubbabel. Haggai i. 1.

Sheariah, heb. The gate of the Lord; the ſon of Azel. 1 Chron. viii. 38.

Shebah or *Sheba*, heb. captivity, or the compaſſing about; the name of a vaſt extenſive country in the ſouth of Egypt, and celebrated on account of the queen thereof coming to hear the wiſdom of Solomon.

It is remarkable that ſoon after our Lord's aſcenſion, the chief eunuch or miniſter belonging, to the queen of Ethiopia, the ſame as Sheba came to worſhip at Jeruſalem; and was baptized by Philip. Perhaps it was the law in that country for the women of the Royal blood to ſucceed when there were none left of the male. 1 Kings x. 1.

Shebam, heb. Old men; the name of a country. Numb. xxxii. 3.

Shebaniah, heb. The building, or knowledge of the Lord; the name of a man. Neh. ix. 4.

Shebarim, heb. Hope or expectation; the name of a place which Joſhua ſubdued. Joſh. vii. 5.

Shebat, or *Sebat*, heb. A rod, or a ſceptre; one of the Jewiſh months, anſwering to part of July and Auguſt. Zech. i. 7.

Shebber, heb. The ſame as Shebraim; the name of a man. 1 Chron. ii. 48.

Shebna, or *Shebnah*, heb. Building or taken captive; the name of a ſcribe. 2 Kings xviii. 18.

Shechaniah, heb. The habitation of the Lord; the name of a man. 1 Chron. iii. 22.

Shechem, or *Sichem*, heb. A ſhoulder, or a portion; the name of a city. Gen. xii. 6.

Shehariah, heb. The morning of the Lord; the name of a man. 1 Chron. viii. 26.

Shelah, heb. Sending, or ſpoiling; the name of a man. Gen. xxxviii. 5.

Shelemiah, heb. The peace, or poſſeſſion of the Lord; the name of a man. Ezr. x. 19.

Sheleph, heb. Drawing out; the name of a man. Gen. x. 26.

Sheleſh, heb. A captain, or prince; the name of a man. 1 Chron. vii. 35.

Shelomi, heb. Peaceable, or perfection; the name of a man. Numb. xxxiv. 27.

Shelomith, heb. Giving a preſent; the name of a woman. Levit. iv. 11.

Shelomoth, heb. Making peace; the name of a man. 1 Chron. xxiv. 22.

Shelumiel, or *Shelemiah*, heb. Exaltation; the name of a man. Numb. i. 6.

Shem, heb. A renowned character; the ſon of Noah, from whom deſcended the children of Iſrael as well as many other nations. Gen. ix. 29.

Shema, heb. Hearing; the name of a city. Joſh. xv. 26.

Shemariah, heb. The keeping of the Lord; the name of a man. 1 Chron. xii. 5.

Shemer, heb. A keeper; the name of a man. 1 Kings xvi. 24.

Shemida, heb. A man of knowledge; the

father of a people called Shemedaites. Numb. xxvi. 32.

Shemiramoth, heb. The height of the heavens; the name of a man. 1 Chron. xv. 18.

Shemuel, heb. Appointed of God; the name of a man. Numb. xxxiv. 20.

Shen, heb. Memory; the name of a place. 1 Sam. vii. 12.

Shenazar, heb. An enemy to ſorrow, or a treaſurer; the name of a man. 1 Chron. iii. 18.

Shenir, heb. A candle, or proſperity; the name of a hill. Deut. iii. 9.

Shephatiah, heb. The Lord judgeth; the name of a man. 1 Chron. ix. 8.

Shephi, heb. A beholder, or a garment; the name of a man. 1 Chron. i. 40.

Shepho, A deſert, or a bank; the name of a man. Gen. xxxvi. 23.

Shephuphan, heb. A ſerpent; the ſon of Bela. 1 Chron. viii. 5.

Sherah, heb. Leaven, or fleſh; the name of a woman. 1 Chron. vii. 24.

Sherebiah, heb. Prevailing with the Lord; the name of a man. Ezra viii. 18.

Sheſhach, heb. Extended; the name of a country. Jer. xxv. 26.

Sheſhai, heb. Rejoicing, or making merry; the name of a place, Num. xiii. 23.

Sheſhan, heb. A lily, or roſe; the name of a man. 1 Chron. ii. 31.

Sheſhbazzar, heb. Joy in tribulation; the name of a man. Ezra i. 8.

Sheth, or *Seth*, heb. Set, or put; the ſon of Adam. Gen. iv. 25.

Shethar, heb. A remnant, or purified; one of the princes of Perſia. Eſth. i. 14.

Shether-boznai, heb. The ſearching out of a deſpiſer; the name of a governor. Ezra v. 3.

Sheva, heb. Vanity, or a tumult; the name of a man. 1 Chron. ii. 49.

Shibboleth, heb. A lord, or water courſe; the name of a place. Judges xii. 6.

Shiggaion, heb. Wandering; the title of the ſeventh Pſalm.

Shihor, heb. Black, or troubling; the name of a city in Egypt. 1 Chron. xiii. 5.

Shilhi, heb. Boughs, or lending; the name of a man. 1 Kings xxii. 42.

Shilhim, heb. The ſame; the name of a city. Joſh. xv. 32.

Shillim, or *Shillem*, heb. Peace, or perfection; the name of a man. Gen. xlvi. 24.

Shiloh, heb. Diſſolving, or putting off ones ſhoes; the name of a city. Pſalm lxxviii. 6.

Shiloh, heb. According to the birth; a name given to the Meſſiah by Jacob, when he bleſſed his ſon Judah.

Thus the aged patriarch ſaid, "The ſcepter ſhall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him ſhall the gathering of the people be."

That is, the regal government ſhall remain, under one form or other, with the tribe of Judah, till the promiſed Meſſiah come; and as he is the deſire of all nations, ſo the people ſhall be gathered together to him. Gen. xlix. 10.

Shilonite, heb. Waiting, or deſiring; the name of a man. 1 Chron. ix. 5.

Shilſhah, A captain; the name of a man. 1 Chron. vii. 37.

Shimea, heb. Hearing, or obeying; the name of a man. 2 Sam. xxi. 21.

Shimeah, heb. Condemned to perdition; the name of a man. 1 Chron. xviii. 32.

Shimei, heb. Deſtroying; the name of a man, who curſed David. 2 Sam. xvi. 5.

Shimeon, Fatneſs, or making proviſion; the ſon of Harim. Ezra x. 31.

Shimma, or *Shamma*, heb. Hearing or obedient; the name of a prieſt. 1 Chron. ii. 13.

Shimri, heb. Keeping a thorn, or dregs; the name of a man. 1 Chron. xi. 45.

Shimron-meron, heb. A keeper of bitterneſs; the name of a city. Joſh. xii. 20

Shinab, heb. The ſleeping of the father; or the ſloth of the father; the name of a king. Gen, xiv. 2.

Shinar, heb. The watching of ſleepers; the ancient name of that extenſive country in Aſia, called Chaldea, and at preſent ſwallowed up in the empire of Perſia, containing the eaſtern part thereof. Gen. x. 10.

Shiprah,

Shiprah, heb. Fair, or doing well; the name of one of the Egyptian midwives, who were employed to murder all the males belonging to the children of Iſrael. Exod. i. 15.

Shiptan, heb. A judge, or giving judgment; the name of a man. Num. xxxiv. 24.

Shiſha, heb. Pleaſant, or the taking up a gift; the name of Solomon's chief ſcribe. 1 Kings iv. 3.

Shittim, heb. Spreading out, or turning aſide; a kind of cedar found in great plenty in Aſia. Exod. xxv. 5.

Shiza, heb. The diſtributing of gifts; the name of a man. 1 Chron. xi. 42.

Shoah, or *Sioa*, heb. Tyrants; the name of a people who were enemies to the people of Iſrael. Ezek. xxiii. 23.

Shobach, heb. A net, or captivity; the name of a Syrian commander. 2 Sam. x. 16.

Shobai, heb. A path, or an entrance; the name of a man. Ezra ii. 42.

Shobek, heb. Made equal to vanity; the name of one of thoſe men who returned from the captivity, and ſealed the covenant. Nehem. x. 24.

Shocheh, heb. The ſame; the name of a city. 1 Sam. xvii. 1.

Shoco, heb. A defence; the name of a city. 2 Chron. xi. 7.

Shoham, heb. A keeping back, or delaying; the name of a man. 1 Chron. xxiv. 27.

Shophack, heb. Pouring out; the name of a captain of the Syrian army ſlain in battle by David. 1 Chron. xix. 16.

David is not more celebrated for his piety than his valour; for no dangers ſeemed too great, nor hardſhips too many for the heroic king of Iſrael to engage in, for his God and his people.

Shophan, heb. Hiding of ſomething; the name of a city. Num. xxxii. 35.

Shuah, heb. Crying out, or ſaving; the wife of Judah. Gen. xxxviii. 2.

Shuah, heb. The ſame; the name of a ſon of Abraham, by his ſecond wife. Gen. xxv. 2.

Shubael, heb. The ſeal of God, or returning from captivity; the name of a man. 1 Chron. xxiv. 20.

Shuham, heb. The talking, or thinking of the things; the name of one from whom deſcended a body of people called Shuamites. Num. xxvi. 42.

Shulamite, heb. Peaceable, or perfect; a name made uſe of in the Song of Solomon, and ſuppoſed to denote the church. Cant. vi. 13.

Shumathites, heb. Renowned, or praiſed; the name of a people. 1 Chron. ii. 53.

Shunem, heb. Vanity, or ſlaying of the people; the name of a city. Joſh. xix. 18.

Shuni, heb. Changing, or ſleeping; the name of a man from whom was deſcended the Shumites. Num. xxvi. 15.

Shupham, heb. Wearing out, or the beard; the father of the Shuphamites. Numb. xxvi. 39.

Shuphim, heb. The ſame; the name of a man. 1 Chron. vii. 12.

Shur, heb. A wall, or an ox; the name of a large wilderneſs near the borders of Arabia. Gen. xvi. 7.

Shuſhan, heb. A lily, a roſe, or joy; the chief city of the kingdom of Perſia. Neh. i. 1.

Shuthelah, heb. A plant, or greenneſs; the father of the people called Shuthelathites. Num. xxvi. 35.

Sia, heb. Moving, or help; the name of one who returned from the captivity. Neh. vii. 47.

Siaha, heb. The ſame; the name of a man. Ezra ii. 44.

Sebbecia, heb. A cottage, or a bough; the name of one of David's worthies. 1 Chron. xi. 29.

Sibmah, heb. Sitting ſtill, or hoarſeneſs; the name of a city. Joſh. xiii. 19.

Siddim, heb. The laboured field; the name of a valley. Gen. xiv. 3.

Sigionoth, heb. Wandering; the name given to a particular ſort of muſick. Hab. iii. 1.

Sihon, heb. A plucking up by the roots, or a conſternation; the name of a warlike king of the Amorites. Num. xxi. 21.

Sihor, heb. Blackneſs, or fertility. This was the name given by the Jews to the famous river Nile, which riſes far ſouth in Lybia, and divides the kingdom of Egypt.

It is remarkable of this river, that it overflows its banks once every year, and waters all the land of Egpyt, which makes the country extremely fertile. Plenty diffuſes itſelf thro' Egypt, when the waters of the Nile riſe to a moderate height; but if either too high, or too low, ſcarcity is ſure to follow.

The reaſon is plain, becauſe if the water does not riſe to a moderate height, great part of the ground is left without proper nouriſhment; and when it riſes too high, the ſeaſon is too far advanced before the ground can be properly cultivated. Iſ. xxiii. 3.

Silas, gr. Making, or commanding; the name of one who attended St. Paul in preaching the goſpel to the Heathen nations. He was a native of Antioch, and is ſaid to have ſuffered martyrdom under the emperor Nero. Acts xv. 22.

Silla, heb. A treading under foot; the name of a place. 2 Kings xii. 20.

Siloam, heb. Armour, or a weapon; the name of a pool. John ix. 7.

It is likewiſe mentioned as the name of a tower, by the fall of which eighteen men were killed. Luke xiii. iv.

Siloe, heb. The ſame; the name of a fiſh pond, or pool, on the weſt of Jeruſalem. Neh. iii. 15.

Silvanus, gr. An inhabitant of the woods; the name of one of St. Paul's companions. 2 Cor. i. 19.

Simeon, heb. Hearing, or obedient; the name of Jacob's ſecond ſon, and one of the twelve patriarchs. Gen. xxix. 33.

Simon, The ſame as *Simeon*; the name of an apoſtle, Mat. iv. 18.

Sin, or *Sini*, heb. A dart, or coldneſs; an extenſive wilderneſs in the deſarts of Arabia, through which the children of Iſrael paſſed in their journey from Egypt. Exod. xvi. 1.

Sinai, heb. the ſame, or a ſharp bramble; the name of a mount where God delivered the law to Moſes.

It was ſituated in the wilderneſs, far diſtant from any water; ſo that it was very difficult for ſtrangers to viſit it. Deut. xxxii. 2.

Sinim, heb. The ſouth country; the name of a place. Iſ. xlix. 12.

Sinite, heb, Borderers; the founder of the Sinites. 1 Chron. i. 15.

Sippai, heb. A ſilver cup, or a water pot; the name of a man. 1 Chron. xx. 4.

Syrtes, gr. Dangerous places; the name given to ſome parts of the ſea. Acts xxvii. 17.

Siſamai, heb. A moat of waters; the name of a man. 1 Chron. ii. 40.

Siſera, heb. A ſwallow or a moth; the name of a man. Ezr. ii. 53.

Siſera, heb. The ſame; the name of a commander. Judges iv. 2.

Smyrna, gr. Myrrh; the name of a famous city in Aſia, where the apoſtles eſtabliſhed a church which was governed many years by Polycarp. It was in this city that Polycarp reſided when St. John wrote his book of the Revelation. Rev. i. 11.

So, heb. A meaſure or a veil; the name of a king of Egypt. 2 Kings xvii. 4.

Socho, heb. A covering or a bough; the name of a man. 1 Chron. iv. 18.

Sochoh, heb. The ſame as Socho; the name of a city. 1 Kings iv. 10.

Socoh, heb. Tabernacles; the name of a city. Joſh. xv. 48.

Sodi, heb. My ſecret; the name of a man. Numb. xiii. 10.

Sodom, heb. The heel, or morter; the name of a city, that was deſtroyed by fire and brimſtone from heaven. Gen. xix. 24.

Sopater, gr. Keeping his father without danger, or the health of the father; the name of one who went along with St. Paul in his travels. Acts xx. 4.

Sophach, or *Sobach*, heb. Pouring out; the name of a captain. 1 Chron. x. 16.

Sophereth, heb. Shewing, or numbering; the name of a man. Ezra ii. 55.

Soreck, heb. A vine, or a vineyard; the name of a river. Judges xvi. 4.

Soſipater, gr. Loving the father; St. Paul's Kinſman. Rom. xvi. 21.

Soſthenes, gr. A mighty or a ſtrong Saviour; the name of one who was a ruler of a ſynagogue. Acts xviii. 17.

Sotai, heb. A concluſion, or bending; the name of a man. Ezra ii. 55.

Spain, gr. Precious; the name of an extenſive

tenſive country in the ſouth of Europe. It was firſt peopled by the Gauls, and afterwards ſubdued by the Carthaginans, from whom the Romans took it, and in the moſt early times churches were eſtabliſhed in it. At preſent it is remarkable only for the bigotry of the people, who are all Roman catholicks, and violent perſecuters of the proteſtants. The people are lazy and indolent; and it may be juſtly ſaid of them, that they ſtarve in the midſt of plenty. Rom. xv. 24.

Stachys, gr. An ear of corn; one beloved of St. Paul. Rom. xvi. 9.

Stephanas, gr. A crown; the name of one whoſe houſhold was converted by St. Paul. 1 Cor. i. 16.

Stephen, heb. The ſame as Stephanas; the name of the firſt martyr for the truth of the goſpel. Acts vi. 5.

Suah, heb. Looking up, or trading under foot; the name of a man. 1 Chron. vii. 36.

Succoth, heb. Tabernacles or tents; the name of a city. Gen. xxxiii. 17.

Succoth-benoth, heb. The anointing of daughters; the name of an idol. 2 Kings xvii. 30.

Sukkiims, heb. Shadowed or covered; the name of a people. 2 Chron. xii. 3.

Suſanna, heb. A lily, or a roſe; the name of a woman, who followed Chriſt. Luke viii. 3.

Suſi, heb. A horſe; the name of a man. Numb. xiii. 11.

Sychar, or *Sichar*, heb. Finiſhing; the name of a city. John. iv. 5.

Syntyche, gr. Telling a tale; the name of a man. Philipians iv. 2.

Syrecuſe, gr. Drawing with violence; the name of a famous city in Sicily. Acts xxviii. 12.

Syria, heb. High, or ſlander; the name of an extenſive province in Aſia, where was a kingdom, the chief ſeat of which was at Damaſcus. It is now ſubject to the Turks, and is ſituated eaſtward of Jeruſalem. 2 Kings vii. 6.

Syrophenician, gr. Redneſs, or purple; a name given to thoſe people who inhabited Tyre. Mark vii. 26.

T

TAANACH, heb. Anſwering, or breaking aſunder; the name of a city. Joſh. xii. 21.

Taanath-ſhiloth, heb. Peace, or plenty; the name of a place. Joſh. xvi. 6.

Tabbaoth, heb. A good time, or a good hour; the name of a man. Neh. vii. 46.

Tabbath, heb. Goodneſs; the name of a place. Judges, vii. 22.

Tabeal, or *Tabeel*, heb. Good; the name of a man. Iſaiah viii. 6.

Taberah, heb. Burning; the name of a place. Numb. xi. 3.

Tabitha, heb. A roe buck; the name of a pious woman. Acts ix. 36.

Tabor, heb. Purity; the name of a high mountain. Judges iv. 6.

Tabrimon, heb Rewarded or numbered; the name of a man. 1 Kings xv. 18.

Tadmor, heb. Confeſſion or praiſe; the name of a city. 2 Chron. viii. 4.

Tahan, heb. Beſeeching, merciful, full of grace, or pitching; the name of a man. 1 Chron. vii. 25.

Tahapanes, heb. The cover of confidence; the name of a city. Jer. ii. 16.

Tahath, heb. Bear, or going down; the name of a man. 1 Chron. vi. 24.

Tahpenes, heb. Hidden, temptation, or a banner; the name of a woman. 1 Kings xi. 20.

Tahrea, heb. Anger, or the contention of ſhepherds; the name of a man. 1 Chron. ix. 41.

Tahtim hodſhi, heb. Low ground newly inhabited; the name of a place. 2 Sam. xxiv. 6.

Talitha-cumi, heb. Damſel ariſe; a word uſed by our Saviour, when he raiſed the daughter of Jairus. Mark v. 41.

Talmai, heb. The aſſembling together of waters; the name of a giant. Num. xiii. 23.

Talmon, heb. Dew prepared; the name of a man. 1 Chron. ix. 17.

Tamah, heb. Blotting out, or ſhaving; a man's name. Neh. vii. 55.

Tamar, heb. A palm tree; the daughter of David, ſeduced by her brother, who conceived an unnatural paſſion for her. 2 Sam. xiii. 1.

Tammuz, heb. Conſumed, or a fire; the name of an idol. Ezek. viii. 14.

Tanhumeth, heb. Conſolation; the name of a man. Jer. xl. 8.

Taphath, heb. A diſtilling from the head; the name of a woman. 1 Kings iv. 11.

Tappuah, heb. An apple, or a ſwelling in the head; the name of a city. Joſh. xii. 17.

Tarah, heb. A bear, a wretch, or a baniſhed man; the name of a place. Numb. xxxiii. 27.

Taraiah, heb. The ſearching out of ſlander, or ſtrength; the name of a city. Joſh. xviii. 27.

Tarea, heb. Howling, or doing evil; the name of a man. 1 Chron. viii. 35.

Tarſhiſh, heb. Searching out of marble; or the power of the ſword; the name given to the main ocean. Gen. x. 4.

Tarſus, gr. winged; the name of a city where the apoſtle Paul was born. Acts xxii. 3.

Tartak, heb. Chained together, or ſhut; the name of an idol. 2 Kings xvii. 31.

Tartan, heb. The law, or ſearching out; the name of a commander. 2 Kings xviii. 17.

Tatnai, heb. Rewarding; the name of a man. Ezra v. 3.

Tebah, heb. A cook; the name of a man. Gen. xxii. 24.

Tebeth, heb. Good, or goodneſs; the name of a month among the Jews, containing part of our December and January. Eſther ii. 16.

Tehaphnehes, heb. A motion; the name of a city. Ezek. xxx. 18.

Tebinnah, heb. Favour, or mercy; the name of a man. 1 Chron. iv. 12.

Tekel, heb, Thou art weighed in the balance; one of the words written on the wall, which Daniel interpreted. Dan. v. 25.

Tekoa, heb. A type, faſting, or a noiſe: the name of a man. 1 Chron. ii. 24.

Telabib, heb. A heap of new grain; the name of a place. Ezek. iii. 15.

Telah, heb. Fertility; the name of a man. 1 Chron. vii. 25.

Telaim, heb. Pleaſant fields; the name of a country. Ezra x. 24.

Telaſſar, or *Elaſſar*, heb. A bank thrown up to prevent the overflowing of a river; the name of a place. Gen. xiv. 1.

Telem, heb. A lamb; the name of a man. Joſh. xv. 24.

Tetharesha, or *Tel-harſa*, heb. A hanging up of the people; the name of a place. Ezra ii 59.

Telmelah, heb. A heap of ſalt; the name of a place. Ezra ii. 59.

Tema, heb. The ſouth wind; the name of a man. Gen. xxv. 15.

Temani, heb. Noiſt, or the ſouth; the name of a country. Gen. xxxvi. 34.

Temeni, heb. Perfect; the name of a man. 1 Chron. iv. 6.

Terah, heb. Smelling, breaking, or driving away; the name of Abraham's father. Gen. xi. 26.

Tereſh, heb. The ſame as Terah; a chamberlain belonging to king Ahaſuerus. Eſth. ii. 21.

Terreſtrial, gr. Earthly; the name given to things of this world, in order to diſtinguiſh them from ſuch as are heavenly. 1 Cor. xv. 40.

Tertullus, lat. Declaring falſe things; the name of an orator. Acts xxiv. 1.

Tetrarch, lat. A deputy; the name given to thoſe who governed the fourth part of a province. Luke iii. 1.

Thaddeus, heb. Praiſing or confeſſing; the ſurname of one of our Lord's diſciples. Mat. x. 3.

Thahaſh, heb. Haſting; the name of a man. Gen. xxii. 24.

Thamah,

Thamah, heb. Blotting out, or wiping away; the name of a man. Ezra ii. 53.

Thara, heb. Smelling, or breathing; the name of a man. Luke iii. 34.

Thebez, heb. An egg, or a garment; the name of a city. Judges ix. 50.

Thelaſar, heb. Heaping up, or taking away; the name of a country. 2 Kings xix. 12.

Theophilus, gr. A lover of God; the name of a holy man to whom the evangeliſt Luke addreſſed his goſpel, and the acts of the apoſtles. He ſeems to have been a very conſiderable perſon, and perhaps one of the governors of the Roman provinces. Luke i. 3.

Thomas, heb. A twin, brother deepneſs; the name of one of our Lord's Apoſtles. He was very unbelieving; but no ſooner had he felt the wounds that his Lord ſuffered on the croſs, than he became an eminent diſciple, and is ſaid to have preached the goſpel throughout many parts of Arabia. John xx. 24.

Thummim, heb. Truth or perfection; the name of an ornament worn by the high prieſts among the Jews. Levit. viii. 8.

Thyatira, gr. Labourer or the ſacrifice of contrition; the name of a city. Rev. i. 11.

Tiberias, Latin, A good viſion, or breaking aſunder; the name of a city. John vi. 1.

Tiberius, Latin, A navel; the name of the third Roman emperor, under whom our Lord ſuffered death. Luke iii. 1.

Tibhath, heb. Killing, or a cook; the name of a city. 1 Chron. xviii. 8.

Tibni, heb. Chaff, or hay; the name of a man. 1 King xvi. 21.

Tidal, heb. Breaking the yoke, or the knowledge of lifting up; the name of a king. Gen. xiv. 1.

Tiglath-Pileſer, heb. Leading into captivity; the name of a king. 2 Kings xvi. 10.

Tikvath, heb. Hop, or a congregation; the name of a man. 2 Chron. xxxiv. 22.

Tilon, heb. Mourning; the name of a man. 1 Chron. iv. 20.

Timeus, heb. Polluted; the name of a man whoſe ſon being born blind was made to ſee by our Lord. Mark x. 46.

Timna, heb. Forbidden; the name of a woman. Gen. xxxvi. 12.

Timnath, heb. Fear, or agitation; the name of a city. Judges xiv. 1.

Timnathah, or *Thimnathah*, heb. Numbering the people; the name of a place. Joſh. xix. 43.

Timnath heres, heb. The image of the ſun; the name of a city. Judges ii. 9.

Timath-Serah, A figure inlarged; the name of a city. Joſh. xix. 50.

Timon, gr. Honourable, or pious; the name of one of the ſeven deacons. Acts vi. 5.

Timotheus, gr. Precious and honourable in the ſight of God; the beloved diſciple of St. Paul, of whom it is ſaid, he had known the ſcriptures from his moſt early youth. The apoſtle, after having fully inſtructed him in the Chriſtian religion, left him in Epheſus to govern the church, which he did in the moſt faithful manner many years.

He is alſo called Timothy; and we find that when the apoſtle Paul was in priſon at Rome, he ſent for him to give him his laſt inſtructions before he ſuffered.

Whether Timothy went, or if he did, whether he ever returned, is not certain; but according to tradition and ſome of the fathers, he did return to Epheſus, where he ſuffered martyrdom. See the firſt and ſecond Epiſtles to Timothy.

Tiphſah, heb. A halting, or the paſſover; the name of a city. 1 Kings iv. 24.

Tiras, heb. A deſtroyer; the name of a man. Gen. x. 2.

Tirathites, heb. Singing; the name of a people. 1 Chron. ii. 55.

Tirhakah, heb. A ſearcher out, or the hindering Juſtice; the name of a king. 2 Kings xix. 9.

Tirhanah, heb. A ſearcher of mercy; the name of a man. 1 Chron. iv. 48.

Tiria, heb. Beholding; the name of a man. 1 Chron. iv. 16.

Tirſhatha, heb. Diſſolving the foundation, or the neſt of the tirtle-bird; the name of a man. Neh. x. 1.

Tirzah, heb. Pleaſing well, or being beloved; the name of a woman. Numb. xxvi. 33.

Tiſhbite,

Tiſhbite, heb. Sitting or dwelling; the ſurname of the prophet Elijah. This great man was one of thoſe whom God raiſed up to bear witneſs of his name in the worſt of times; and as an inſtance of his Almighty power, he took him to heaven without taſting death in the ordinary manner. 1 King. xvii. 1.

Titus, gr. Honourable; the name of one whom the apoſtle Paul converted to the truth of the goſpel. He was left by the apoſtle in the iſland of Crete, to take care of the churches, and ordain elders in every city. See Epiſtle to Titus.

Tizite, heb. Scattering, or going about; the name of a man. 1 Chron. xi. 45.

Toah, heb. A weapon, or a dart; the name of a man. 1 Chron. vi. 34.

Tob, heb. Good; the name of a country. Judges xi. 3.

Tobadonijah, heb. A good governor, or the pillar of the Lord; the name of a Levite. 2 Chron. xvii. 8.

Tobiah, heb. The goodneſs of the Lord; the name of one who was an enemy to the Jews. Neh. ii. 10.

Tobijah, heb. The ſame; the name of a Levite, who had been taken captive. Zech. vi. 10.

Tochen, heb. Prepared, or the middle, the name of a city. 1 Chron. iv. 32.

Togarmah, heb. Strong, or over much inhabited; the name of a man. Gen. x. 3.

Tohu, heb. Living; the name of a man. 1 Sam. i. 1.

Toi, heb. Erring, or going aſtray; the name of a king. 2 Sam. viii. 9.

Tola, heb. A worm; the name of a man. Gen. xlvi. 13.

Tolaites, heb. Little worms; the name of a family. Num. xxvi. 23.

Tolad, heb. Nativity, or generation; the name of a city. 1 Chron. iv. 29.

Tophel, heb. Decay, or fooliſhneſs; the name of a place. Deut. i. 1.

Tophet, heb. A timbrel; the name of a place near Jeruſalem. Jer. vii. 31.

Trachonites, gr. Strong, or cruel; the name of a province in Syria. Luke iii. 1.

Troas, gr. Thruſt through; the name of a city in Leſſer Aſia. 2 Tim. iv. 13.

Trogyllium, gr. A place to keep victuals; the name of a city in the iſland of Samos. Acts xx. 15.

Trophimus, gr. Nouriſhed, or brought up; the name of one who travelled along with St. Paul to propagate the goſpel. Acts xx. 4.

Tryphena, gr. Delicate; the name of a godly woman. Rom. xvi. 12.

Tryphoſa, gr. Shining bright; the name of a godly woman. Rom. xvi. 12.

Tubal, heb. Born, confuſion, or ſlander; the name of a man. Gen. x. 2.

Tubal-cain, heb. Worldly poſſeſſion, or a bird's neſt; the name of one who firſt invented ſmith's work. Gen. iv. 22.

Tychicus, gr. Caſual, or happening; the name of one who preached the goſpel along with St. Paul. Acts xx. 2.

Tyrannus, gr. Ruling, or a prince; the name of a famous orator, in whoſe ſchool the apoſtle Paul diſputed, in order to prove the truth of the goſpel. Acts xix. 9.

Tyrus, or *Tyre*, heb. Strength, or the breaking to pieces; the name of a famous city, of which no remains are now left.

It was firſt built by a colony of the Sidonians, on a riſing ground, near the Mediterranean Sea; but the old city being deſtroyed, the people built new Tyre on a rock in the ſea, a little way from the ſhore. It was taken by Alexander the Great, about three hundred and thirty years, before the birth of Chriſt; and from that time it was always in a ſtate of ſubjection to ſome foreign power. Jer. xxv. 22.

V

VAJEZATHA, heb. Sprinkling of the chamber; the name of a city in Perſia. Eſth. ix. 9.

Vaniah, heb. Nouriſhment, or the weapon of the Lord; the name of a man who returned from the Babyloniſh captivity. Ezra x. 36.

Vaſhni, heb. Changed, or a tooth; the name of a man. 1 Chron. vi. 28.

Vaſhti, heb. Drinking, or hemp; the name of Ahaſuerus's queen, a perſon whom he divorced, becauſe of her diſobedience. Eſth. i. 9.

U

UCAL, heb. A ſcholar; the name of one to whom the wiſe man Agur delivered his moſt excellent inſtructions relating to moral duties. Prov. xxx. 1.

Uel, heb. Deſiring God, or longing for the divine favour; the name of a man. Ezra x. 34.

Ulai, heb. Praiſe; the name of a river, being one of thoſe that ran into the Euphrates. Dan. viii. 2.

Ulam, heb. Strength, or the fooliſhneſs of man; the name of a man. 1 Chron. vii. 17.

Ulla, heb. Lifting up, or a leaſe; the name of a man. 1 Chron. vii. 39.

Ummah, heb. Darkened or hidden; the name of a city. Joſh. xix. 30.

Unni, heb. An anſwer, a ſong, or afflicted; the name of a man. Neh. xii. 9.

Upharſin, heb. Diviſion, or to divide; one of the words written on the wall of king Belſhazzar. Dan. v. 25.

Uphaz, heb. Pure gold; the name of a place. Jer. x. 9.

Ur, heb. Fire or Light; the name of a city. Gen. xi. 28.

Urbane, Latin, Civil or courteous; the name of a man who aſſiſted St. Paul in the work of the miniſtry. Rom. xvi. 9.

Uri, heb. My light, or my fire; the name of a man. Ezra x. 24.

Uriel, heb. The light, or fire of God; the name of a man. 2 Chron. xiii. 2.

Uriah, heb. The ſame; the name of a valiant captain whom king David procured to be murdered, and then married his wife, who was mother of king Solomon. 2 Sam. xi. 3.

Urijah, heb. The ſword of the Lord; the name of a high prieſt to whom King Ahaz ſent the pattern of an altar. 2 Kings xvi. 10.

Urim, heb. Light or perfection; the name of an ornament worn by the high prieſt among the Jews. Many opinions have been formed concerning this extraordinary ornament, becauſe it is not mentioned as a work of art.

This induced many of the ancients, as well as ſome proteſtant divines, to conſider it as ſupernatural, and given to Moſes to be put upon the breaſt of Aaron, when he received the tables of ſtone. But whatever truth may be in that ſuppoſition, certain it is, that neither the Urim nor Thummim are ever mentioned in any accounts of the Jews after they returned from the Babyloniſh captivity.

Now it is acknowledged by the Jews, nor has it been ever denied by any perſons whatever, that the tables of ſtone, the pot of manna, Aaron's rod, &c. were loſt when the temple was deſtroyed by Nebuchadnezzar, and therefore there is reaſon to believe that the Urrim and Thummim were ſupernatural, and deſtroyed at the ſame time. Exodus xviii. 30.

Uthai, heb. My iniquity, or my time; the name of a man. Ezra viii. 14.

Uz, heb. Exalted; the name of a province to the eastward of Jerusalem, near the borders of the wilderness; and famous for being the place where Job resided. Job. i. 1.

Uz, heb. The same; the name of a man. Gen. x. 23.

Uzai, heb. Fastened; the name of a man who returned from the captivity. Neh. iii. 25.

Uzal, heb. Wandering, or sailing; the name of a man. Gen x. 27.

Uzza, heb. Strength, or a goat; the name of a man. 1 Chron. vi. 29.

Uzzah, heb. The same; the name of a man. 2 Sam. vi 7.

Uzzen-sherah, heb. The lap of the ear; the name of a city. 1 Chron. vii. 24.

Uzzi, heb. Strong, or my goat; the son of Tola. 1 Chron. vii. 2.

Uzzia, heb. Strength, or buck-goat; one of David's captain, who assisted him in his wars. 1 Chron. xi. 44.

Uzziah, heb. The same; the name of a man. 1 Chron. vi. 24.

Uzziel, heb. The strength, or power of God, a name often given by the children of Israel to their favourite sons, in hopes that they would perform some very memorable actions. Exod. vi. 18.

Z

ZAANAN, heb. Sleeping; the name of a plain. Judges iv. 11.

Zaanam, heb. A going forth; the name of a city. Mic. i. 11.

Zaananim, heb. Moving, or removing; the name of a country. Josh. xix. 33.

Zaavan, heb. Trembling; the name of a man. Gen. xxxvi. 27.

Zabad, heb. A dowry or a marriage portion; the name of a man. 1 Chron. ii. 36.

Zabadiah, or *Zebadiah*, heb. The dowry of the Lord; the name of a man. 1 Chron. viii. 15.

Zabbai, heb. Flowing; the name of one who returned from the captivity, and sealed the covenant along with Nehemiah. Ezra x. 28.

Zabdi, heb. A gift; the name of a man. Josh. vii. 1.

Zabdiel, heb. The gift of God; the name of a strong man. Neh. xi. 14.

Zabud, heb. The same; the name of one who was an officer in Solomon's household. 1 Kings iv. 4.

Zabulon, heb. A dwelling; the son of Jacob, and one of the twelve patriarchs. The tribe of Zabulon having driven out the Canaanites took possession of that district opposite to Tyre, by which was fulfilled the prophecy of Jacob, who said, that he should inhabit the coasts of the sea. Gen. xlix. 13.

Zaccai, heb. Pure, just, or made just; the name of a man. Ezra. ii. 9.

Zaccur, heb. Mindful, or thoughtful; the name of a man. Numb. xiii. 4.

Zachariah, or *Zechariah*, heb. Mindful of the Lord, or thinking on the Lord, or a man of the Lord; the name of a holy prophet who encouraged the Jews to build the temple, after they returned from the captivity.

He foretold that the glory of the second temple should far exceed that of the first, by which he means that our Lord would come in the flesh, and honour it with his presence. See the book of Zechariah.

Zacharias, heb. The same; the name of a holy man, who officiated as a priest in the temple during the time that Herod the great was king of Judea.

An angel appeared to him, and told him, that he should have a son who should go in the spirit of Elijah, to prepare the people for the reception of Christ. He doubted the truth of the angel's perdiction; and therefore was deprived of his speech, and remained dumb, till John his son was born. He was then restored to the use of his speech, and by the divine spirit praised

ed God for his goodneſs to Iſrael. Luke i. 67.

Zacher, heb. Mind, or mindful; the name of a man. 1 Chron. viii. 31.

Zaccheus, heb. Pure or juſt; the name of a famous publican or taxgatherer. He was a principal man among them, and therefore much hated by the Jews, who could never be perſuaded to imagine that the Romans had any right to exact taxes from them.

He was low in ſtature, and therefore hearing that our Lord was coming near the place where he lived, he climbed up a tree to ſee him. When our Lord ſaw him, he commanded him to come down and follow him, which he inſtantly did.

Here was an inſtance of ſuch a change as muſt always take place, when people's lives are reformed. He gave up all temporal concerns, except ſuch as were neceſſary, and went and followed Chriſt. Luke xix. 2.

Zadok, heb. Juſtified, or juſt; the name of one who according to the fleſh was one of our Lord's progeniors. 2 Sam. viii. 17.

Zaham, heb. Deteſtable or unclean; the name of a man. 2 Chron. xi. 19.

Zair, heb. Hatred, or hating; the name of a place. 2 Kings viii. 21.

Zalaph, heb. A ſhadow; the name of a man. Neh. iii. 30.

Zalmon, heb. Darkneſs, or the ſhadow of a gift; the name of one of David's worthies, who attended him in his wars. 2 Sam. xxiii. 28.

Zalmonah, heb. The image, or our image; the name of a place where the children of Iſrael encamped in the wilderneſs, after they left mount Horeb. Numb. xxxiii. 41.

Zalmunna, heb. A forbidding ſhadow, or the image of ſorrow; the name of a king of Midian. Judges viii. 5.

Zamzummims, heb. Thinking, wickedneſs, or wicked men; the name given to an ancient race of giants who inhabited the land of Ammon. Deut. ii. 20.

Zanoah, heb. Forgetfulneſs; the name of a man who returned from the captivity, and ſealed the covenant. Neh. xi. 30.

Zaphnath-paaneah, heb. One to whom ſecrets are revealed; the name which the king of Egpyt gave to Joſeph when he interpreted his dream. Gen. xli. 45.

Zaphon, heb. The north eaſt wind, or a ſpectator; the name of a place. Joſh. xiii. 27.

Zarah, or *Zerah*, heb. Clearneſs; or riſing up the ſon of Judah, from whom many people deſcended. Gen. xxxvi. 13.

Zareah, heb. Hidden, or the neſt of an hornet; the name of a city. Neh. xi. 29.

Zared, heb. Advancing; the name of a valley, where the children of Iſrael encamped in the wilderneſs. Numb. xxi. 12.

Zarephath, heb. Scarcity, or being in want of bread; the name of a country near Zidon, where a widow lived to whom God directed the prophet Elijah in a time of ſcarcity and perſecution. There both he and the widow were preſecued in the moſt miraculous manner, for the God of nature and providence can with-hold the fruits of the earth, and yet by his power ſupport individuals. 1 Kings xvii. 9.

Zaretan, heb. Tribulation, perplexity, or a binding together; the name of a place. Joſh. iii. 16.

Zareth Shahar, heb. Giving tribulation; the name of a city. Joſh. xiii. 19.

Zarhites, heb. Multiplying; the name of a family. Numb. xxvi. 13.

Zarranah, heb. The ſame; the name of a place. 1 Kings iv. 12.

Zattu, heb. An olive tree; the name of one who returned from the Babyloniſh captivity, and ſealed the covenant along with Nehemiah. Neh. x. 14.

Zaza, heb. Belonging to all, or a wild beaſt; the name of a man. 1 Chron. ii. 33.

Zebah, heb. Victory, or a beaſt killed; the name of a king of Midian. Judg. viii. 5.

Zebadiah, heb. The gift of the Lord, or the Lord hath endowed; the name of a man. 1 Chron. viii. 15.

Zebedee, heb. The goodneſs of God; the name of the father of James and John. Mat. xx. 20.

Zebina, heb. Flowing or running over; the name of a man. Ezra x. 43.

Zeboim,

Zeboim, heb. Willingneſs, or young goats; the name of a city. Gen. x. 19.

Zebudah, heb. Endowed, or endowing; the name of a man. 2 Kings xxiii. 36.

Zebul, heb. A dwelling; the name of a place. Judg. ix. 28.

Zebulon, heb. His dwelling place; the name of one of Jacob's ſons, from whom the tribe of that name was deſcended. Gen. xxx. 20.

Zedad, heb. His ſide; the name of a city. Numb. xxxiv. 8.

Zedekiah, heb. The juſtice of the Lord; the name of that king of Judah who was carried into captivity, and then had his eyes put out. Jer. xxxvii. 1.

Zeeb, heb. A wolf; the name of a king. Judges vii. 25.

Zelah, heb. Halting, or a rib; the name of a city. Joſh. xviii. 28.

Zelek, heb. The ſhadow of an animal; the name of a man. 1 Chron. ix. 39.

Zelophehad, heb. The ſhadow of fear; the name of man. Num. xxvi. 33.

Zelotes, gr. Zealous; the name of one of our Lord's diſciples. Luke vi. 15.

Zelzah, heb. Noon tide; the name of a village. 1 Sam. x. 2.

Zemaraim, heb. Wool, or the pitch of trees; the name of a city. Joſh. xviii. 22.

Zenan, heb. Coldneſs, or a target; the name of a city. Joſh. xv. 37.

Zenas, gr. Living; the name of a lawyer. Tit. iii. 13.

Zeorim, or *Seorin*, heb. Gates, or the hair of the head; the name of a man. 1 Chron. xxiv. 8.

Zephaniah, The ſecret, or hiding place of the Lord; the name of a holy prophet who lived before the captivity, and foretold the deſtruction of the city, together with the coming of the Meſſiah, and the glorious ſtate of the church in latter's times. See prophet Zeph.

Zephath, heb. A looking glaſs, or a honeycomb; the name of a city. Judges i. 17.

Zephon, heb. The north eaſt wind; the name of a man. Num. xxvi. 15.

Zer, heb. Perplexity, or a rock; the name of a city. Joſh. xix. 35.

Zerah, heb. Riſing, or light; the name of a man. Gen. xxxvi. 13.

Zerahiah, heb. The Lord's riſing, or the light of the Lord; the name of a man. 1 Chron. vi. 6.

Zered, heb. A ſtrange going down, or power ſpread; the name of a brook. Deuternomy ii. 13.

Zereda, heb. Perplexity; the name of a city. 1 Kings xi. 26.

Zereſh, heb. Deſtroying the heritage; the name of a woman. Eſth. v. 10.

Zerethſhara, heb. The moving, or cringing together; the name of a city. Joſh. xiii. 19.

Zeri, heb. A bond; the name of a man. 1 Chron. xxv. 3.

Zeror, heb. A little ſtone; the name of a man. 1 Sam. ix. 1.

Zerubbabel, heb. Confuſion, or a ſtranger; the name of a great man, who conducted the Jews home to their native land, after they had been in a ſtate of captivity ſeventy years. He rebuilt the city and temple of Jeruſalem, and reſtored the pure worſhip of God. He was of the blood royal; and from him, according to the fleſh, was our Saviour deſcended. Zech. iv. 6.

Zethan, heb. Their olive, or a place where olive trees are planted; the name of a man, 1 Chron. vii. 10.

Zethar, heb. Beholding, or ſearching out diligently; the name of a eunuch. Eſther i. 10.

Zia, heb. Sweat, or ſwelling; the name of a man. 1 Chron. v. 13.

Ziba, heb. A ſhip; the name of a man. 1 Chron. vi. 13.

Zibeon, heb. Iniquity; the name of a man. Gen. xxxvi. 20.

Zibia, heb. Willingneſs; the name of a man. 1 Chron. viii. 9.

Zibiah, heb. The ſame; the name of a woman. 2 Kings xii. 1

Zichri, heb. Remembring, or a remembrance; the name of a man, Exod. vi. 21.

Zidkijah, heb. The juſtice of the Lord; the name of a man who returned from the captivity,

vity, and ſealed the covenant with Nehemiah. Neh. x. 1.

Zidon, heb. A hunter, or the ſhip of judgment; the name of a famous city, now totally deſtroyed. Gen. x. 15.

Ziha, heb. Brightneſs, whiteneſs, or drought. the name of a man. Neh. xi. 21.

Ziglag, heb. The pouring out of water; the name of a city. Joſh. xv. 31.

Zilla, heb. Roaſting, or a ſhadow; the name of a woman. Gen. iv. 19.

Zilpah, heb. Contempt; the name of a woman. Gen. xxx. 9.

Zilthai, heb. My ſhadow; the name of a man. 1 Chron. xii. 20.

Zimmah, heb. Thought, or diſhoneſty; the name of a man. 1 Chron. vi. 20.

Zimran, heb. A ſong, or a vine; the ſon of Abraham, by his ſecond wife. Gen. xxv. 2.

Zimri, heb. Thinking, or ſinging; the name of a man. 1 Kings xvi. 9.

Zin, heb. Weapons; the name of a wilderneſs. Num. xiii. 21.

Zina, heb. A wild beaſt; the name of a man. 1 Chron. xxiii. 10.

Zior, heb. A little place; the name of a city. Joſh. xv. 54.

Ziphion, heb. A beholder; the name of a man. Gen. xlvi. 16.

Ziphron, heb. The falſhood of a ſong; the name of a city. Num. xxxiv. 9.

Zippor, heb. A bird; the name of a thing. Num. xxii. 2.

Zipporah, heb. Mourning; the name of a woman who was a wife of Moſes. Exod. ii. 21.

Ziz, heb, Curled hair; the name of a place. 2 Chron. xx. 16.

Ziza, heb. Shining bright; the name of a man. 1 Chron. iv. 37.

Zoan, heb. Moving; the name of a city in Egypt. Num. xiii. 22.

Zoar, heb. Little; the name of a ſmall city where Lot found refuge when Sodom was deſtroyed. Gen. xix. 22.

Zobah, heb. An army; the name of a city. 2 Sam. viii. 5.

Zobebah, heb. Swelling; the name of a man. 1 Chron. iv. 8.

Zohar, heb. White or bright; the name of a man. Gen. xxiii. 8.

Zoheleth, heb. Creeping, or draining; the name of a place. 1 Kings i. 9.

Zoheth, heb. A ſeparation; the name of a man. 1 Chron. iv. 20.

Zophah, heb. A commandant; the name of a man. 1 Chron. vii. 36.

Zophai, heb. A beholder, or a honey comb; the name of a man. 1 Chron. vi. 26.

Zophar, heb. A crown, or a circle; the name of one of Job's friends. Job. ii. 11.

Zuar, heb. Narrowneſs or confinement; the name of a man. Num. i. 8.

Zuph, heb. A watch tower; the name of a man. 1 Sam. i. 1.

Zur, heb. Any thing bound, or a rock; the name of a man. Num. xxv. 15.

Zuriel, heb. The ſtrength of God; the name of a man. Num. iii. 35.

Zuriſhadai, heb. The figure of God; the name of a man. Num. i. 6.

Zuzims, heb. The poſts of a door; the name of a warlike people. Gen. xiv. 5.

APPENDIX.

AS the Deiſts, and other enemies of our holy religion, have, in many of their writings, laid ſtumbling blocks before weak Chriſtians, by pointing out ſome texts of ſcripture that ſeem either contradictory to each other, or inconſiſtent with the nature of the divine perfections; ſo we cannot put an end to this work without taking notice of ſuch texts as have been moſt diſputed.

This, it is apprehended, will be extremely agreeable to every pious Chriſtian, by eſtabliſhing their minds in the truth, and making them admirers of every thing contained in the ſacred oracles.

Gen. ix. 21—26.

"And he drank of the wine, and was drunken, and he was uncovered within his tent. And Ham, the father of Canaan, ſaw the nakedneſs of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their ſhoulders, and went backward, and covered the nakedneſs of their father; and their faces were backward, and they ſaw not their father's nakedneſs. And Noah awoke from his wine, and knew what his younger ſon had done unto him. And he ſaid, Curſed be Canaan; a ſervant of ſervants ſhall he be unto his brethren. And he ſaid, Bleſſed be the Lord God of Shem; and Canaan ſhall be his ſervant."

The Deiſts have objected, That the act of Noah in curſing his grandſon, or rather imprecating a curſe upon his poſterity, was utterly inconſiſtent with the firſt principles of natural religion.

Now it is here neceſſary to enquire, Whether the above words ought to be conſidered as an imprecation, or a prediction?

The act of Ham, in laughing at the nakedneſs of his father, was undoubtedly a very great ſin; but why for that ſin ſhould a curſe be imprecated upon Canaan, who was innocent? And why ſhould the curſe be intailed on his poſterity, who were then unborn?

Some have ſuppoſed, that Canaan was preſent when his father mocked Noah; and perhaps offered ſome rudeneſs to him. But this is a ſilly conjecture, ſo far as to authorize Noah to imprecate a curſe upon his poſterity.

It is not natural for parents to wiſh a curſe upon their children; and this paſſage gives no reaſon for us to imagine that Noah ever did ſo. Great nations were to deſcend from Ham, as well as his brethren; and certain it is, that his poſterity ſpread in the moſt early ages throughout many parts of Aſia, and even as far as Egypt and Lybia.

God ſaid unto Noah, Be fruitful and multiply, and repleniſh the earth; and in conſequence of that command, he annexed a temporal

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ral bleſſing to it. All this ſhews, that Noah's curſe could not be an imprecation, or a wiſh; but poſitively a prediction.

Few men, ſince the creation, have enjoyed more of the divine favour than Noah; and therefore there is no wonder that the Holy Spirit ſhould enable him to propheſy what would be the ſtate of the deſcendants of Ham in latter ages.

It is certain from the evidence of ſcripture, that all thoſe nations which the children of Iſrael drove out or reduced to ſervitude, were the deſcendants of Canaan, for they are commonly called Canaanites.

From this circumſtance it is evident, that the curſe here mentioned was no more than a prophecy only; for Noah taking a view of the horrid abominations that would be committed by the deſcendants of Canaan, declares how God would inflict his judgments upon them; and that he would either extirpate them from the earth, or make them ſlaves to the deſcendants of Shem.

Like all other prophecies dictated by the unerring ſpirit of God, this was fulfilled when Joſhua ſubdued the Canaanites; and therefore the whole being no more than a prediction, the Deiſtical argument falls to the ground.

Gen. xi. 1—9.

"And the whole earth was of one language, and one ſpeech. And it came to paſs as they journeyed from the eaſt, that they found a plain in the land of Shinar, and they dwelt there. And they ſaid one to another, Go to, let us make brick, and burn them throughly. And they had brick for ſtone, and ſlime had they for morter. And they ſaid, Go to, let us build us a city, and a tower, whoſe top may reach unto heaven; and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth. And the Lord came down to ſee the the city, and the tower which the children of men had builded. And the Lord ſaid, Behold the people is one, and they have all one language; and this they begin to do: and now nothing will be reſtrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not underſtand one another's ſpeech. So the Lord ſcattered them abroad from thence upon the face of the earth: and they left off to build the city. Therefore is the name of it called Babel, becauſe the Lord did there confound the language of all the earth; and from thence did the Lord ſcatter them abroad upon the face of all the earth."

The Deiſts have objected to theſe words.

Firſt, The mathematicks, when applied to the doctrine or ſcience of aſtronomy, prove that all the heavenly bodies are circular, each revolving on his center round the ſun, and that therefore, as God is the author of nature, he could not, conſiſtent with the nature of his perfections dictate that to be true which was falſe; namely, that the people ſhould attempt to build a tower to reach up to heaven.

What reaſonable thinking man does not ſee the inſufficiency and weakneſs of ſuch an objection? For,

Firſt, the attempt itſelf is repreſented as the effect of madneſs, and not as the reſult of ſober reaſon.

The memory of the deluge was ſtill freſh among them; and what was infinitely worſe, they had forgot the knowledge of the true God. Like thoſe who lived before the flood, they ſet the Almighty at defiance, not conſidering that he who had deſtroyed one world, could at once put an end to univerſal nature.

But, ſecondly, the expreſſion here uſed of building a tower to reach to heaven, is nothing more than figurative.

Thus in many places, both of ſacred and profane hiſtory, we read of towers and walls riſing up to heaven; and even our ſins are ſaid to reach up to heaven. By which is meant that ſuch things are of an enormous height, and far above the common ſtandard.

The ſecond objection made by the Deiſts is, What end could the divine Being have in view, when to execute an act of diſtributive juſtice, he made the people ſpeak different language?

To this it is anſwered, That God deſigned that all parts of the world, even the moſt remote, ſhould be in time inhabited, which could not be done if the people remained together.

Now

Now it is evident, that they had no intention of ſeparating; and therefore God, in order to compleat his intended purpoſe, diſperſed them into different parts of the world.

The Jews have a tradition, that there were 72 languages that took place at this period; and this notion has been embraced by Joſephus, their celebrated hiſtorian: but this is ſuch a vain conjecture that it ſeems to have been hatched by ignorance, and nouriſhed by credulity. The Greek and Latin langnages were not then known, nor many others that might be mentioned.

The number of languages that then took place cannot now be aſcertained, nor is it probable that one of them now remains, beſides the Hebrew. But the moſt convincing anſwer that can be given to the Deiſts is, that by the confuſion of tongues or languages, what was ſtill more important to religion took place, namely, the human ſpecies were multiplied upon the earth, and in time became, in conſequence of faith and repentance, members of our Saviour's kingdom.

Gen. xxv. 21—26. compared with the whole contents of chap. xxvii.

"And Iſaac intreated the Lord for his wife, becauſe ſhe was barren: and the Lord was intreated of him, and Rebekah his wife conceived. And the children ſtruggled together within her; and ſhe ſaid, If it be ſo, why am I thus? and ſhe went to enquire of the Lord. And the Lord ſaid unto her, Two nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels; and the one people ſhall be ſtronger than the other people; and the elder ſhall ſerve the younger. And when her days to be delivered were fulfilled, behold there were twins in her womb. And the firſt came out red, all over like a hairy garment, and they called his name Eſau. And after that came his brother out, and his hand took hold of Eſau's heel; and his name was called Jacob: and Iſaac was threeſcore years old when ſhe bare them."

To this it has been objected by the Deiſts, that it is inconſiſtent with the divine perfections to grant a bleſſing to that perſon who attempts to obtain it by indirect means.

In anſwer to this aſſertion, which is freely granted, ſo far as relates to the affairs of common life, it is neceſſary that the facts here recorded ſhould be attended to with the ſtricteſt impartiality.

Abraham had been called by the Lord to remove from that country where his father lived in a ſtate of idolatry; and he had become a father in conſequence of the divine promiſe, contrary to the ordinary courſe of nature. The deſign of the Almighty in this, was, to humble all pretenſions to pride in man; and by making a woman conceive at the age of ninety, encourage his people to believe that nothing was impoſſible with him.

This is what John the baptiſt had in view when he told the Jews, that God was able to raiſe up children from the ſtones, and even acknowledge them as the ſeed of Abraham.

Iſaac married Rebekah, who remained barren many years, notwithſtanding the promiſe that in his ſeed all the nations of the earth ſhould be bleſſed. Doubts concerning the divine veracity ſeem to have ariſen in the minds of Iſaac and Rebekah, and therefore God, in the moſt condeſcending manner, reſolved to convince them that he was Truth itſelf.

The woman conceived, and going to the altar of God to offer up her thankſgivings, ſhe was told, That there were twins in her belly, who would be the fathers of two powerful nations; but that the elder ſhould ſerve the younger.

Accordingly, in the act of birth, Jacob attempted to come firſt into the world; but Eſau prevented him, ſo that it was conſidered that Jacob had loſt his birthright. Iſaac ſeems to have been ignorant of the promiſe made to Rebekah, that the elder ſhould ſerve the younger, and therefore intending to beſtow his bleſſing on Eſau, ſent him to the field to hunt for veniſon.

Some time previous to this, Eſau had ſold his title, the bleſſing of being the progenitor of the Meſſiah to his brother Jacob; ſo that conſiſtent with moral equity, he had no right to claim it; for he had conſidered it as of no value, or that

the

the promiſe made to Abraham would never be fulfilled.

Eſau's having thus treated with diſreſpect the divine promiſe, he became an object of God's heavy diſpleaſure, and therefore was given up to the hardneſs of his heart.

In the mean time, his mother, confident that the promiſe would be fulfilled concerning the Meſſiah deſcending from Jacob, and convinced that her younger ſon had a right to the bleſſing, both by promiſe and purchaſe, practiſed the above mentioned ſcheme, which was attended with the deſired effect. The whole conſequences flowing from it ſerve to prove, that upon whom Iſaac pronounced the bleſſing, that perſon ſhould enjoy it. For we are told, that although he diſapproved of the means made uſe of to obtain it, yet he found that the words having once gone out of his mouth became irrevocable, and could not be changed.

But there is another thing ſtill neceſſary to be conſidered, that is, the deſign that God had in view, when the fulneſs of time ſhould come, that he would promulgate the goſpel; namely, the rejecting of the Jews for their unbelief, and giving ſalvation to the Gentiles, even to thoſe who did not ſeek after it.

The whole is typical of what was to follow; and in it we may ſee that the wiſdom of man is fooliſhneſs with God.

With reſpect to the fraud (as the Deiſts call it) practiſed by Jacob and his mother, in order to obtain the bleſſing, it muſt vaniſh into nothing, when we conſider the effects that flowed from it.

We no-where read, that the action was approved of; and certainly God may permit that to happen which he never commanded. He may promiſe that ſome things ſhall be performed in an abſolute and unconditional manner; but at the ſame time he may ſuffer the inſtruments to make uſe of what means they pleaſe.

This ſeems to be the ſtate of the preſent queſtion; and the more we attend to it, the more we become in love with the divine perfections. God may, when he pleaſes, bring good out of evil; and nothing contributes more towards eſtabliſhing the glory of the Almighty, than when by any act of his power or permiſſion, he ſuffers the paſſions of men to promote his own deſigns in the moral government of the world.

There are thouſands of things in nature that we are unacquainted with, and why ſhould we not be equally ignorant of divine providence. The moſt learned, nay, the moſt ſelf conceited Deiſt cannot aſſert, that he knows the nature of his own formation; and how then can it be aſſerted that he knows the whole myſtery of providence, or has entered into the ſecret councils of the Moſt High?

Exodus ii. 11—15.

"And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens; and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren. And he looked this way and that way, and when he ſaw that there was no man, he ſlew the Egyptian, and hid him in the ſand. And when he went out the ſecond day, behold two men of the Hebrews ſtrove together; and he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow? And he ſaid, Who made thee a prince and a judge over us? Intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes feared, and ſaid, Surely this thing is known. Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian; and he ſat down by a well."

The Deiſts have objected, that this act of Moſes was not conſiſtent with natural juſtice, and therefore Moſes was no better than a murderer. If the Egyptian did wrong, he ought to have brought him before a publick tribunal, and demanded juſtice of the magiſtrate, whoſe province alone it was to grant it.

Such is the nature of the accuſation brought againſt Moſes by the Deiſts for this part of his conduct; and therefore it ought to be attended to in a proper manner.

The children of Iſrael had been invited to Egypt by the reigning king, during the time that Joſeph was prime miniſter of that country. They were then but few in number; and for ſome time, ſo far as we can learn from the ſacred records, ſupported by the teſtimony of Joſephus, they were for ſome years indulged with ſuch privileges as are conſiſtent with the rights of mankind in general.

But a revolution taking place in that kingdom, and a new ſovereign aſcending the throne, the people were oppreſſed in the moſt cruel manner, and ſubjected to ſuch a ſtate of bondage, that their ſituation reſembled that of ſlaves.

To ſuch a height of cruelty had the Egyptians carried their malice againſt the Iſraelites, that finding their numbers daily increaſing, they became jealous of them, and ordered that the midwives ſhould deſtroy all the males, in order to prevent them from encreaſing any farther.

While the Egyptians were going on in this manner, Moſes was born, and hid near the borders of the river, till he was diſcovered by the king's daughter, who took him under her protection, and brought him up at her own expence.

Egypt was at that time more famous for learning than any nation in the univerſe, and we are aſſured that Moſes was brought up in a perfect acquaintance with their moſt abſtruſe ſciences. In this manner he continued till he was about forty years of age, when having learned that he was an Iſraelite by birth, and hearing of the cruelties that were daily inflicted upon his brethren, he went out, or rather made a progreſs through the country to enquire whether things were ſuch as they had been repreſented to him.

Accordingly, happening to ſee an Egyptian beating an Iſraelite in the moſt cruel manner, his natural love for his countrymen ſupplanted the obligations he was under to Pharaoh, and therefore he killed the Egyptian immediately on the ſpot.

Such is the ſubſtance of the narrative as delivered to us in ſacred hiſtory; and ſurely we can find nothing in this act of Moſes that ſeems inconſiſtent with the natural rights of mankind!

When an honeſt, inoffenſive perſon is walking in the fields, and ſees another perſon aſſaulted by a robber, it is his duty to do every thing in his power to protect him; and altho' he ſhould happen to kill the robber, yet ſo far from being conſidered as a crime, it is looked upon as a meritorious action, for which he receives the thanks of the community.

The bondage under which the children of Iſrael laboured was of ſuch a nature, that they had no opportunity of making a proper complaint of their treatment, ſo as to procure redreſs. The magiſtrates had refuſed to hear them, and had impoſed upon them ſuch ſeverity of labour as they could not ſuſtain, nor diſcharge; and if they complained, they were puniſhed with ſtill greater ſeverity.

Moſes ſaw the cruel manner in which his kinſmen were uſed, and therefore, conſiſtent with his duty, as a man of humanity, he ſlew the Egyptian, rather than ſuffer him to murder an innocent perſon; for ſo far as we are able to learn from the context, the Iſraelite had not given the Egyptian any offence.

Many of our Deiſtical writers have approved of the murder of Julius Ceſar, becauſe he had ſet himſelf above the laws; and they agree, that the man who ſees his neighbour injured, or in danger of loſing his life, without lending him ſuch aſſiſtance as is neceſſary, is not worthy of being conſidered as a member of human ſociety.

Every man by nature is intitled to the protection of the laws of the country where he lives, and ſo were the Iſraelites in Egypt; but the Egyptians had ſubjected them to the moſt abject ſlavery, without ſuffering them to complain, when they were injured by their inhuman taſk-maſters.

The Deiſts allow, that every tyrant who tramples on the rights of the people, and ſhuts up the courts of juſtice, where they ought to procure redreſs, ſhould be cut off by any means whatever; and if ſo, ſurely thoſe employed by him are not exempted from the ſame puniſhment.

Moſes,

Moſes knew that had he dragged the Egyptian to a court of juſtice, he would have procured no redreſs, and therefore, conſiſtent with the order of nature, he put him to death by his own hands. When the laws are proſtituted, every man is intruſted with the executive power.

2 Sam. xxiv. 4—17.

"And again the anger of the Lord was kindled againſt Iſrael; and he moved David againſt them, to ſay, Go number Iſrael and Judah. For the king ſaid to Joab the captain of the hoſt, which was with him, Go now through all the tribes of Iſrael, from Dan even to Beer-ſheba, and number ye the people, that I may know the number of the people. And Joab ſaid unto the king, Now the Lord thy God add unto the people, how many ſoever they be, an hundred fold, and that the eyes of my lord the king may ſee it; but why doth the lord my king delight in this thing? Notwithſtanding, the king's word prevailed againſt Joab, and againſt the captains of the hoſt. And Joab and the captains of the hoſt went out from the preſence of the king to number the people of Iſrael. And they paſſed over Jordan, and pitched in Aroer, on the right ſide of the city that lieth in the midſt of the river of Gad, and toward Jazer. Then they came to Gilead, and to the land of Tahtim-hodſhi: and they came to Dan-jaan and about to Zidon. And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, even to Beer-ſheba. So when they had gone through all the land, they came to Jeruſalem at the end of nine months and twenty days. And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand valiant men that drew the ſword; and the men of Judah were five hundred thouſand men.

And David's heart ſmote him, after that he had numbered the people. And David ſaid unto the Lord, I have ſinned greatly in that I have done: and now I beſeech thee, O Lord, take away the iniquity of thy ſervant, for I have done very fooliſhly. For when David was up in the morning, the word of the Lord came unto the prophet Gad, Daivd's ſeer, ſaying, Go, and ſay unto David, Thus ſaith the Lord, I offer thee three things; chooſe thee one of them, that I may do it unto thee. So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me. And David ſaid unto Gad, I am in a great ſtrait: let us now fall into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man. So the Lord ſent a peſtilence upon Iſrael from the morning even to the time appointed: and there died of the people from Dan even to Beer-ſheba ſeventy thouſand men. And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the Lord repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand. And the angel of the Lord was by the threſhing place of Araunah the Jebuſite.

And David ſpake unto the Lord when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? let thine hand, I pray thee, be againſt me, and againſt my father's houſe."

There are few paſſages in the Old Teſtament that have given more occaſion to the Deiſts to cavil at our holy religion than the above.

The act of a ſovereign (ſay they) in numbering the people cannot, in its own nature, be conſidered as criminal; but rather calculated to promote the intereſts of the commonwealth, by acquiring a perfect knowledge of the internal ſtrength of the nation.

But to this it muſt be anſwered, That David was on two accounts extremely culpable; and, as ſuch, became an object of the divine diſpleaſure.

Firſt, he ordered the people to be numbered, that he might make an oſtentatious diſplay of his

his power, without conſidering, that God was the immediate governor of the people of Iſrael, and that he was at all times able to protect them. God had promiſed, that ſo long as they continued in the practice of the duties impoſed upon them, he would go out with them to war, and all their undertakings ſhould be crowned with ſucceſs.

He commanded them not to truſt any farther in the arm of fleſh than was conſiſtent with the uſe of proper means; and therefore, David whoſe heart was filled with pride, became highly culpable, becauſe he did not truſt in that God whoſe gracious goodneſs had redeemed him from many troubles.

But the ſecond reaſon that ought to be aſſigned for the divine conduct in this affair turns upon the nature of an theocracy, and bears down all oppoſition before it.

The numbering of the people among the Iſraelites was a ſacred rite; for as every perſon paid ſomething, the money was appropriated towards ſupporting the ſervice of God in the temple.

The people were not on any account whatever to be numbered, unleſs the temple required the taxes ariſing from it; but here it is evident, that David attempted to appropriate theſe advantages to his own immediate uſe. David was blameable in giving the order, and the people equally ſo in complying with it.

The captain Joab ſeemed ſenſible of this; and being conſcious that the divine diſpleaſure would take place, he endeavoured to diſſuade him from it; for he was ſenſible that either he muſt incur the diſpleaſure of his prince, or his God.

In this caſe it was the duty of the people to have obeyed the divine law, without paying any regard to human orders; but, as it is too commonly the caſe in ſuch inſtances, the majority complied with the orders of the ſovereign, and the conſequences mentioned in the ſacred text followed.

Joab ſeemed ſenſible that the order itſelf was utterly inconſiſtent with the divine law, and therefore, in order to ſecure his popularity, he went through with it in a very partial manner, becauſe he found the people averſe to it.

But what enhances the guilt of David on this memorable occaſion, was his ordering the Levites to be numbered, who by the expreſs letter of the law had been exempted from any duties of a military nature. This is well accounted for by the Jewiſh hiſtorian Joſephus, who tells us,

"That the tribe of Levi were exempted "from wars and expeditions, becauſe they were "devoted to the more immediate ſervice of "God; but being provided with the neceſſaries "of life, they were not to neglect the duties of "their ſacred profeſſion, in order to procure "their ſubſiſtence."

Upon the whole, no Deiſt has any right to cavil at theſe words of ſacred ſcripture, for either David numbered the people in conſequence of the pride of his heart, or he did it contrary to the order of God, who in all ſuch caſes had appointed that the profits ariſing from it, ſhould be appropriated to the uſe of the prieſts.

But then who is to call in queſtion what God does? Is it not conſiſtent with the nature of his divine perfections, that he ſhould puniſh men for their pride? And is it not equally reaſonable that he ſhould afflict them for acts of diſobedience?

If this is not granted, then the whole frame of natural religion falls to the ground, and God, by whom all things were made, is not entitled to the ſame privilege with thoſe poor weak mortals who were formed by his wiſdom, and are ſupported by his bounty.

Ezekiel xxv.—32.

"Wherefore I gave them alſo ſtatutes that were not good, and judgments whereby they ſhould not live. And I polluted them in their own gifts, in that they cauſed to paſs through the fire all that openeth the womb, that I might make them deſolate, to the end that they might know that I am the Lord. Therefore, ſon of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord God, Yet in this have your fathers blaſphemed me, in that they have committed a treſpaſs againſt me. For when I had brought them into the land for the

the which I lifted up my hand to give it to to them; then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented the provocation of their offering; there alſo they made their ſweet ſavour, and poured out their drink-offerings. Then I ſaid unto them, What is the high place whereunto ye go? and the name thereof is called Bamah unto this day. Wherefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Are you polluted after the manner of your fathers? and commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your ſons to paſs through the fire, ye pollute yourſelves with all your idols, even unto this day: and ſhall I be enquired of by you, O houſe of Iſrael? As I live, ſaith the Lord God, I will not be enquired of by you. And that which cometh into your mind ſhall not be at all, that ye ſay, We will be as the heathen, as the families of the countries, to ſerve wood and ſtone."

Here the Deiſts have laid hold of theſe words to eſtabliſh their vain conceits, inoppoſition to the doctrine of divine revelation, and have aſſerted, that according to theſe words God was a tyrant. This is a charge of a very enormous nature; but it ſhall be anſwered with candour and impartiality.

We are told in this chapter, That ſeveral of the elders of Iſrael came to conſult the prophet concerning the ſtate of their affairs; and after he had upbraided them, for not attending to the ordinances of God; he takes notice of ſome of their moſt abominable practices, namely, that of offering up their children in ſacrifice to their idols.

The expreſſion therefore made uſe of in this place is only permiſſive, and not obligatory. When men will not make a proper uſe of the ordinances which God has appointed towards bringing them to happineſs, he may juſtly give them up to a reprobate mind, and permit or ſuffer them to commit ſuch crimes as are pleaſing to their corrupted nature, though abominable in his own ſight.

Thus our Saviour argues with the Roman governor Pilate, that he had no power but what was given him, and yet it cannot be ſuppoſed that he had power given him to put the Lord of life to death.

The whole was this: he was left to his own free will, to do as he thought proper; all the children of Iſrael, who had trampled upon every ordinance in the divine law, were left to the hardneſs of their hearts; and God by permiſſion ſuffered them to commit ſuch abominations as are not proper to be mentioned. He did not impoſe ſuch things upon them, for that would have been inconſiſtent with the nature of his perfections; but he ſuffered them from the natural propenſity that they had to idolatry, to imitate the practice of the Heathen nations around them, and ſo make themſelves objects of his diſpleaſure.

Job xix. 23—27.

"Oh that my words were now written: Oh that they were printed in a book! That they were graven with an iron pen and lead, in the rock for ever! For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God: Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; tho' my reins be conſumed within me."

The authenticity of theſe words have been objected to by the Deiſts, from a ſuppoſition that the doctrine of the immortality of the ſoul, made no part of the Jewiſh law.

They aſſert, that the book of Job muſt have been written after the return of the Jews from the Babyloniſh captivity, becauſe we here meet with a plain aſſertion, proving the reſurrection of the body.

No words indeed can be more full and expreſs to the purpoſe; but the objection itſelf falls to the ground at once. Why were all the promiſes made to the patriarch Abraham, that in his ſeed the nations of the earth ſhould be bleſſed, unleſs a bleſſed immortality would follow? God is not the God of the dead, but of the living, for all live to him; and all thoſe who are the objects of his love, will live to him through the utmoſt periods of eternity.

APPENDIX.

There is ſomething in the whole book of Job that induces us to believe that it was written in a very early period, and poſſibly much about the time that Moſes delivered the law to the children of Iſrael.

Job is in that ſacred book repreſented as a juſt man, or rather as ſuch a one as had not given himſelf up to the practice of the abominable rites which in that age had conſtituted the greateſt part of religious worſhip. The knowledge of the true God was then beginning to wear out; men became fond of human inventions, and Job ſeems to have been the only man left alive to bear teſtimony againſt their practices.

To ſay that the book was written after the Jews returned from the Babyloniſh captivity, ſeems to be contradicted by internal evidence; for the land of Uz, where he is ſaid to have dwelt, is no where mentioned by any author who lived after that period. The book itſelf is diſtinguiſhed by ſome marks of antiquity that ſhews it to be as old as the Pentateuch; and from this it has generally been inferred that it was written much about the time that Moſes lived.

Some indeed have carried its antiquity as far back as the days of Abraham; but that ſeems altogether improbable, and as little conſiſtent with the truth, as its having been written after the return of the Jews from the Babyloniſh captivity.

But the principal objections advanced by the Deiſts, being thoſe of the immortality of the ſoul, and the reſurrection of the body; it is neceſſary to be conſidered, whether one or both of thoſe notions, which are fundamental articles of our holy religion, took place among the Jews before their return from the Babyloniſh captivity. If they did, then the doctrine of divine revelation ſtands unſpotted; but if otherwiſe, a tenet of ſo important a nature took its riſe in Heathen ſchools; for ſuch the Chaldeans or Babylonians were.

From the propoſitions advanced in my remarks on the text above mentioned, it ſeems evident that the book of Job is as old as the Moſaical law; and in the text alluded to, the doctrine of the reſurrection of the body is eſtabliſhed on the ſureſt baſis.

Here the holy man taking a perſpective view of what would happen to his human frame in the ordinary courſe of nature, comforts himſelf with this conſideration, that although his body might ſome years rot in the ground in a ſtate of corruption, yet his *Goel*, or kinſman redeemer, would at laſt raiſe it up, and reſtore him to that ſtate of perfection in which his firſt parents lived before they incurred the divine diſpleaſure by eating the forbidden fruit.

That the Jews believed in the doctrine of the immortality of the ſoul, is evident from ſeveral paſſages in the Old Teſtament, particularly from Pſalm xvi, 8, 9, 10, 11. Here we find the Pſalmiſt reckoning himſelf extremely happy with reſpect to immortality, becauſe he was convinced in the divine veracity, that in due time the Meſſiah would come in the fleſh, and that he would then be raiſed from a ſtate of corruption, to behold the perfections of God, without any interruption whatever.

Here the argument made uſe of by the Deiſts is entirely ſet aſide, and the doctrine inculcated by ſome of their own philoſophers of the moſt reputable characters is thrown back upon them, and infidelity is obliged to give way to divine revelation.

The words of Job above mentioned are perhaps the moſt important that are to be met with in the Old Teſtament; but great is the truth, and it will prevail. All trifling objections are obliged to give way to it, and Deiſm, under all its formidable appearance, vaniſhes like ſmoke before the wind, when natural reaſon oppoſes its doubts, or God, who has a right to impoſe what laws he pleaſes, ſpeaks in an articulate manner from heaven.

Matthew xii. 25—32.

"And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt itſelf is brought to deſolation; and every city or houſe divided againſt itſelf ſhall not ſtand. And if Satan caſt out Satan, he is divided againſt him-

himſelf; how ſhall then his kingdom ſtand? And if I by Beelzebub caſt out devils, by whom do your children caſt them out? therefore they ſhall be your judges. But if I caſt out devils by the ſpirit of God, then the kingdom of God is come unto you. Or elſe, how can one enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man? and then he will ſpoil his houſe. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men. And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him; but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come."

The objections made by the Deiſts againſt the authority of theſe words, is to the following import.

It is the privilege of every perſon, whether a ſovereign or otherwiſe, to forgive all crimes committed againſt themſelves; and as the beſt of men are not wholly innocent, therefore it muſt be inconſiſtent with the divine Being to be circumſcribed in his power, or croſſed in his will. His power muſt be as ſuperior to that of man, as his being is more holy, and more exalted.

Such is the objection made by the principal Deiſtical writers. But there is another, which muſt not be forgotten.

Many pious Chriſtians, not rightly underſtanding theſe words, or rather not attending to the context, have been often tempted to doubt of the divine mercy, after the offers of grace and ſalvation have been made to them in the moſt plain and expreſſive terms.

Theſe two points ought to be conſidered with great ſerioufneſs and attention; for, in conſequence of a right underſtanding of the words, infidelity is put to the bluſh, and the weak or the doubting Chriſtian is enabled to put his truſt in God, as the God of his ſalvation, whoſe mercies are over all his other works.

And firſt, with reſpect to the Deiſts. There is no wonder that men who mock at divine Revelation, ſhould at the ſame time vent their ſpleen againſt the almighty power of God; for when the context is attended to, the ſin here mentioned by our Lord muſt appear to be of a temporary nature.

As a convincing proof that he was the Lord of nature, he performed ſuch miracles as even to the ſenſes conveyed a proof of his divinity. By reſtoring the blind to ſight, and even raiſing people from the dead, he left thoſe without excuſe who doubted of his omnipotence.

But here the argument may be carried ſtill further; for the hard-hearted, unbelieving Jews, though convinced by the evidence of their own ſenſes, yet rather than give glory to God, by acknowledging the divine Meſſiah, in the moſt blaſphemous manner told our Lord, that he performed miracles by the aſſiſtance of the devil.

This aſſertion was a crime of a complicated nature; for firſt, it was a tacit denial of all the miracles contained in the ſacred ſcriptures; and ſecondly, it was aſcribing omnipotent power to the devil.

The Holy Ghoſt, or the holy Spirit of God, was the primary cauſe or author of thoſe miracles which were wrought by our Lord in his human nature; and therefore to aſcribe them to the devil, was ſuch a horrid act of blaſphemy as ſtands unparalleled in hiſtory.

Men may be guilty of very great ſins, when they reject a well ſupported teſtimony of ſome fact that happened before they were born; but to be eye witneſſes of a perſon ſetting aſide the ordinary courſe of nature, and not being able to deny the exiſtence of the fact, to aſcribe the whole to the power of the devil, muſt have left them without excuſe.

Had Chriſt told the Jews in one city, that he had wrought miracles in another, they might have called in queſtion the truth of his teſtimony; but as they would not believe the evidence of their own ſenſes, God in an act of his righteous and diſtributive juſtice left them to labour under the power of a reprobate mind. The evidence he ſet before them did not ſo much as

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APPENDIX.

There is ſomething in the whole book of Job that induces us to believe that it was written in a very early period, and poſſibly much about the time that Moſes delivered the law to the children of Iſrael.

Job is in that ſacred book repreſented as a juſt man, or rather as ſuch a one as had not given himſelf up to the practice of the abominable rites which in that age had conſtituted the greateſt part of religious worſhip. The knowledge of the true God was then beginning to wear out; men became fond of human inventions, and Job ſeems to have been the only man left alive to bear teſtimony againſt their practices.

To ſay that the book was written after the Jews returned from the Babyloniſh captivity, ſeems to be contradicted by internal exidence; for the land of Uz, where he is ſaid to have dwelt, is no where mentioned by any author who lived after that period. The book itſelf is diſtinguiſhed by ſome marks of antiquity that ſhews it to be as old as the Pentateuch; and from this it has generally been inferred that it was written much about the time that Moſes lived.

Some indeed have carried its antiquity as far back as the days of Abraham; but that ſeems altogether improbable, and as little conſiſtent with the truth, as its having been written after the return of the Jews from the Babyloniſh captivity.

But the principal objections advanced by the Deiſts, being thoſe of the immortality of the ſoul, and the reſurrection of the body; it is neceſſary to be conſidered, whether one or both of thoſe notions, which are fundamental articles of our holy religion, took place among the Jews before their return from the Babyloniſh captivity. If they did, then the doctrine of divine revelation ſtands unſpotted; but if otherwiſe, a tenet of ſo important a nature took its riſe in Heathen ſchools; for ſuch the Chaldeans or Babylonians were.

From the propoſitions advanced in my remarks on the text above mentioned, it ſeems evident that the book of Job is as old as the Moſaical law; and in the text alluded to, the doctrine of the reſurrection of the body is eſtabliſhed on the ſureſt baſis.

Here the holy man taking a perſpective view of what would happen to his human frame in the ordinary courſe of nature, comforts himſelf with this conſideration, that although his body might ſome years rot in the ground in a ſtate of corruption, yet his *Goel*, or kinſman redeemer, would at laſt raiſe it up, and reſtore him to that ſtate of perfection in which his firſt parents lived before they incurred the divine diſpleaſure by eating the forbidden fruit.

That the Jews believed in the doctrine of the immortality of the ſoul, is evident from ſeveral paſſages in the Old Teſtament, particularly from Pſalm xvi, 8, 9, 10, 11. Here we find the Pſalmiſt reckoning himſelf extremely happy with reſpect to immortality, becauſe he was convinced in the divine veracity, that in due time the Meſſiah would come in the fleſh, and that he would then be raiſed from a ſtate of corruption, to behold the perfections of God, without any interruption whatever.

Here the argument made uſe of by the Deiſts is entirely ſet aſide, and the doctrine inculcated by ſome of their own philoſophers of the moſt reputable characters is thrown back upon them, and infidelity is obliged to give way to divine revelation.

The words of Job above mentioned are perhaps the moſt important that are to be met with in the Old Teſtament; but great is the truth, and it will prevail. All trifling objections are obliged to give way to it, and Deiſm, under all its formidable appearance, vaniſhes like ſmoke before the wind, when natural reaſon oppoſes its doubts, or God, who has a right to impoſe what laws he pleaſes, ſpeaks in an articulate manner from heaven.

Matthew xii. 25—32.

"And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt itſelf is brought to deſolation; and every city or houſe divided againſt itſelf ſhall not ſtand. And if Satan caſt out Satan, he is divided againſt him.

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admit of a doubt, and as they knew that the facts had really taken place, they blaſphemed God, and aſcribed the whole to the power of the devil.

From this candid ſtate of the caſe, it is evident, that the ſtrength of the objection falls to the ground. All manner of ſins can be pardoned, which are committed in conſequence of rejecting a human teſtimony; but where miracles are performed, and the power of doing them aſcribed to the devil, the ſinner is inexcuſable, and muſt periſh.

As to the ſecond objection, namely, that made by pious, though weak Chriſtian, it may be neceſſary to obſerve, that we live in an age when the truth of our holy religion depends upon written evidence, and not on occular demonſtration.

Miracles were neceſſary, during the firſt ages of the goſpel; but after the divine teſtimony was fully eſtabliſhed, then they ceaſed. Many of the primitive Chriſtians had not an opportunity of peruſing the ſacred ſcriptures, and therefore, that no doubt might remain upon their minds concerning the doctrine of our divine Redeemer, God was pleaſed to work miracles, in order to ſtrengthen them in the faith.

During that age there is not the leaſt doubt that all perſons who rejected the evidence of their own ſenſes were inexcuſable, although they might have in conſequence of penitence been reconciled to the divine favour: but when they aſcribed power of an infinite nature to the devil, they muſt have been reprobates.

Upon the whole, let every ſincere Chriſtian, who has the leaſt doubt upon his mind concerning this paſſage of ſcripture, turn to God and aſk pardon of him in the moſt contrite manner.

His ears are not ſhut that they cannot hear, nor his arm ſhortened that it cannot ſave. He is ready to receive every ſinner into his favour, and his goodneſs will ſhine conſpicuouſly throughout all eternity.

Matt. xxvii. 3, 4, 5.

"Then Judas, which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf."

Compared with Acts i. 16—19.

"Men and brethren, this ſcripture muſt needs have been fulfilled which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus. For he was numbered with us, and had obtained part of this miniſtry. Now this man had purchaſed a field with the reward of iniquity; and falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem; inſomuch as the field is called in their proper tongue, Aceldama, that is to ſay, The field of blood."

The objection brought by the Deiſts againſt theſe two texts is, that they are inconſiſtent, and contradict each other.

The deſign of the preſent enquiry is to ſhew, that inſtead of being in the leaſt inconſiſtent, they mutually illuſtrate each other.

In the firſt place we are told, That when Judas had thrown down the thirty pieces of ſilver, he went and hanged himſelf.

In the ſecond, we are told, that falling headlong into the Aceldama, or Field of Blood, all his bowels burſt out.

St. Matthew tells us ſimply, that he went and hanged himſelf; and St. Luke taking it for granted, that the fact was well known, ſays nothing of hanging himſelf, but only mentions his falling headlong into the field, and his bowels burſting out.

Dr. Whitby, and ſome other learned and pious commentators, have conſidered theſe words with a critical exactneſs; but none of the criticks have entered more into the ſpirit of the controverſy than Stephanus, the great ornament of literature in the 16th century, and by whoſe indefatigable labours the ſcriptures of the Old Teſtament were firſt printed in their originals.

According

According to that learned commentator, the evangeliſt St. Matthew takes no further notice of Judas than his being guilty of the act of ſuicide, and therefore leaves him with an account of the uſe to which the Jewiſh rulers applied the money.

On the other hand, St. Luke here introduces the apoſtle Peter ſpeaking of an event then recent in the minds of all the people of Jeruſalem; and therefore adds, that falling headlong unto the ground, his bowels burſt out.

Both the evangeliſts agree, that the Acceldama, or Field of Blood, was purchaſed with the money; and St. Peter, in the above words of St. Luke, ſpeaks of it as a thing that although well known, yet muſt have happened ſome years before.

This is at firſt ſight one of the principal difficulties to be got over; but upon an attentive conſideration of the whole context, with the deſign of the evangeliſt, it vaniſhes to nothing.

St. Luke is here ſpeaking of the apoſtle Peter in the third perſon, and therefore without attending to the time when he ſpoke, he joins the precedent and the ſubſequent together in one ſentence. That is, he mentions the effect of St. Peter's words; but by an eaſy tranſition he introduces himſelf as relating things that had happened at a time more early than that in which he wrote.

But again, Why does St. Matthew ſay that Judas went and hanged himſelf, while St. Luke only intimates that he fell down in the field, and his bowels guſhed out?

In anſwer to this, let us attend to the words of Stephanus. That learned gentleman has made it appear even to a demonſtration, that according to the original ſenſe, in both the texts above adduced, Judas actually went with a deſign of hanging himſelf, but ſoon after he had turned himſelf off, the rope gave way, and he fell down, when all his bowels guſhed out.

Thus the two accounts of the evangeliſts, however ſeemingly inconſiſtent, are reconciled; and what is mentioned in general terms by the one, is illuſtrated by the other. It is very ſurprizing that the Deiſts ſhould have laid hold of theſe ſeeming contradictions, only in order to eſtabliſh their infidelity.

The enemies of our holy religion pretend to have a great veneration for the Greek and Roman hiſtorians, and yet it is certain that they cannot, conſiſtent with their own principles, reconcile the account that Livy has given of Regulus, nor Xenophons's account of his expedition, with hiſtorical facts.

It may be further added, that in ſome of the Roman hiſtories, we meet with accounts of Julius Ceſar having been cut out of his mother's womb, after ſhe was dead; and yet according to the account that he has left in his commentaries, his mother accompanied him in ſeveral of his expeditions into Gaul.

The ſtory of the apparition that appeared to Brutus, has been variouſly repreſented by the Roman hiſtorians; and therefore nothing is more contrary to common ſenſe than to hear a Deiſt condemn the ſacred records, as being inconſiſtent with each other.

Upon the whole, the affair ſeems to be as follows.

Judas betrayed his divine Lord and Maſter; but no ſooner did he find that he was condemned to ſuffer as a common malefactor, than he went to hang himſelf. Accordingly he put the rope about his neck, in order to launch into eternity, under an accumulated load of guilt; but the rope broke, and his body falling down, his bowels guſhed out.

Thus the two paſſages are reconciled, and the cavilling Deiſts are obliged to hide their faces againſt the force of the truth.

Acts xiii. 9.

"Then Saul, who alſo is called Paul, filled with the Holy Ghoſt, ſet his eyes on him."

The objection made to this paſſage by the Deiſts, is ſuch a proof of their ignorance both of Roman and Jewiſh antiquities, that no perſon ought to pay any regard to the moſt ſimple propoſition advanced by them.

Suppoſing a man ſhould pretend to write an

Engliſh Grammar, who had never conſidered the difference between a noun and a verb, would not he be looked upon as an arrant impoſtor? Certainly he would; and that the Deiſts are the greateſt impoſtors in the world, will appear evident, when we attend to this their objection.

They ſay, that the apoſtle had no right to aſſume a Roman name, in preference to his original one of Saul, which was Jewiſh.

To this it is anſwered, That the apoſtle was by birth a free citizen of the Roman commonwealth, although deſcended of Jewiſh parents. The Jews undoubtedly had only one name for their children; but the Romans two, and ſometimes three; one of theſe names was arbitrary, the other was the title of the family; and if a third was added, it was to denote ſome quality in the perſon, in order to diſtinguiſh him from others of the ſame name, or to point out that he would one day make a diſtinguiſhing figure on the theatre of the world.

Many inſtances of the manner in which theſe names were conferred, and the circumſtances attending them, are to be found in the Roman hiſtorians, particularly in Valerius Maximus but the fact itſelf is ſo plain that even a ſchool boy will not deny it.

Now as the father of St Paul was by birth a Jew, and at the ſame time a free citizen of Rome, ſo in compliance with an eſtabliſhed cuſtom, he gave his ſon two names, viz. one peculiar to his own nation, and the other Roman, to denote that he was entitled to all the privileges enjoyed by thoſe people.

Thus when he acted as a moſt zealous ſtickler for the Jewiſh religion, he aſſumed the name conſiſtent with his own nation; but when he was appointed to preach the goſpel to the Gentiles, moſt of whom knew no other names than ſuch as were Greek or Roman, he gave up his Hebrew name, and aſſumed the Roman one, in order to be the more readily admitted to conferences with them. Herein he acted conſiſtent with the ordinance of God, who would have all men ſaved, and deſires that ſuch methods may be uſed, as are conſiſtent with the nature of moral equity, conſequently the apoſtle was in this inſtance not guilty of any crime whatever.

Acts xv. 22—29.

"Then it pleaſed the apoſtles and elders with the whole church, to ſend choſen men of their own company to Antioch with Paul and Barnabas, namely Judas ſurnamed Barſabas, and Silas, the chief men among the brethren. And they wrote letters by them after this manner, The apoſtles and elders and brethren ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria and Cilicia: Foraſmuch as we have heard that certain which went out from us have troubled you with words, ſubverting your ſouls, ſaying, Ye muſt be circumciſed, and keep the law; to whom we gave no ſuch commandment: It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul. Men that have hazarded their lives for the name of our Lord Jeſus Chriſt. We have ſent therefore Judas and Silas, who ſhall alſo tell you the ſame things by mouth. For it ſeemed good to the Holy Ghoſt and to us to lay upon you no greater burden than theſe neceſſary things; That ye abſtain from meats offered to idols, and from blood, and from fornication; from which if ye keep yourſelves, ye ſhall do well. Fare ye well."

There are few paſſages in the ſacred ſcriptures, that have occaſioned more controverſy than the above verſes; and the Deiſts, ever ready to lay hold of any thing that may obſcure the glory of our holy religion, have attacked them in the following manner.

They ſay, that the ſin of fornication is a crime committed contrary to the dictates of natural religion; and yet it is here joined with common meats, or things in their own nature indifferent.

The occaſion of this decree was, the converſion of Cornelius, the Roman centurion to the Chriſtian faith, which gave great offence to the Jewiſh converts, and therefore it ought

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to be attended to with the utmoſt ſeriouſneſs.

It was the deſign of God that ſalvation ſhould firſt be preached to the Jews; for to them were committed the oracles of God, the giving of the law, and the promiſes. This was the firſt commiſſion which the apoſtles received, and we find that for ſome time they preached to none; but thoſe who were deſcendants of Abraham, or at leaſt to ſuch of the Heathens as had been made proſelytes to the Jewiſh religigion; therefore Cornelius being the firſt fruits of the Gentiles, there is no wonder it ſhould occaſion an enquiry to be made into the ſenſe of the ſcripture.

The reſult was, that the above order was ſent to the Gentile churches; and here we may ſee that the goſpel by that time had made a conſiderable progreſs among them. Meats or drinks, while eaten in a moderate manner, were not ſo much as conſidered as any way connected with the Chriſtian law; but then there was ſome reaſon that they ſhould be here taken notice of.

The firſt Chriſtians, like all new converts, became ſtrongly prejudiced againſt the practices of thoſe prieſts who had long domineered over them in the moſt arbitrary manner; and as they knew it to be a practice with them to ſell the meat to the people that had been offered in ſacrifice, ſo they made it a matter of conſcience not to taſte it.

In the ſame manner, ſuch as came to the Heathen temples were permitted to commit fornication in the moſt open and ſcandalous manner, ſo that to deter the new converts from practices of ſo atrocious a nature, this order was iſſued; but never deſigned to continue binding upon them in future ages, any farther than the crime prohibited in it was contrary to natural reaſon, and that is fornication.

Rom. xi. 18—26.

"Boaſt not againſt the branches. But if thou boaſt, thou beareſt not the root, but the root thee. Thou wilt ſay then, The branches were broken off, that I might be graffed in. Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear; For if God ſpared not the natural branches, take heed leſt he alſo ſpare not thee. Behold therefore the goodneſs and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſs, if thou continue in his goodneſs: otherwiſe, thou alſo ſhalt be cut off. And they alſo, if they abide not ſtill in unbelief, ſhall be graffed in. For God is able to graft them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more ſhall theſe which be the natural branches, be graffed into their own olive-tree? For I would not, brethren, that ye ſhould be ignorant of this myſtery, leſt ye ſhould be wiſe in your own conceits, that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in. And ſo all Iſrael ſhall be ſaved: as it is written, There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob."

The objection made by the Deiſts to theſe words, has been too much encouraged by the fanciful notions of ſome Chriſtian commentators.

The Deiſts aſk why it can happen conſiſtent with divine revelation, that God ſhould reſtore the Jews to their former habitation; and ſecondly whether it does not ſeem to fruſtuate the end and deſign of the goſpel? In anſwer to theſe queſtions, or rather objections, let us firſt treat the ſubject hiſtorically, and then conſider it as conſiſtent with the whole tenor of divine revelation.

The Jews had the moſt carnal notions of divine promiſes, that could poſſibly be conceived; and although the Prophet Iſaiah endeavoured to convince them long before the coming of our Lord, that his appearance would be in great poverty and meanneſs, yet they could not be perſuaded to conſider him in any other point of view than as a temporal prince, who was to reſtore them to the peaceable poſſeſſion of Paleſtine, and at the

ſame

ſame time ſubdue all other nations, and make them their ſlaves.

Such were the ſentiments of the Jews not only in ancient times; but likewiſe at the time of our Saviour's appearance; and as he was a man of ſorrow and acquainted with grief, they could not behold his real glory through the veil of Human fleſh.

Nay even the apoſtles of our Lord were led into this notion before the Holy Ghoſt enlightened their minds; for even after our Lord's reſurrection, and not long before his aſcenſion they aſked him if he would at that time reſtore the kingdom to Iſrael, by which they meant, would he deliver them from the power of the Romans, and make all nations ſubject to them?

When the goſpel was preached by the apoſtles to the Jews, every thing was ſaid by thoſe holy meſſengers to caution their hearers againſt carnal notions of the Meſſiahs kingdom. They inculcated that by the reſtoration of Iſrael was not meant the reſtoration of the commonwealth in a political light, but that Chriſt was come to publiſh the glad tidings of ſalvation, and in conſequence thereof make all thoſe happy who would embrace their propoſals with reverence and humility.

This was entirely conſiſtent with the words of Daniel, who in his interpretation of Nebuchadnezzar's dream told that great monarch, God would ſet up a kingdom, that ſhould have no end.

Now this promiſed kingdom could not be any thing of a temporal nature, for time itſelf muſt have an end. It was therefore the kingdom of grace, by which ſinners were to be ſaved, and conſiſtent with the divine promiſe, that life and immortality ſhould be brought to light by the goſpel, it was to begin in time, and reach into eternity.

But ſtill this notion prevailed in the firſt ages of Chriſtianity after the death of the apoſtles, namely, that the Jews, as a civil community, would be reſtored to all their former privileges nor can any other reaſon be aſſigned for it, but that many Jews, filled with carnal notions of Divine things, had made an outward profeſſion of the goſpel.

Some of the fathers have written treatiſes on this ſubject, endeavouring to prove, that there would be a general converſion of the Jews at one time, and that they would return to their own land.

The ſame doctrine has been taught by ſome Proteſtant divines, and this leads us naturally to conſider the laſt branch of the queſtion, namely, how far it is conſiſtent with divine revelation?

In the whole of this chapter, the apoſtle takes no notice of the reſtoration of the Jews to their ancient privileges; but only mentions their being brought into the church of Chriſt. Nor does it appear, that he could have done it, for he takes no notice of the deſtruction of Jeruſalem, by way of prophecy, although he knew that event was not far diſtant.

All that he aims at here, and which is conconſiſtent with almoſt every place in ſcripture, is, to prove that all Chriſtians are the Iſrael or choſen of God, and that although the Jews in general, as a collective body of people, would be left for ſome ages to the hardneſs of their own hearts, at leaſt till the goſpel was preached to the Gentile nations, yet when the divine commiſſion had been fulfilled among the Gentiles, many of the Jews would embrace the religion of Chriſt, and ſo all the ſpiritual Iſrael of God would be ſaved.

This is the ſum and ſubſtance of the apoſtles argument, for the Chriſtian church is the true Iſrael on whom God will beſtow his bleſſings, for he is able to ſend the knowledge of his Son to whom he pleaſes.

1 Cor. xv. 29.—32.

"Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? Why are they then baptized for the dead? And why ſtand we in jeopardy every hour? I proteſt by your rejoicing which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men I have fought with beaſts at Epheſus, what advantageth me, if the dead riſe not? Let us eat and drink, for to morrow we die."

There are two things to be here conſidered; and

and objections have been made to both by the Deiſts.

Firſt, they object that the words "being baptized to the dead," are not conſiſtent with any part of the Chriſtian ſyſtem; and,

Secondly, that his, "fighting with beaſts," muſt import that he had been expoſed in the amphitheatre at Epheſus, where moſt of the victims were deſtroyed.

Both theſe objections ſhall be conſidered in the order they are ſtated, without doing any violence to the text. And,

Firſt, The ordinance of baptiſm was inſtituted, in order to put the Chriſtian converts in mind of that holy profeſſion they had entered into, and to point out to them, that as water is made uſe of to waſh away all ſorts of impurities, ſo the death of Chriſt was to reconcile offending ſinners to an offended God, and in conſequence thereof, as an external rite, baptiſm was to point out the whole ſcheme of man's redemption, and all the beneficial conſequences that were to reſult from it.

Thus we find, that when the aged Ananias was ſent to baptize Saul, or Paul, the great apoſtle of the Gentiles, he deſired him to ariſe and forſake his ſins: And St. Peter ſays, That as Noah was ſaved in the ark, ſo are all true believers ſaved by baptiſm.

We are to look for life and immortality in conſequence of the death of Chriſt, and therefore they were ſaid to be baptized to his death, or, as it is in the text, to the dead.

The death of Chriſt is the foundation of the Chriſtian religion, and therefore thoſe who are not baptized to it, cannot enjoy any benefit from his merits and ſufferings. The being baptized to the death of Chriſt was a proof that as his body was baptized, ſo in conſequence of his reſurrection, all thoſe would be raiſed, who had ſubmitted in faith and ſincerity to that divine ordinance.

In Corinth, where the people reſided, to whom this epiſtle was directed, many of them were fooliſh enough to imagine that the body would not riſe from the grave; but that a new creation would take place, which was utterly inconſiſtent with the divine intention.

It was to theſe perſons that the apoſtle addreſſed this epiſtle, and the whole context ſhews, that he had nothing further in view than convincing them, that the ſame power that raiſed up Chriſt from the dead, could at any time gather together the ſcattered particles of the human body, and reunite them in a proper manner. As a perſon laid in the water, during the act of immerſion, may be conſidered as dead, ſo the apoſtle takes this method of convincing them, that if they were baptized to the death of Chriſt, ſo they would riſe and reign with him.

With reſpect to the ſecond objection, namely, that of the apoſtle's fighting with beaſts, it is eaſily anſwered. St. Paul was a free citizen of Rome, and conſequently claimed all his privileges. The Roman proconſul could not inflict ſuch a puniſhment upon a Roman citizen, eſpecially as it was contrary to the laws, and the time was the beginning of Nero's reign, when the publick adminiſtration of affairs was conducted in a proper manner. Nor is there any thing in the whole book of the acts of the apoſtles that ſeems to give the leaſt countenance to this ſuppoſition.

The apoſtle was not long at Epheſus, and although he eſtabliſhed a church in that celebrated city, yet we find but few accounts of his meeting with any great oppoſition, till the uproar that happened in conſequence of the ſilverſmith Demetrius having moved the people againſt him.

The whole import of the expreſſion ſeems to be this, and it ſtands corroborated by many parts of the ſacred hiſtory. The apoſtle, while at Epheſus, had done all in his power to promote the goſpel; but when Demetrius took the alarm, and cauſed the uproar above-mentioned, he was treated in the moſt cruel manner, and the behaviour of the people to him, being like that of brutes, he might with the utmoſt propriety be ſaid to have fought with beaſts at Epheſus.

The figurative expreſſion of comparing men to beaſts, when they are found acting inconſiſtent with their characters as rational creatures, is extremely beautiful, and conſiſtent with many paſſages that we meet with in the Greek and Roman claſſicks.

Thus the whole Deiſtical arguments fall to the ground, and both the texts, inſtead of being attended with any difficulty, are rendered clear and intelligible.

James v. 13, 14, 15.

"Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms. Is any ſick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him."

It is not the Deiſts alone that we have to contend with, for the above words have in conſequence of the conduct of the papiſts wreſting the ſacred ſcriptures to ſupport their idolatry, given riſe to their notion of extreme unction, which is one of their ſeven ſacraments. It is evident that the ſucceſs ariſing from anointing with oil was the effect of a miraculous power, and confined to thoſe times when miracles were neceſſary, in order to eſtabliſh the truth of our holy religion.

It was the cuſtom with the Jews to anoint all their ſick perſons with oil, and at the ſame time to pray for their recovery, not doubting but God would give his bleſſing to a rite conſidered as ſacred by long cuſtom.

But ſtill we find but few traces of it in the goſpels, nor does it appear that the apoſtles ever practiſed it among thoſe whom they had converted from the Pagan religion; for although the apoſtle St. James wrote his epiſtle for the uſe of the church in general, yet it was principally deſigned for thoſe Jews who had been enabled to overcome their moſt inveterate prejudices, and look for ſalvation only in Chriſt.

When the apoſtle Paul was at Melita, and cured the father of Publius, who was then ſick of a fever, we are told, that he laid his hands on him and prayed, but no mention is made of his having anointed him with oil.

This is a proof that none of the apoſtles ever uſed this rite of anointing the ſick with oil unleſs they were converted Jews, to whom that ceremony was common; and as it was innocent and inoffenſive in its own nature, therefore it was continued while miracles remained in force.

It is not mentioned here as a thing binding or of a perpetual nature; and as the apoſtle James wrote his epiſtle for the uſe of the converted Jews, ſo it was not to be binding on any of the Gentiles.

With reſpect to the uſe made of it by the Papiſts, namely, to found a nominal ſacrament, it is conſiſtent with all the other innovations brought in by them into the church of Chriſt.

It gives great power to their prieſts, who by adminiſtering it in the moſt artful manner, make the people believe that they are ſomewhat ſuperior to all other beings, and conſequently great ſums have been left to ſupport idle prieſts, who took the advantage of thoſe perſons who lay upon death-beds ſtruggling under a load of afflictions.

2 Peter i. 19, 20, 21.

"We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts: Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God ſpake as they were moved by the Holy Ghoſt."

Theſe words, as well as thoſe already mentioned in the epiſtle of St. James, have been made uſe of by the papiſts for one of the baſeſt purpoſes, that ever could have been invented, namely, to deny the laity the privilege of ſtudying the ſacred oracles, and judging of the ſenſe conſiſtent with the order of God.

It is certain, that when this epiſtle was written, the greateſt part of the ſacred ſcriptures was the books of the old Teſtament, and therefore

fore by an interpretation of them in this place, muſt mean that illuſtration which was given in the goſpel hiſtory, when our Saviour came to fulfil all righteouſneſs.

Thus we read in the Old Teſtament, that not one bone of the Paſchal Lamb was to be broken; and when our Saviour ſuffered on the croſs the Roman ſoldiers did not offer to break his bones, although they did ſo to the thieves who had been crucified along with him, and the reaſon aſſigned is, that a bone of him ſhould not be broken.

That is, as no bone of the antitype, namely, the Paſchal Lamb, was to be broken, ſo neither ſhould any one that formed a part of the Redeemer's body, while here in his human nature ſubjected to all our ſufferings.

In many other parts of the New Teſtament we meet with explanations of the moſt difficult paſſages in the Old, for thus our Saviour ſaid when he drove the money changers out of the temple, The zeal of thy houſe hath eaten me up.

Nay, when he gave up the Ghoſt on the croſs, he cried out in the words of the Pſalmiſt (Pſalm xxii.) My God, my God, why haſt thou forſaken me?

We alſo read, that when Herod the great deſtroyed the children in Bethlehem, it was conſidered as an illuſtration of theſe words of the prophet, In Ramah was a voice heard, Rachel weeping for her children, and would not be comforted becauſe they were not.

From this we may learn, that every part of the Old Teſtament is to be interpreted by the New, and no man is to ſet up his own notions contrary to that analogy that runs between every part of the ſacred writings. The doubts and difficulties, that ſeem to ariſe in one place, are cleared up by thoſe in the others.

The New Teſtament is a comment on the Old; and although private judgment is the privilege of every rational creature, yet the exerciſe of it muſt be in humility, and reverence to that God who is the author of the ſacred ſcripture, while reaſon itſelf muſt be left open, ſo as it be exerciſed in a becoming manner.

Jude 14, 15.

"And Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold the Lord cometh with ten thouſand of his ſaints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him."

It has been objected by the Deiſts, that if the prophecy of Enoch was a part of divine revelation, it could not be either deſtroyed or loſt; and they call upon us to produce it.

This is perhaps one of the moſt ſilly and inſignificant objections that could have been made, and may ſerve to convince us, that thoſe who are enemies to the truth will make uſe of every thing, however trifling, in order to ſupport their favourite notions.

It is here declared, that Enoch the ſeventh ſon from Adam, did prophecy of the general judgment; but it is no where ſaid that he wrote a book. Enoch was a man highly favoured of God; it is ſaid, that he walked with him; that is, he lived conſiſtent with all the divine ordinances in that age. It is further added, that he did not die a natural death; for God took him, or rather he tranſlated him to heaven, contrary to the ordinary courſe of nature.

Is it not to be doubted but ſuch a remarkable event as the tranſlation of this man to heaven, would make a deep impreſſion on the minds of thoſe who lived in that age. Fathers would without doubt communicate it to their children, and the memory thereof being kept up, would ſurvive the flood; and ſo by tradition be tranſmitted to poſterity.

From the death of Shem, to the time that Abraham began to make a great figure on the theatre of this world, are only a few years; and as Shem lived before the deluge, ſo there is no doubt but the tradition was at his death freſh in the memory of moſt men in general.

From that time till the return of the children of

of Iſrael from Egypt, knowledge was undoubtedly conveyed down by tradition; for it is in a manner evident, that no letters were known till the giving of the law on Mount Sinai, nor for many years after that were they in general uſe.

It is natural to ſuppoſe, that Abraham, as the father of the faithful, who had received his ſon by promiſe, and in whom all nations of the world were to be bleſſed, would take care to tranſmit to poſterity every thing propheſied of by ſo eminent and holy a perſon as Enoch. From time to time the tradition of this prophecy ſeems to have been kept up among the Jews; for here the apoſtle ſpeaks of it as a thing well known, though never written.

Enoch propheſied, but he did not commit his propheecies to writing; but ſtill the words that dropped from his lips were remarked even to the lateſt ages.

There are many paſſages in the ſacred ſcriptures that ſeem to indicate that the inſpired writers compoſed books that are now loſt. Thus we read, that Solomon compoſed books on plants, and ſome other curious things in nature; but we are no where told that the preſervation of theſe books could have been of any ſervice in promoting the work of man's redemption. Nay, it is not ſo much as inſiſted that they were written by divine inſpiration.

God is the univerſal God and author of nature, he may command his creatures to do what he pleaſes; for in the account we have tranſmited to us concerning Balaam, it is evident that whatever his character might be, he ſpoke contrary to his inclinations, when he declared what would be the future ſtate of the Jews.

Enoch propheſied concerning the end of the world long before the uſe of letters was known, and therefore there was no other way of keeping his words in memory, but by the means of tradition.

This tradition was continued down from age to age, till the coming of our Saviour; and even in this age the Jews looked upon it as a ſureword of prophecy that would be fulfilled before the Meſſiah came in the fleſh, or, as they ſay, in glory, to redeem them from bondage.

Now, where is the objection that can be made to the above words to ſtand? Not in the deficiency of divine revelation, which is to all intents and purpoſes the moſt perfect that could have been made to men. Not in giving a ſanction to tradition, as made uſe of by the Papiſts, for although a tradition is here alluded to, yet it has received a ſanction by being acknowledged by the words of divine revelation.

It is granted, that every word contained in divine revelation is the foundation of our faith and practice, and at the ſame time it is granted, that when the inſpired authors make uſe of an expreſſion not committed to writing, the ſame reſpect ought to be paid to it. That God whoſe unerring ſpirit teaches his ſervants to declare what he would have made public to men, will not ſuffer them to tell a lye.

Truth is his body, and light is his ſhadow; therefore when the apoſtle makes uſe of theſe words of Enoch, he does ſo by the unerring Spirit of God, and in conſequrnce thereof they ought to be conſidered as equal to any part of divine revelation.

The divinity and authenticity of the ſacred ſcriptures has been already vindicated in the courſe of this work; and as the major includes the minor, ſo in the preſent argument the quotation is eſtabliſhed in conſequence of the authenticity of the ſacred text.

Revelation, Chapter ix. 1—12.

"And the fifth angel ſounded, and I ſaw a ſtar fall from heaven, unto the earth: and to him was given the key of the bottomleſs pit. And he opened the bottomleſs pit; and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace; and the ſun and the air were darkened by reaſon of the ſmoak of the pit. And there came out of the ſmoke locuſts upon the earth; and unto them was given power as the ſcorpions of the earth have power. And it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree; but only thoſe men which have not the ſeal of God in their foreheads.

heads. And to them it was given that they ſhould not kill them, but that they ſhould be tormented five months: and their torment was as the torment of a ſcorpion, when he ſtriketh a man. And in thoſe days ſhall men ſeek death, and ſhall not find it; and ſhall deſire to die, and death ſhall flee from them. And the ſhapes of the locuſts were like unto horſes prepared unto battle: and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breaſt-plates, as it were breaſt-plates of iron; and the ſound of their wings was as the ſound of chariots of many horſes running to battle. And they had tails like unto ſcorpions, and there were ſtings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomleſs pit, whoſe name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is paſt; and behold, there came two woes more hereafter.

The book of Revelation has been objected to by the Deiſts, as containing prophecies of events that never took place, and among others the above paſſage has been critcially handled.

Now there is not the leaſt ambiguity in it, for the perſon acquainted with the hiſtory of the middle ages will ſee its beauty and propriety.

What can be more plain, than that by a ſtar fallen from heaven is meant the impoſtor Mahomet, for he appeared in an age when religion was in a manner debaſed to the moſt ignoble purpoſes, and when all manner of hereſies had made their way into the church.

No name could be ſo proper for the Arabians, who were the followers of Mahomet, as locuſts, for in that country locuſts ſwarm during the ſummer in the greateſt numbers. Locuſts are bred in pits and holes of the earth; and all falſe religions, or hereſies of whatever nature they may happen to be, are hatched in hell, and brought to light by the devil.

We are here told that the ſun and the air ſhould be darkened, by which in a figurative ſenſe is meant all that ignorance concerning the true God, that took place in the world in the ſeventh century. But beſides any ſenſe of a myſtical nature, we are able to produce a poſitive literal one.

Abul-Pharajii, an eminent Arabian hiſtorian, tells us, that in the ſeventh year of the emperor Heraclius one half of the ſun was eclipſed or darkened from June to October, and this happening in the year 626, makes it coincide with the fifth year from the time that Mahomet publiſhed the Alcoran.

That artful impoſtor was then training the Arabians in ſuch exerciſes as were proper for war, becauſe his fixed reſolution was to eſtabliſh his falſe doctrine by the ſword. It is ſaid that they were not to hurt the graſs nor trees, &c. which is moſt beautifully illuſtrated by Oakley, in his hiſtory of the Saracens, who tells us, that Abubeker charged ſuch of the Arabians as invaded Syria not to deſtroy any of the palm trees, fruits, or any thing of a vegetable nature, except ſuch as was neceſſary for their immediate uſe.

There is ſomething very expreſſive in theſe words, where they are commanded not to hurt thoſe who had the ſeal of God in their foreheads. It is evident from the Teſtimony of all the hiſtorians who lived in that age, that moſt of thoſe who pretended to be Chriſtians, were guilty of image worſhip, and ſuch other ſorts of idolatry as is inconſiſtent with divine Revelation.

In countries where theſe practices took place the Saracens made the moſt rapid conqueſts; for as the people had forſaken God, God forſook them. It was much otherwiſe in Savoy, Piedmont, and the ſouth of France, where the purity of the goſpel was maintained. To theſe provinces, the Arabians or Saracens, never extended their conqueſts, for although they made ſeveral attempts, yet they were defeated with great ſlaughter.

No perſon could be hurt by them, who profeſſed the goſpel in its primitive purity, and at the ſame time obeyed its precepts with humility,

mility and alacrity, and made the divine word the rule of their conduct in preference to human inventions.

By their having crowns on their heads is pointed out the dreſs of the Arabians, and the rapidity of their conqueſts, for Arabians and Turks, have from ages immemorial worn Turbans or Mitres. It alſo alludes to heroes who are always diſtinguiſhed by ſome mark of regal dignity.

By the hair mentioned in this prophecy is clearly pointed out their practice of wearing their beards, for to be ſhaved was a diſhonour among them, and is ſo in Turky even to this day. Thus we are told, that when Charles XII. of Sweden was at Bender, and had received an affront from the Turkiſh Janiſaries, he threatened to ſhave their beards, which was conſidered as the higheſt indignity that could have been offered.

By a king of the bottomleſs pit is evidently meant Mahomet, who eſtabliſhed a falſe religion by which innumerable multitudes of ſouls have been ruined.

He opened the bottomleſs pit, when he firſt publiſhed the Alcoran, and the locuſts or errors that iſſued from it ſpread over many countries. Thus the whole prophecy appears plain and intelligible, eſpecially when applied to civil and eccleſiaſtical hiſtory.

Revelation xii. 1—6.

"And there appeared a great wonder in heaven; a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars: And ſhe being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven, and behold, a great red dragon, having ſeven heads and ten horns, and ſeven crowns upon his heads. And his tail drew the third part of the ſtars of heaven, and did caſt them to the earth. And the dragon ſtood before the woman which was ready to be delivered, for to devour her child as ſoon as it was born. And ſhe brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, that they ſhould feed her there a thouſand two hundred and threeſcore days."

The objections made by the Deiſts to theſe words, are to the following import; namely, that the images are too ſtrong, the figures unintelligible, and the time fixed upon indefinitive.

Theſe objections ſhall be conſidered with impartiality, and diſcuſed without prejudice.

And, firſt, as to the images being too bold and ſtriking; this is no more than what is common to Oriental writers. Would any man condemn Homer, a Greek author, becauſe he gives us the moſt magnificent deſcription both of his heroes and his gods? Has any man ever cenſured the account of the ſiege of Jeruſalem, written by the famous Italian poet Taſſo? Is it not common for the eaſtern nations to write in language of a hyperbolical nature? Do not all our European travellers make this evident in the accounts they give us of Aſia? And in conſequence thereof, there is no wonder that a prophecy, written by one who was brought up in Judea, ſhould abound with ſuch images.

The ſecond objection is, That the figures are not diſtinguiſhable, nor can any ſenſe be made of them.

This objection is the moſt ſilly that could have been advanced; for there is a beauty, a glory, and dignity in the whole, that does honour to the divine Being.

We are told, That the woman was cloathed with the ſun, by which is meant all thoſe Chriſtian Graces that are the ornament of every believer. She is ſaid to have the moon under her feet; by which is meant, that the Chriſtian diſpenſation was far ſuperior to the Jewiſh. The Jewiſh religion had ſome faint glimmerings of light; and the nearer it approached to the times of Chriſt, the more clearer it became. It was like the moon-light, by which objects are faintly diſcerned, although they may be ſeen; and therefore when the day-light of the goſpel appeared, all theſe ſhadows vaniſhed away.

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It is alſo ſaid, that ſhe brought forth a man child, by which ſome commentators have underſtood, the emperor Conſtantine the Great. This however is one of the moſt vain conjectures that could have been imagined; for the emperor Conſtantine could ſcarcely, with any propriety, be called a ſon of the church.

The meaning therefore is, that by the man child is meant the human nature of Chriſt Jeſus, who was begotten before all worlds by his Father, who is the God of nature and grace.

The idea of Chriſt is thus transferred to the church, and a reciprocal connection, takes place between both. With reſpect to the objection concerning the time it is of very little importance, for the whole is a prophecy, and therefore it has been always allowed, that days are to go in place of years. The only difficulty has been to aſcertain the time when this period was to commence.

Some have ſuppoſed that it began at that time when Chriſtianity received a national eſtabliſhment, namely, about the middle of the fourth century. This opinion, however, is no way conſiſtent with common ſenſe; for it is well known, that neither the eaſtern or weſtern churches had at that time launched into thoſe idolatrous practices which have ſince led them into the ſame ſtate as Heathens.

Pollution in the Chriſtian church was of a gradual nature, and therefore ſome more centuries muſt have intervened before the prophecy took place. That the period muſt have had a commencement, is certain; but ſurely that event might take place without man being made acquainted with the private decrees of God.

One thing, however, is certain, that whenever God propoſes any thing in the way of prophecy, he keeps his own councils to himſelf, in order that human creatures ſhould depend upon him in humble ſubmiſſion by faith.

The commencement of the prophecy muſt have taken place at the time that the Chriſtian church was debaſed by the introduction of human rites and ceremonies; but that period cannot ſo eaſily be diſtinguiſhed as to fix upon the particular year. That the time is now nearly elapſed, muſt appear evident to every one who conſiders the general ſtate of the world.

Popery, which is here ſpoken of, is much upon the decline, its power has been abridged in moſt European nations, and its final extinction is not far diſtant; from whence we may infer, that if the period commenced about the latter end of the ſeventh century, the whore of Babylon, or Romiſh church, will ſoon be deſtroyed.

Revelation xiii. 1—9.

"And I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, having ſeven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy. And the beaſt which I ſaw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his ſeat, and great authority. And I ſaw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondred after the beaſt. And they worſhiped the dragon which gave power unto the beaſt: and they worſhiped the beaſt, ſaying, Who is like unto the beaſt; who is able to make war with him? And there was given unto him a mouth ſpeaking great things, and blaſphemies: and power was given unto him to continue forty and two months. And he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the ſaints, and to overcome them; and power was given him over all kindreds and tongues and nations. And all that dwell upon earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world. If any man have an ear, let him hear."

The objections made by the Deiſts to theſe words are to the following import.

They ſay, that the prophecy is not definite enough to point out any one particular perſon, and therefore cannot be conſidered as conſiſtent with the words of divine revelation.

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To this it is anſwered, That a beaſt, in the prophetic ſtile, ſignifies a tyrannical and idolatrous perſon, who wants to triumph over the civil and religious rights of mankind. Now this cannot with any propriety be applied to any other than the Heathen emperors of Rome, and the ſuperſtitious popes.

The beaſt is ſaid to riſe out of the ſea, by which is meant, that all bad governments take their riſe in troubleſome times; for the ſea, when agitated by ſtorms, has a ſtriking reſemblance to the paſſions of men.

The beaſt is ſaid to have had ſeven heads and ten horns, which is in every reſpect applicable to Rome, that had ſeven forms of government, and was at laſt divided into ten kingdoms.

The beaſt is ſaid to have upon him the names of blaſphemy; and ſurely nothing can be more applicable to the ſtate of Rome, whether Pagan or Popiſh. In all the changes that took place in the different governments in Pagan Rome, they ſeemed ſtill united in this ſingle article, namely, to blaſpheme God.

It was the ſame, and has ſtill continued to be the practice of popiſh Rome, namely, to perſecute the people of God, and blaſpheme his name, by introducing rites and ceremonies of human invention, by which the glory of the Chriſtian religion is debaſed, and reduced down to the form of Heatheniſm.

Thus the Deiſts are nonpluſed in all their arguments, and the Chriſtian religion ſhines conſpicuous as the ordinance of God, ſuitable to the ſtate of fallen Man.

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